

Clara Byars Green to receive Respect Life Award

This Sunday is Respect Life Sunday

Respect Life Sunday will be observed in the Archdiocese of Indianapolis with a special Vesper Service at 4 p.m. (EST) this Sunday, Oct. 5, at Saints Peter and Paul Cathedral in Indianapolis. Following the Vesper Service, the 1986 "Respect Life Award" will be presented to Clara Byars Green by Archbishop Edward T. O'Meara during the fourth annual Respect Life Dinner.

Mrs. Green, a convert to the Catholic faith, is a member of St. Monica Parish in Indianapolis. She has been a member of

Right to Life of Indianapolis for 8 years and is a former president of Birthright of Hamilton County.

In 1981 Mrs. Green founded the Mother and Unborn Baby Care Pregnancy Center, Inc., which now has 5 locations in Indianapolis and one in Bloomington. The centers have served over 5,000 women in the past 5 years offering free pregnancy testing, care and support a full range of services for those who are pregnant.

In addition to serving as the pro-life com-

mittee co-chairperson at St. Monica Parish for the past 3 years, Mrs. Green is the state representative for the Pearson Foundation, which has pregnancy problem centers specializing in counseling in 28 states. She is also the regional representative for the worldwide organization Alternatives to Abortion International.

She and her husband Thomas have been married for 27 years and have 3 daughters. Archbishop O'Meara will preside at the (See THE RESPECT, page 2)



Clara Byars Green

The CRITERION

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Indianapolis, Indiana



Ind. bps. oppose capital punishment

Strongly-worded statement says death penalty violates sacredness of life

by Ann Wadelton

In a strongly worded statement, the board of directors of the Indiana Catholic Conference (ICC) has spoken out in opposition to capital punishment. The church leaders say that the death penalty violates the sacredness of life and may also help to perpetuate violence in today's society.

The statement comes in protest against the increasing use of capital punishment throughout the United States. Thirty-eight persons are currently on death row in

Indiana, the youngest a 17-year-old girl from Gary.

The ICC board of directors is made up of the six Indiana bishops and one member of the laity from each diocese. They include Archbishop Edward T. O'Meara and Mary Kaye Tolen, Indianapolis Archdiocese; Bishop Francis R. Shea and Dr. Al J. Ticken, Evansville Diocese; Bishop John M. D'Arcy, Bishop Joseph R. Crowley and Dr. Thomas F. Broden, Fort Wayne-South Bend Diocese; Bishop Norbert F. Gaughan and Raymond M. Bobillo, Gary Diocese; and Bishop William L. Higi and William J. Whalen, Lafayette Diocese.

The statement reads:

"The increasing use of capital punishment—in Indiana and throughout the country—prompts the Indiana Catholic Conference, the public policy voice of the Catholic Church in Indiana, to reaffirm our opposition to the use of the death penalty.

"Our opposition comes from the very fabric of our faith: our belief that all human life—from the moment of conception and through all subsequent stages—is sacred, because human life is created in the image and likeness of God.

"While not denying the right of the state to use capital punishment, we are convinced that lethal punishment, instead of protecting society, may even accelerate the cycle of violence.

"Our opposition does not seek to deny the seriousness of violent crime in our society. Nor do we seek to minimize the reality of the pain of the victims of crime. But we reject the use of lethal means to solve social problems, whether those problems involve unwanted pregnancies, burdensome hospital patients or convicted killers.

"We oppose capital punishment for other reasons as well: the long and unavoidable delays which diminish the effectiveness of

capital punishment as a deterrent; the possibility of mistaken execution of an innocent person; the unhealthy publicity and considerable acrimony in public discussion attracted by executions; and the disproportionate number of poor and minorities on death row. "We believe public policy should foster respect for life while protecting citizens and their rights. We pray that others will join with us in recognizing that adding violence to violence is not a suitable approach for a society which speaks of life as a right, prior even to the right to liberty and the pursuit of happiness."

Archbishop O'Meara said that the new statement "is completely compatible with the bishops' concept of a consistent ethic of life." He also noted that the statement is not a new thing, pointing out statements opposing capital punishment by the U.S. bishops as well as earlier statements by the Indiana Catholic Conference.

Life supplement

A special "Respect Life" supplement, using material from the National Conference of Catholic Bishops' program, will be found in this issue beginning on page 13.

French church hopes for boost from pope's trip

by Agostino Bono

PARIS (NC)—The Catholic Church, for centuries the dominant factor in French society, is today weak and worried, say French church officials who hope Pope John Paul II's Oct. 4-7 visit will give the church a boost.

A nationwide program to strengthen institutional church life began after the pope's first trip to the country, when he visited Paris in 1980.

While in the French capital, the pontiff chastised French Catholics for being lax in their religion. "France, are you faithful to the promises of your baptism?" he asked.

French Catholicism dates from the second century.

"The pope's visit will emphasize the richness of Christian history. He'll talk about French saints such as the Cure of Ars and get people to see their positive Christian roots," said Olivier Jay, press spokesman for Cardinal Jean-Marie Lustiger of Paris.

French churchmen note that French

Catholic attitudes toward the church are complex. For instance, Mass attendance is low and vocations are declining, but the number of Catholic baptisms and marriages is high and there is a general respect for the moral vision of the faith, they say.

One bishop said French Catholics lack a "deep understanding" of their faith.

Church studies show that while 80 percent

of France's 54.8 million people profess Catholicism, only 10 percent attend Mass weekly. The average age of diocesan priests is 60 and ordinations have been heading downward since 1970, when they totaled 285. In 1985 ordinations numbered 120.

Because of the growing scarcity of clergy, "priestless Sundays," when lay people lead prayer services, are common in more than two-thirds of France's 97 dioceses—especially in rural parishes.

Two major factors behind the decline of church influence were the 18th-century French Revolution and the 20th-century official separation of church and state.

(See THE CHURCH, page 29)



VILLAGE PRIEST—This austere area served as the kitchen, dining room and living room in the rectory of the Church of Ars during the 40 years St. John Vianney served there. St. John, also known as the Cure of Ars, is best remembered as a popular confessor and often spent as much as 18 hours a day in the confessional listening to pilgrims who traveled great distances to the tiny island village off the western coast of France. Pope John Paul II will visit Ars Oct. 6 to mark the saint's 200th birthday during a four-day tour of France. (NC photo from KNA)

Looking Inside

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the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Putting consistent ethic of life into practice

by John F. Fink

As the special "Respect Life" supplement in this week's issue of *The Criterion* makes clear, the U.S. Catholic bishops continue to emphasize the sacredness of all human life. They insist that there must be what they call a "consistent ethic of life" in a true Catholic position on all issues that affect human life.

Unfortunately, that consistency is a difficult thing to put into practice when it comes to voting for political candidates. The candidates are not consistent. Those who oppose abortion often support capital punishment or the arms race, and those who campaign the strongest for the victims of poverty often support abortion. The church still has a huge task of education to convince people, and politicians, to be consistent in their views about life issues.

The bishops of the state of Indiana have deliberately chosen this week, because of Sunday's "Respect Life" celebration, to issue a strong statement in opposition to capital punishment (see story on page 1). They realize only too well that polls and surveys show that most people in Indiana support capital punishment; the bishops' position is not a popular one. But, as their statement says, they oppose capital punishment for that most basic of reasons: "our belief that all human life—from the moment of conception and through all subsequent states—is sacred, because human life is created in the image and likeness of God."

The Indiana bishops, and the other members of the board of directors of the Indiana Catholic Conference, show their consistency when they say that they "reject the use of lethal

means to solve social problems, whether those problems involve unwanted pregnancies, burdensome hospital patients or convicted killers."

TO GET BACK TO the problem of voting for political candidates, those who try to be consistent on life issues usually feel frustrated when they're in that voting booth. They don't feel at home in either political party and they have to make a choice of voting either for a candidate who is pro-life on abortion or a candidate who is pro-life on arms control and poverty issues.

Well, there's a new group that is trying to do something about that. It's a political action committee (PAC) called JustLife that intends to work for candidates who value both justice and life.

Although, according to its literature, JustLife intends to have "a sensitivity to all the areas where life is threatened today," it recognizes that no organization can do everything. So it is going to concentrate its efforts on three issues: the nuclear arms race, poverty, and abortion. It opposes the escalation of the arms race, supports programs that empower the poor to become self-sufficient, and opposes abortion on demand.

This is an ecumenical group with a wide-ranging board of directors and advisory board. A Catholic on the board of directors is Juli Loesch, co-chair of the Washington chapter of Feminists for Life, founder of Prolifers for Survival, and staff assistant in the bishops' Office for Pro-Life Activities (and author of an article in our "Respect Life" supplement). A member of the advisory board is Amarillo Bishop Leroy T. Mathiesen, well-known for his opposition to nuclear weapons.

Despite the fact that most of the organizers of JustLife are not Catholics, it's obvious that it was influenced by the

bishops. Its policy statement reads like something the bishops might have written. It says:

"JustLife's consistent pro-life stance is rooted in the belief that every person has been created in God's image. This fact forever stamps all persons as being of immeasurable worth, a worth confirmed by God sending Jesus Christ, his only Son, to die for humankind. It also means that human beings possess God-given rights, the most basic of which is the right to life itself. JustLife therefore believes that government should give first priority to protecting life. Justice is attained when human beings are assured the possession of not only life, but also other basic rights which make possible the loving, joyful, responsible lives God intends for all God's children."

JUSTLIFE OPPOSES the nuclear arms race because a nuclear holocaust would be the ultimate destroyer of life and both the U.S. and the Soviet Union possess enough nuclear weapons to destroy each other many times over. It supports negotiations to reach an agreement for verifiable, multilateral disarmament and an end to all testing and production of nuclear weapons.

It supports poverty programs including a strong, stable economy, education and training programs, and just systems of health care, housing and food production and distribution.

It opposes all abortions except when necessary to save the life of the mother, but does not insist on legislation that excludes abortion in cases of rape and incest. It supports alternatives to abortion that will enable women to "make a responsible decision against abortion without losing all opportunity for fulfilled lives."

You can get more information about JustLife by writing to P.O. Box 15263, Washington, D.C. 20003.



The Respect Life Program

(Continued from page 1)

October 5 Vesper Service during which he will install the archdiocesan Pro-Life Activities Advisory Council and all pro-life chairpersons from parishes throughout the 39-county Archdiocese of Indianapolis.

1986-1987 marks the 15th year of the

Respect Life Program in Catholic dioceses throughout the United States. "The program remains true to three basic goals, those of education, pastoral care and political advocacy," according to Father Larry Crawford, archdiocesan director of pro-life activities.

Father Crawford listed the primary issues that will be emphasized in the Archdiocese of Indianapolis during the coming

year. "The number one issue," he stated, "continues to be abortion. Other major concerns in our efforts in support of life are the reconciliation of persons who have been involved in abortions and the development of a pro-life activities program for youth."

In announcing the pro-life activities for the coming year, Father Crawford stressed that "it is up to concerned persons in the local churches to mobilize the community

into action in support of all issues affecting the dignity of human life."

Members of the Council who will be installed at the Vesper Service are: president, Donald Day; vice-president, Eva Westhafer; secretary, Wayne Briscoe; and James Schmitz, Patricia Elliott, Daniel Clark, Marcia DiGiusto, Jeana Kapczynski, George Gillman, Joan Smith, Hugh Judge, JoAnn Lutgring, Shelia Donis and Robert Alarding.

Deanery councils are being planned

The office of pastoral councils of the Archdiocese of Indianapolis has developed a proposal for establishing deanery pastoral councils in each deanery of the archdiocese.

The proposal, which has been approved by Archbishop Edward T. O'Meara, was discussed by the deans of the deaneries at a meeting at the Catholic Center in Indianapolis Sept. 10. They accepted the idea of deanery pastoral councils and made suggestions concerning the proposal.

June of 1988 has been selected as the target date for establishing the councils.

The deanery councils would serve as an intermediate archdiocesan structure for the purpose of communication and collaborative pastoral planning in a particular deanery, between and among deaneries, and between deaneries and the future archdiocesan pastoral council.

Archbishop O'Meara's Schedule

Week of October 5

SUNDAY, Oct. 5—Respect Life Sunday—Archdiocesan celebration, SS. Peter and Paul Cathedral, Indianapolis, Vesper Services and Commissioning Ceremonies, 4 p.m. with dinner following at the Catholic Center.

TUESDAY, Oct. 7—General elections for the Carmelite Sisters, Monastery of St. Joseph, Terre Haute, 10:15 a.m.

THURSDAY, Oct. 9—Ecumenical Leadership Conference, Catholic Center, 10:30 a.m.

—Convention for the Directors of Religious Education of Indiana, Benedictine Center, Beach Grove, Escholtz Library at 4 p.m.

Fr. Walsh to discuss liturgies as Renew's first group activity

The first large group activity of the Terre Haute Deanery Renew program will feature Sulpician Father Eugene A. Walsh who will discuss and demonstrate means of enlivening the Sunday liturgies in parishes. His presentation will take place at St. Margaret Mary Parish in Terre Haute on Sunday, Oct. 12, from 1 to 5 p.m.

Father Walsh has presented programs on the liturgy in several countries. He and

Father John F. Dede, pastor of St. Margaret Mary's, were colleagues for many years at St. Mary's Seminary and University in Baltimore, Md.

Father Dede has sent invitations to neighboring parishes outside the deanery. Those interested in attending the program may call 812-232-3512 or write to St. Margaret Mary parish office at 2405 S. 7th St., Terre Haute, IN 47802.

Respect Life Sunday

My dear family in Christ:

On Respect Life Sunday 1986 we as the Catholic community of the United States have real cause to celebrate and give thanks to our God of Life.

It was a happy moment when last November the bishops of the United States said with one voice that we "reaffirm that human life is a precious gift from God; that each person who receives this gift has responsibilities toward God, toward self and toward others; and that society, through its laws and social institutions must sustain human life at every stage of its existence." Truly, the issuance last November of a "Pastoral Plan for Pro-Life Activities: A Reaffirmation" was an occasion of real pride for the Catholic community and a clear vision for our society.

We have reason on this year's Respect Life Sunday to celebrate the growth of pro-life activities committees in so many parishes in our archdiocese. May these committees have the constant support of everyone and our encouragement to grow. On this day we give praise and thanks to God for the fidelity and work of so many parishioners who work in countless ways addressing a multitude of issues all of which makes our consistent ethic of life more understood and workable in our cities, towns, and rural communities of Indiana.

We also must celebrate today as an archdiocese. We must acknowledge the accomplishments of some special people who live and work for life among us. We must give thanks and pray for those who have assumed the mantle of leadership within our parishes and our archdiocese. Please join me as we proudly proclaim our pride, our joy, our commitment to divine life in our archdiocesan celebration Sunday afternoon.

Thank you for your past response. Together we confidently reaffirm our archdiocese in the actions of education, pastoral care and political advocacy to Respect Life.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

Five priests on sabbaticals

Five priests of the Archdiocese of Indianapolis are on sabbaticals this year, according to Father Wilfred E. Day, archdiocesan director of priests' personnel.

Fathers William Pappano and Lawrence Voelker are studying at the University of Notre Dame, Father Clement Davis is in Jerusalem, Father Kimball J. Wolf is at the Jesuit School of Theology in Berkeley, Cal., and Father James Sweeney is at the Weston School of Theology in Cambridge, Mass.

Official Appointment

Effective September 29, 1986

REV. ROMAN PFALZER, O.F.M., appointed associate pastor of St. Louis Parish, Batesville.



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the CRITERION

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Aquinas Center in New Albany available to all

by Tony Cooper

"I think we have great communication with catechists, but I just don't think the general parishioner has a real good understanding of what Aquinas Center is, what the deany youth ministry co-ordinator is, and therefore they don't know how we can help them."

This is according to Bob Leonard, the New Albany Deany director of religious education, who directs the Aquinas Center. Leonard says he would like to change that, so that people would take full advantage of the deany resources center for total Catholic education and youth ministry.

The Aquinas Center, located adjacent to Providence High School in Clarksville, was begun in 1973, and existed for 10 years with a two-person staff. Because of needs that surfaced in 1983, the deany board of education agreed to employ a deany youth ministry co-ordinator. Shortly after that, they hired more clerical help, so that now Aquinas Center has a four-person staff, with Leonard as director, Jerry Finn as youth ministry co-ordinator, JoAnn Day as administrative assistant and consultant for elementary level catechesis, and Georgia Leonard as secretary.

Leonard says that as a result of the larger staff and expanded facilities, Aquinas Center is more accessible to people. "We spread out our library into a comfortable reading room. We've set up rooms in the building that are good for adult learning, by getting away from desks and a classroom atmosphere." The expansion was made possible by a decision to move some classrooms, used by

Providence High School, upstairs, thus freeing space for Aquinas Center. The Aquinas staff is proud of their remodeled facilities, because they did almost all the work of painting, cleaning and carpeting themselves.

The expansion also meant larger, more workable offices for the staff, an audio-visual preview room, and a workroom with duplicating equipment, which has made the task of preparing mailings much easier.

Leonard says he thinks too many people think of adult education as school for adults. "We've tried to avoid that. In general, we're thinking in terms of resources for adults to expand and learn about their faith. In the past few years, we've expanded our library of reading resources, particularly in the areas of Scripture and a general overview of the Catholic faith. We've added lots of videotapes which are suitable for small discussion groups or individual use. We have a Pre-Cana program for couples preparing for marriage."

The consultant for elementary catechesis, JoAnn Day, says there's a wealth of resources for catechists' training and self-help. "There's a vast supply of A-V materials for catechists' use. Also, we carry the various publishers' series of textbooks for catechists to check out." Day brings the experience of many years' teaching in elementary schools. Day also has another area of expertise—liturgy. She says she'd be happy to work with those involved in liturgical planning, prayer, and worship.

The newest emphasis at the Aquinas Center is in youth ministry. Youth ministry co-ordinator, Jerry Finn, says one of the greatest strengths is having someone in the posi-

tion to go out into the parishes of the deany and train people, both adult and youth, to work with young people. "I can enable people to look at existing programs in their parishes, and show them how to expand them into a total youth ministry program. On the deany level, there's been so much growth, and so many structures have changed, that as we grow, others are seeing that you kind of grow with things and adapt them to fit the needs in your own individual parish."

The video boom has not gone unnoticed by Aquinas Center. Leonard says the center's video equipment is often used for retreat programs and days of recollection for junior and senior high, but he'd like to see more use of the video camera. "It would be

very easy for catechists, teachers, or administrators to use the TV equipment for evaluation in the classroom, or even for self-evaluation."

Finn says that he has utilized the video equipment in leadership training. "In our peer leadership retreat, we have a session on public speaking where we videotape each participant giving a speech. They get a critique sheet to fill out after watching themselves on TV. This self-critique helps them learn how to become better speakers."

Leonard says, "We are also a 'people resource' center. We are here to challenge people to grow in their own faith. Our entire staff is available to meet with any group in any of the parishes of the New Albany Deany."

Stewardship Decision Sunday in Connersville Deany to be Oct. 12

Four parishes in the Connersville Deany have begun a Stewards Program using materials provided by the Archdiocesan Development Office. St. Andrew Parish, Richmond, tried the first year program in early 1985 with such success that three other parishes on the Deany Pastoral Council, St. Mary, Rushville, St. Gabriel, Connersville, and St. Mary, Richmond, will implement the program this fall.

Sonny Vecera, chairman of the original program for St. Andrew Parish, will coordinate the deany effort by ordering necessary materials and assisting parish chairpersons as needed. St. Mary Parish, Rushville,

and St. Gabriel Parish will use the first year program; St. Mary Parish, Richmond, and St. Andrew Parish will use the second year, follow-up program.

On Sunday, October 12, parishioners will be asked to make stewardship decisions and fill out cards for their parishes. The program, which includes homilies and flyers sent to the home, should conclude by the last of October.

Other deany parishes may be using other stewardship programs. The Deany Pastoral Council will study the archdiocesan program results to assess the value of the deany-wide approach.

'Lifesigns' wins Gabriel

A local radio youth program produced by the Catholic Communications Center of the Archdiocese of Indianapolis and St. Meinrad College has been selected to receive a 1986 Gabriel Award.

The program, entitled "Death of a Loved One," is one of the Lifesigns series which airs weekly on WICR-FM in Indianapolis, WRCC-FM in Rushville, WWWW-FM in Columbus and WAXI-FM in Rockville. The winning entry was selected as the best religious program produced for local release in radio markets 26th and smaller by Unda-USA, the national Catholic association of broadcasters. It is one of 39 television and radio programs in the U.S. and Canada to be so honored. Six hundred programs, stations and individuals were nominated.

The Gabriel is awarded in a North American-wide competition to entries "that serve

viewers and listeners through the positive, creative treatment of issues of concern to the audience and enrich them with a values-centered vision of humanity."

The Gabriel Awards dinner and presentation will take place on Nov. 6 in Marina del Rey, Calif.

In the Lifesigns' winning entry, Indianapolis Roncalli High School students Joe Kuntz, Katie Stallings, Judith Dever and Tom Finneran shared their emotions, thoughts and faith perspective as well as the personal and family impact that they experienced following the "Death of a Loved One," the loved one being a father, both parents, or a grandfather.

"Death of a Loved One" was also recently selected to receive a 1986 Proclaim Award from the department of communication of the U.S. Catholic Conference.

Lifesigns is funded by the local portion of money allocated to the Catholic Communications Campaign from the Archbishop's Annual Appeal. The program's production team consists of John Kirby, producer; Michael Carotta, creator of the series and associate producer; and Don Lilak, a senior at St. Meinrad College who is in charge of post-production and host of the winning program.

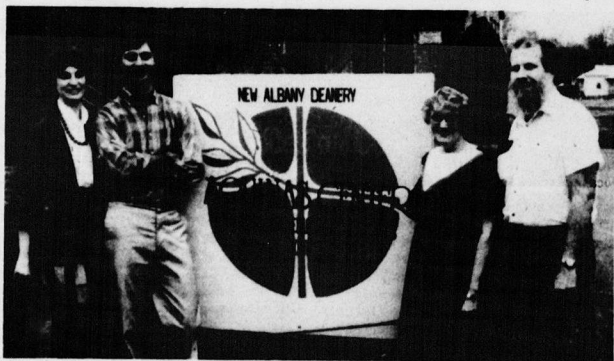
The programs are recorded in the audio studios of the Catholic Communications Center in Indianapolis and the editing and mixing of the finished programs are done using the radio facilities at St. Meinrad.

State DREs to meet Oct. 8-9

The Beech Grove Benedictine Center in Indianapolis will be the location of the 1986 Indiana DRE Convention on Wednesday, October 8 and Thursday, October 9. The event is sponsored by the diocesan religious education offices and the DRE associations of the state of Indiana. The theme will be "Stayin' Alive: The Wholeness and Wellness of the DRE."

Authors Evelyn Eaton Whitehead and James Whitehead will lead participants in a two-day process of input, reflection, and sharing, focusing on interweaving the lifestyle of the DRE with the expectations of the community in a holistic and healthy manner.

Participants will also be able to select from nine small group sessions, focusing on specific skills and techniques.



AQUINAS CENTER STAFF—Pictured outside the Aquinas Center in Clarksville are staff members Georgia Leonard, clerical assistant; Jerry Finn, youth ministry co-ordinator; JoAnn Day, administrative assistant; and Bob Leonard, director. The Center serves as the resource center for total Catholic education in the New Albany Deany. (Photo by Tony Cooper)

Black Catholics discuss greatest concerns

by Richard Cain

Evangelization, racism, Catholic schools, youth programs, family life, vocations and self-esteem among Blacks are among the topics of greatest concern to Black Catholics locally. The topics are part of a list generated at a day of reflection held last Saturday at the Catholic Center in Indianapolis.

The day was one of many being held this month around the country in preparation for the National Black Catholic Congress to be held next May in Washington, D.C. Around 120 people, mostly from Indianapolis, attended the local reflection day.

In addition to listing concerns, the participants heard an address by Benedictine Father Cyrian Davis and developed a list of things the church can do to help Black Catholics spread the faith. Father Davis is professor of church history at St. Meinrad school of Theology and served as a consultant for the Black bishops' 1984 pastoral letter on evangelization. He will also give the keynote address at the national congress.

"The challenge that faces us today is maturity," said Father Davis. "We (Black Catholics) have come of age and therefore have certain responsibilities toward the church, the Black community and society at large."

Father Davis began by discussing the history of the Black Catholic movement in the United States. He focused on the five Black Catholic congresses held at the end of

the last century. "I wanted to convince the hearers that a Black Catholic movement is nothing new," he said.

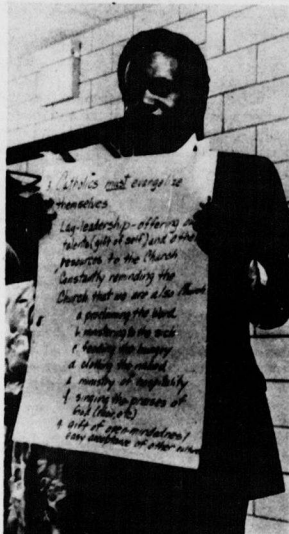
The participants also listed a number of things the church could do to strengthen and nurture Black people "to accept the good news of Jesus Christ." These include:

- the church taking a stronger stand against racism and practicing what it preaches;
- greater support for Catholic schools in urban areas;
- establishment of a permanent diocesan program in the archdiocese;
- establishment of an Office of Ministry for Blacks;
- promoting an awareness of Black Catholic history, culture, music and liturgy.

The group also drew up a list of 25 nominees to serve as official delegates to the congress. Ten delegates will be selected from the list by Archbishop Edward T. O'Meara. The day concluded with a liturgy in the Cathedral celebrated by Archbishop O'Meara.

Perhaps the greatest surprise to emerge from the day was the general agreement on issues among those attending. "We all want the same thing," said Judy Johnson of Holy Angels in Indianapolis. "I wasn't aware of that."

The number of Black Catholics in the archdiocese is estimated at 10,000. There are an estimated 1.3 million Black Catholics nationwide.



CONCERNS—David Weir, St. Thomas Aquinas, holds a partial list of concerns developed by one of the small groups at the Black Catholic day of reflection.

COMMENTARY

Public dissent and church's social teaching

by Msgr. George G. Higgins

A number of loyal and committed Catholics see no inconsistency in arguing that public dissent in some areas of church teaching on morality is out of order, while publicly dissenting themselves, at least in certain particulars, from papal and episcopal social teaching.

I am somewhat ambivalent about this phenomenon. If they mean that the church has no authority to teach social morality and that Catholics are free to dissent from Catholic social teaching across the board, I think they're dead wrong. Yet despite my disagreement with particular criticisms they have leveled at papal and episcopal social teaching, I



respect their right to question or even to dissent respectfully from Catholic social teaching on specific issues which, in their considered judgment, are inadequately dealt with in official church documents and are in need of some further development or clarification.

For instance, I think Michael Novak of the American Enterprise Institute is on reasonably solid ground when he says that Catholic social teaching, which rests on ancient and proven tradition, particularly the thought of St. Thomas Aquinas, "has not been static. It has been developing, decade by decade. Yet anyone can see in it, while recognizing its power and its beauty, certain profound gaps."

While I disagree with Novak in certain respects on the subject of democratic capitalism, I think he is entitled to say that there are very few references to American-style capitalism in papal documents and that, in his opinion, "for the most part, these

are terse, pejorative and inaccurate" statements.

Finally, though I am not sure I agree, Novak can claim the right to say that Pope John Paul II's treatment of early 19th-century capitalism "appears to be as deficient as the views of his predecessors have been."

In each of these examples, Novak's criticism may be overstated, but it is well within the limits of legitimate dissent.

Catholic social teaching, which is not static and must be constantly refined and brought up to date, stands to benefit from constructive criticism on specific controversial issues. To proscribe this kind of criticism would be a disservice to the church.

I much prefer the open-ended approach of Pope Paul VI, who emphasized in his 1971 apostolic letter "Octogesima Adveniens," that it was neither his ambition nor mission "to utter a unified message and to put forward a solution which has universal validity." On all matters that are purely contingent and lend themselves to a variety of solutions, he carefully refrained from trying to say the last and final word.

Pope Paul's purpose was the more modest one of "confiding" his own thoughts and preoccupations about some of today's more pressing social problems and of encouraging Catholics, in dialogue with Jews and other Christians and all people of good will, "to analyze with objectivity the situation that is proper to their own country" and "to discern the options and commitments that are called for in order to bring about the social, political and economic changes seen in many cases to be needed."



The U.S. bishops have pushed this new style of teaching to its logical conclusion in their forthcoming pastoral letter, "Catholic Social Teaching and the U.S. Economy." No other ecclesiastical body, including the Vatican, has ever engaged in a consultative process as extensive and open-ended as the process used by the American bishops in the drafting of their pastoral. I agree with those who say this process may well prove to have more lasting influence than the pastoral itself.

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Moral values are beginning to be taught in schools again

by Dale Francis

It's hard to say how we lost the way. There was a time when the teaching of moral values was accepted as so natural that no one ever questioned it. Public schools taught as clearly as did parochial schools the necessity for showing respect for others, for being truthful, for being honest, for not harming others or their property, for showing special kindness to the handicapped, the poor, the ill, the elderly.

Where or how it happened, I don't know, but somehow the teaching of simple moral values like this disappeared from the teaching of schools, public schools and some Catholic schools, too.

It was not really a plot to do away with those values. As a matter of fact, some



schools and some teachers continued to teach them. Those who did not thought modern times required a change.

I remember a time more than a quarter of a century ago when I had a disagreement with a very good priest who said such teachings belonged to the past. Modern children are too sophisticated to accept the old fashioned moral concepts, he said. He couldn't see my point at all that little children aren't sophisticated, that they take on what was called sophistication only as we teach them to do so.

Secretary of Education William Bennett has carried on a campaign for a return to teaching moral and ethical issues. There was a time this would have brought hoots of derision but not today. Today across the country there is a return to the teaching of moral issues in the classrooms and *The New York Times*, in an article by Edward Fiske, said, "The new concern for values in the classroom has drawn high-level support from both liberals and conservatives."

Do you remember the story of the little red hen who read when you were a second or third grader? It taught a dual lesson of self-reliance and the necessity to contribute help if you expected to receive benefits. The little red hen tried to get others to help her as she ground her wheat, made the flour, and baked the cake but no one would help her. So she did it herself. When the cake was ready all those who had refused to help were anxious to eat the cake but the little red hen said, as she had said before, she'd do it herself.

It is one of the stories included in the "common core of values" program that is being implemented in the primary schools of Baltimore County in Maryland.

The New York Times tells of a film shown at New Rochelle High school, 45 minutes from Broadway, where a teenager helps a bag lady. The assistant superintendent said, "We are trying to evoke feelings that we are responsible for each other."

There is even a re-introduction of heroes. Youngsters half a century ago were taught

to admire our national founding fathers. George Washington and Benjamin Franklin were familiar heroes. So were Thomas Edison, Luther Burbank and Clara Barton. But there came a time when heroes were debunked and new heroes were no longer allowed to arise.

The New York Times quoted William Honig, superintendent of public instruction in California, as saying, "The pendulum is swinging back from the romantic idea of the '60s that all societal values are oppressive and that the only thing that counts is the individual. Educators went along with all this craziness, so we've ended up with students who are ethically illiterate."

It is time that moral values be returned to schools. As it is accomplished in public schools it should be restored in any Catholic schools that went along with the educational fad. Catholic schools might even consider that in restoring an understanding of heroes, there be a return of attention to saints, the heroes and heroines of the church.

What it really means to be both Catholic and a woman

by Antoinette Bosco

"It is always amazing to me to discover how much truth there is in the Bible that we miss on the first reading," writes Marie McIntyre in a thoughtful new book titled "Female and Catholic—A Journal of Mind and Heart" (Twenty-Third Publications).

I found myself identifying with that observation—just as I did with so many of Ms. McIntyre's insights throughout her 67-page journal. As she reflects on what it means to be a true Christian today, Ms. McIntyre continually returns to the wisdom of the Bible and Jesus' original message.

"Female and Catholic" expresses the frustration and discomfort that many modern Catholic women report they feel in the church.

Yet she doesn't advocate jumping ship. Despite the frustration, Ms. McIntyre opts for "hanging in there." Ultimately, she traces her loyalty to the church to the example of Jesus, who hung in there "until he hung on the cross." Like Jesus who bore his burden to save us, all must seek the strength to endure their crosses for the sake of others.

In 43 short chapters, the author ponders the everyday experiences of fear, anger,

loneliness and suffering; she balances those with thoughts on courage, compassion, faith and joy.

It is a book about taking responsibility for one's own growth and values by a woman who cherishes both honesty and humility.

In one chapter the author reflects on the importance of quiet time in our culture, the value of making time to listen to our own deep inner voices of truth. In another, she

considers doubt and hope, noting that when doubt is greatest "hope is the only answer."

In "Human Nature and Idols" she comments on the false values that result from overuse of logic at the expense of creativity and intuition. Elsewhere we are reminded of Old Testament wisdom on this subject: The ancient book of Ecclesiastes advised us to think with the heart. The advice is still needed. For awe and wonder, not logical concepts, lead us to the truth of God, she believes.

On the nature of compassion she turns to the example of Jesus, who was never above or apart from those he saved; rather he became one of us.

One of the author's most compassionate entries is on the loneliness of depression. She writes that "one has to experience the reality before even beginning to understand the helpless loneliness of this all too pervasive malady." She wisely distinguishes between disappointments or brief bouts of depression and the deep "furrow" of chronic depression that can be nearly impossible to overcome.

"Perhaps one of the greatest acts of charity or ministry of love in this generation," she writes, "is to help depressed people cope and become well again."

The book also takes a fresh look at the women in the Bible. In the chapter titled "Pilate's Courageous Wife," who stepped out of her place and into the man's world to urge her husband not to persecute Jesus, we get a new picture of female assertiveness. And in "Mary as Model" we see the mother of



Jesus "not as a plaster statue of sweetness and passive submission, but rather as a woman who faced and accepted reality with calm perseverance."

This journal is not just for women. It speaks to all, as a friend sharing wit, wisdom and deep feelings.

The book calls us to question the established order, but makes us feel good and whole as we read it because of the balance, maturity and love which are abundantly present on every page.

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TO THE EDITOR

The pope and women's ordination

Relative to the forthcoming pastoral on women, may I share the following points for your consideration?

1. The issue of women's ordination must be treated in depth. It is hard to see how sexism can be eliminated in the church if it is not eliminated in worship. Else a clear explanation is needed as to how the church's refusal to mediate the vocation of women who feel Christ is calling them to orders is not to be construed as sexism.

2. The Holy Father's teaching on the creation of man and the language of the body provides the best guidance on this matter. He has been developing this teaching in his weekly general audience since 1979. (Editor's note: *The Criterion* carries the pope's remarks at his weekly audiences in the column "The pope teaches.") Key points of the pope's teachings:

a. Man is created male and female in the image of God (Gen. 1, 27). Thus the equal dignity of men and women as human persons.

b. Women tend to allow themselves to be loved so that they in turn can love; men tend to love so that they in turn can allow themselves to be loved. Thus the gifts of men and women are not mutually exclusive, but rather overlapping and mutually enriching. Jesus is the perfect lover, always willing to give and to receive, as he clearly reveals,

tionally handed down through centuries from the fathers, the saints, the popes and a host of others who have passed on infinite quantities of knowledge and experience.

Chaos would result if surveys were taken and the results used to direct or change or, even worse, dictate the theological direction of church practice, doctrine or dogma.

I didn't hear Father Jenco saying any of this at all. He said turn to the church and the peace principles in it to resolve conflict and violence. He did not say change the church to please those who are in conflict and suffering violence. Nor did he, I'm sure, intend for his words to be used as a political platform to bring about change in the church.

God forbid! I think that Father Curran and those in sympathy with him should leave the Catholic Church, and all that Jesus' teaching and tradition have made it, and find or found a new religious home. The Protestant churches and the Christian cults are full of people doing it their own way. They interpret, they throw out this, they use that, they invent, etc. They probably even survey to determine if they are going in the direction they "should."

Somehow it seems that the author of that letter and Father Curran want to change the Catholic Church to where it will conform to the opinions of the people and primarily their own opinions. Surveys and discussion have their place in a political democracy, but when did Jesus ask the disciples for their opinions concerning his teachings? Jesus spoke with authority and he still speaks with authority through his church. All of us had better listen.

Howard F. Kuhn
Shelbyville

'Crash courses'

I once nearly failed a theology course required by the Catholic college I was attending. Yet, even with that background, I cannot adopt a "pray for the professionals" attitude towards the "Curran case," subject of so many column inches in the 9/12/86 issue of *The Criterion*.

When circumstances permit, I could not agree more with Father Eugene Hemrick's statement: "...As we move into the 21st century all of us should be taking crash courses on how science, the times we live in, morality and church authority on moral issues interact."

One personal reason for my agreement with Father Hemrick's opinion right now is a person—Father Damien de Veuster. I fear we are at least somewhat deprived of his benevolent influence as long as he is not canonized.

Damien, who so often raced death in courses of instruction on our faith, would be an appropriate nominee as patron of "crash courses" in our faith now. And as that most conscientious Belgian seminarian borrowed a pair of ice skates to show Parisians good style, he would have understood, even then, anyone who "must" prepare and/or follow study with the pleasure of a brisk walk.

Mike Sullivan
6th grade, St. Monica
Indianapolis

Maureen Bivens

for example, at the Last Supper (John 17, 1-26).

c. The marital act of mutual surrender in love is sacred, and even reflects the beauty of the liturgy. Husband and wife are to have authority over one another and care for one another. Thus they reflect the mutual surrender in love between the Lord and his church, as portrayed in the allegory of Ephesians 5, 21-33.

d. 2 Cor. 3, 18 is seen as the ultimate fulfillment of Gen. 1, 27: Man, created male and female in the image of God, is called to become the image of Christ—who is the substantial image of God—as male and female. Thus man is called to become Christ-like as male and female (Matthew 12, 46-50; Romans 8, 29).

3. This teaching is also included in the pope's encyclicals. Examples:

a. Christ the Redeemer fully reveals man to himself. This is the human dimension of the mystery of the Redemption, in which man finds again the greatness, dignity and value of being human. In Christ man is newly created (Galatians 3, 27-28). See *Redemptor Hominis*, 1979, #10.

b. God is rich in mercy. The mercy of God includes fidelity, responsibility, tender care; includes both fatherly and motherly love. God is faithful and caring, like a father and like a mother. The church must reflect the mercy of God. See *Dives in Misericordia*, 1980, #4, #15.

c. Man in his own humanity receives as a gift a special image and likeness to God. This image of God (rationality, freedom) in men and women is what gives them their

equal dignity as persons. Men and women also receive the gift of conscience and the power of the Spirit so that in this conscience the image may faithfully reflect its model. See *Dominum et Vivificantem*, 1966, #36.

4. The "model" is Christ Jesus our Lord. Are we then to say that only males can be icons of the Redeemer? Are we to keep saying that only males can act "in persona Christi"? If the church perpetuates the exclusion of women from sacred orders, will that be for the glory of God and salvation of souls?

The pope, while proceeding with pastoral prudence on this issue as a matter of discipline, may be laying a solid theological foundation for the ordination of women in due time. It was A.D. 1074 when, after centuries of controversy, Pope Gregory VII prohibited the priestly ordination of married men. Perhaps the onset of the third millennium of Christianity will see a further development of the living tradition of the church: the priestly ordination of celibate women. To pave the way, let us have altar girls now and women deacons soon!

Let us pray to Mary, Mother of God and Mother of the church, that we may always seek the will of God and the good of the church.

Luis T. Gutierrez

Gaithersburg, Md.

(Editor's note: Despite what the author of this letter says, there is no indication that Pope John Paul is purposely laying a foundation for the ordination of women. His statements have consistently said that this is impossible.)

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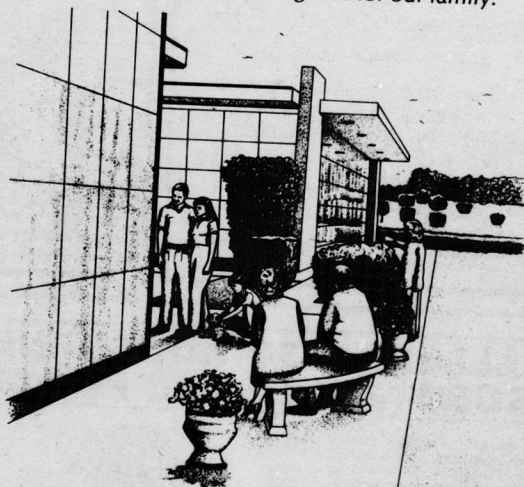
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Living a literal gospel

by Cynthia Dewes

the poor are no longer fed, clothed and sheltered at a personal sacrifice but at the expense of the taxpayers. And because the poor are no longer fed, clothed and sheltered at a personal sacrifice the pagans say about the Christians, "See how they pass the buck."

—Peter Maurin, co-founder with Dorothy Day of the Catholic Worker movement

Sharing prayer and scripture with his prayer group in Madison in the early 1970s, Bill Werle kept hearing one distinct message: "Take care of the poor." So the process engineer, a toolmaker by trade, and his wife Audrey, a housewife, decided to do something about helping the poor. Something radical, like bringing their lives more in line with the simple gospel direction.

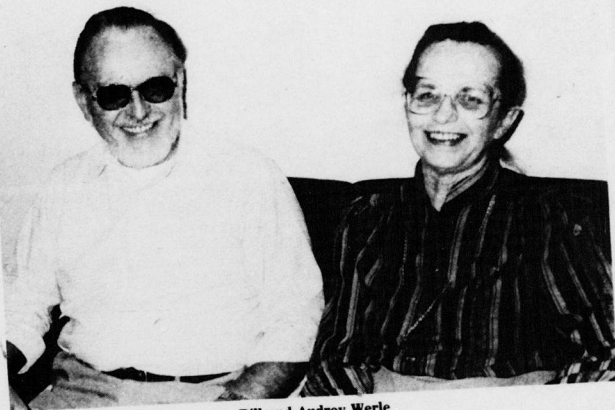
Meanwhile, their sons Jack and later Jose, who were attending Latin School in Indianapolis, were hearing the same message. Father James Byrne, a cousin of

Father William Cleary, the Latin School's rector at the time, was pastor of Holy Cross Parish in the inner city. He encouraged the students to reach out to the poor.

The Werles moved to Indianapolis in 1973 and bought a house on Arsenal Street in the inner city, calling it "Ephesus House" after the place in Asia Minor where St. Paul preached and converted many to Christianity. In a program sponsored by Holy Cross Parish and All Saints Episcopal Church they helped convert the old Holy Cross convent into a stopover house for runaway children, and they served as houseparents.

As time went on, the ministry extended to homeless young men and migrant workers. The Werles visited prisons, gleaned food, clothing and jobs for needy clients, and counseled those who sought their advice. Bill trained young men in his trade.

Jose was involved in youth ministry after graduating from St. Meinrad College, and from 1977 to 1979 he was coordinator of the food and clothing ministry at Ephesus House. When he moved to his own house nearby in 1979 he named it "Breach Mender" from Isaiah 58:12. Today he restores inner city houses and rents them to the poor. Prayer



Bill and Audrey Werle

ministry began to dominate the Werles' efforts by 1980. As members and leaders of the Friday night Spirit of Joy prayer group located at St. Monica Parish, Bill and Audrey felt called to turn Ephesus House into a functioning house of prayer.

They initiated community nights on Tuesdays, when healing and intercessory prayers are shared. They produced a House of Prayer newsletter which is distributed three times a year to a circulation of 375 readers nationwide. As with all their projects, it is supported entirely by contributions and Bill's salary.

On Pentecost Sunday, 1983 the Werles attended their first FIRE (Faith, Intercession, Repentance, Evangelism) rally in Ohio. FIRE is a Catholic organization which conducts video, satellite, and live rallies for charismatic renewal. Its main purpose is to renew faith, and secondarily to encourage

the charismatic movement. Bill says "Any renewal will have a casualty list, but after a FIRE rally people go back to the sacraments and stay."

The Werles say the poor need a "visual picture of stability," such as Ephesus House represents. Jose Werle understands the reluctance of the non-poor to move to the inner city, but thinks their Christian witness would be greater if they did. He hopes his family's example of being present might prove to the poor that they are worthy and that "everything God gives us is good."

Today the Werles see their personal goals as keeping their House of Prayer, maintaining responsibility to their daughter and two sons and their families, and encouraging the message of FIRE in Indianapolis. Bill and Audrey Werle are committed to a simple life style, and they will stay in the inner city as witness to the Gospel values which inspire it.

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George JUDGEON

Christmas store to permit gift shopping by the needy

by Margaret Nelson

Lillian Jones of the Catholic Social Services (CSS) thinks that the poor deserve some dignity. That's why she wants to have a "Care-Mart" store, where those who are having financial problems can select new Christmas gift items for children or family members.

Lillian believes that permitting the needy parents to shop for themselves "should increase their sense of responsibility as parents and providers of things for their children."

But she'll need lots of volunteers and lots of donations to make it work. Actually, she has already had several large gifts of needed items. But she needs more variety. And she needs more people to run the store.

Mrs. Jones has plenty of people who could use the service. The participants will be recommended by parishes and other agents.

The store will be centrally located, with space for tables that display the merchandise properly. The volunteers will be asked

to come for at least two hours. The store will be open for five days, December 8 through 12, from 10:00 a.m. to 4:00 p.m. Lillian Jones said that the space for the store has been provided through the generosity of Msgr. Gerald A. Gettelfinger, chancellor of the archdiocese and pastor of St. Peter and Paul Cathedral.

The plan is to have shoppers make appointments, through their social service contacts, so that they may shop alone. About four families will be scheduled per hour, with a volunteer assisting them in their selections. A small charge will be made to those using the service, using a sliding scale according to family size and ability to contribute.

Brochures are available for parishes wishing to participate. Those who are interested in helping with the Care-Mart Christmas Store project, either by providing new, unwrapped gift items or by serving as volunteers in the store one day in early December, are asked to contact Lillian Jones at the Catholic Social Services office in the Catholic Center, 236-1500.

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St. Vincent Hospital plans full Respect Life Week program

St. Vincent Hospital has a full program of "Respect Life Week" activities planned at both its 86th St. facilities and its hospital in Carmel. The programs will be presented Monday through Friday, Oct. 6-10.

Programs at St. Vincent's 86th St. will begin at 12 noon at the Family Life Center classrooms A & B. Those attending are requested to bring their own bag lunches, but drinks will be provided. The daily topics and speakers include:

Monday: "High Risk Obstetrics and Neonatology," by Drs. Tim Feeney and Niceda Bradburn.

Tuesday: "Serving Special People," by Bob Cannon and Beth Frailey of New Hope.

Wednesday: "Aging Riches Unrecognized/Hospice Alternatives," by Dr. Mas-soud Hampton and Jude Majors.

Thursday: "Teenage Addiction: the

Wound Cuts Deep," by John Nuland.

Friday: "Heart Transplants and Organ Donations," by Dr. John Isch and Lar Whinnery.

The lectures at the Carmel hospital will also begin at noon. Lunch will be provided for a nominal fee in the conference center. Four of the lectures will be the same as those given at the 86th St. facilities, but on different days.

Two of the lectures are also planned for St. Vincent's Stress Center, at noon. On Tuesday, Dr. Hampton will speak on "Aging Riches Unrecognized" and on Thursday, Beth Frailey will speak on "Serving Special People."

In addition to these programs, two related programs will be broadcast to the patient in the hospitals on closed circuit TV during the week.

CORNUCOPIA

Super Fan to the rescue

by Cynthia Dewes

They have this frisky name: Colts. They have a stadium which was erected in the latest domed style in anticipation of their use before they were even a gleam in the mayor's eye. They have a training center carved from property belonging to a valuable county park, and cheerleaders conscripted from the ranks of those who believe that high school should go on forever.



They have been fought over, in court and out, while being spirited coyly in person and on paper from one city to another. They have survived umpteen changes of coach and players and the widely publicized impending divorce of their owner.

They appear on TV and in the popular press regularly. They mean big time athletics and they are the darlings of central Indiana.

They also sport (!) a chubby little colt mascot whose winning (!) lack of zip matches the lethargic performance of its namesakes on the field. Sad to say, the athletic idols have feet of clay. They simply don't win much.

But not to worry. It's Super Fan to the rescue!! At least we presume he is Super Fan. What else would you call a grown man in blue and silver tights displaying a large "SF" on his chest? And wearing a masked helmet with Pegasus-like wings, otherworldly foam wristlets and anklets, and a short cape?

Super Fan lopes, jogs, saunters, sneaks and struts his way around the arena, running up the wall occasionally and somersaulting backward. He attacks a small trampoline, dragging it from place to place like a pet. He mugs at the crowd, shouts answers to unspoken remarks, and slaps hands with kids hanging over the railing.

When the team scores, or (more likely) looks as though it might, he stands at attention and then gyrates to the loudspeaker's fanfare. When the cheerleaders are bumping through their routines he prances along with them, half in step and half following some strange inner call. His demeanor speaks of respect and sly irreverence, of being in the scene but not of it.

He is a genius at what he does. Unlike the football team he represents, he remains personally anonymous and unarguably successful. He appeals to all ages and conditions of people, and he doesn't need a chicken suit to do it.

And what cosmic meaning may we draw from all this, what vision of reality do these facts present? Merely that winning isn't everything and money can't buy success. And that Super Fan is more fun than a herd of colts.

children include: Lorraine Karles, Carlene Sessions, Rosalie Nevitt, Geraldine Polackin, Joseph II and John. They also have 16 grandchildren, including two sets of twins, and two great-grandchildren.



✓ Sister of Providence Betty Hopf will celebrate her Silver Jubilee in religion at a 2 p.m. Mass at SS. Peter and Paul Cathedral on Sunday, Oct. 12. A reception for friends, former students and associates will follow in the Catholic Center lounge. Sister Betty served as a teacher and co-principal at Holy Angels School from 1971-78 and as pastoral associate at St. Andrew Parish from 1978-85. At present she is chaplain for St. Joseph Medical Center in South Bend.



✓ The Benedictine Sisters of Beech Grove recently welcomed two new postulants into their community and accepted two others into the novitiate. Shown here are (front, left to right): Sister Lori Ann Kramer, novice; Sister Helen Vermeulen, junior professed; and Lori Haag, postulant. Seated in back: Sister Jill Thompson, novice; Sister Marian Yohe, formation team; Sister Sharon Bierman, formation director; and Nicolette Etienne, postulant.

✓ St. Mary of the Woods professor Dr. Ernest Collamati and Woods president Providence Sister Barbara Doherty will be major presenters at "Institute '86" on Thursday, Oct. 30 in Indianapolis. Sister Barbara will speak on women in the church and Dr. Collamati will present insights into education and the church.

✓ A Liturgy Workshop featuring Holy Ghost Father Lucien Deiss will be held on Saturday, Oct. 25 at Good Shepherd Parish Center in Cincinnati. \$15 fee includes lunch. Deadline is Oct. 8. Make checks payable to Good Shepherd Parish. For more information contact: Deiss Workshop, Good Shepherd Church, 8815 E. Kemper Rd., Cincinnati, Ohio 45249, 513-489-8815.

✓ The Indianapolis Deanery of the Archdiocesan Council of Catholic Women (ACCW) will sponsor a free Respite Orientation for prospective volunteers, beginning with registration at 9:30 a.m. on Thursday, Oct. 9 at Christ the King Parish Center. Lunch will be provided. Respite volunteers aid families who take constant care of elderly and homebound persons by taking their places temporarily and allowing them some time away from home. Make reservations by Oct. 7. Call Ann Thompson at 251-7920, Ella Wagner at 849-4321 or the Family Life Office at 236-1596.

✓ The Elites of Holy Angels Parish will sponsor "Travel With Fashion" as their fall

fashion show and luncheon from 12 noon to 3 p.m. on Saturday, Oct. 18 at Union Station Holiday Inn. Donation: \$18. Purchase tickets from Elites members.

✓ A free workshop on Volunteers: The Pulse of the Program will be held from 7 to 9:30 p.m. on Thursday, Oct. 9 at the Aquinas Center, Clarksville. Obtaining, training and supporting volunteers will be discussed. Pre-registration necessary. Call 812-945-0354.

✓ Kevin Barry Division 3, Ancient Order of Hibernians will present the "Bradley Bree" ballad, folk song and musical group at 8 p.m. on Saturday Oct. 25 in Marian College auditorium. Tickets are \$8 for adults and \$5 for children under 18. Mail requests to: John Commons, 32 W. Hampton Dr., Indianapolis, Ind. or phone 283-6574 after 6 p.m., or Thomas McGinley at 632-2507 days or 359-7070 after 5 p.m.



✓ St. Francis Hospital Center's 19th Annual Chrysanthemum Benefit Ball will be held Saturday, Oct. 18 in the Hyatt-Renewal ballroom. Here silent auction chairman Barbara MacDougall (left) admires a sapphire diamond pendant donated by Sam H. Sipe (right) for the evening's silent auction and modeled by ball chairman Debbie Brown (center). Admission is \$150 per couple, with discounts available for St. Francis em-

ployees. Donors may also support the hospital by becoming patrons, sponsors, benefactors or associates. For information call the hospital's community relations department at 783-8949.

✓ A Retreat for Married Couples on the theme "The Sacrament of Marriage After Vatican II" will be conducted by Benedictine Father Keith McClellan on the weekend of October 10-12 at St. Meinrad. Father Keith has been publisher of *Marriage and Family Living* magazine for the past five years. Couples are invited to come for dinner at 6 p.m. CDT Fri. in St. Jude Guest House, where the retreat will be held. For reservations call 812-357-6585.

✓ Cathedral High School Class of 1961 will hold its 25th class reunion on Saturday, Nov. 29. Any class members who have not been contacted may call Mike Baer at 283-6672 or Mike Mates at 251-3516 for information.

✓ John Mahoney of the Boston College admissions office will hold an informational reception for prospective students and their parents from 7:30-9:30 p.m. on Tuesday, Oct. 14 at Brebeuf Preparatory School.

✓ A Tobit Day to help engaged couples plan their marriage instead of their wedding will be held from 8 a.m.-5 p.m. on Sunday, Oct. 19 in Oldenburg. \$20 per couple. Pre-registration required. For information call Pat Douglas at 812-537-4889.

✓ St. Meinrad Archabbey will again sponsor October Pilgrimages to Our Lady of Monte Cassino Shrine at 2 p.m. CDT on Sundays in October, except for Oct. 26 when it will take place at 2 p.m. EST. Dates include: Oct. 5, Benedictine Father Daniel Buechlein speaking on "Mary, Model of Solitude in Life;" Oct. 12, Benedictine Father Jeremy King speaking on "Mary, Model for the Liturgy;" Oct. 19, Benedictine Father Gregory Chamberlin speaking on "Mary Said Yes;" and Oct. 26, Benedictine Father Cyril Vrablic speaking on "Do Whatever He Tells You." During October Mass will be offered at the Shrine every Tuesday, Thursday and Saturday at 7 a.m. CDT. From Nov.-April the Saturday Mass will be offered at 8 a.m. EST.

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1985/86 Directory & Yearbook

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Why have marriage enrichment?

by Neil Parent
NC News Service

Marriage is meant to transform spouses, to help them become more mature, caring and loving persons. But it doesn't happen automatically. For marriage to enrich spouses, marriage itself has to be enriched.

What it takes for each couple to keep their marriage fresh is somewhat specialized. No two marriages are alike. Each involves a unique set of personalities, preferences and lifestyles. Some marriages are highly influenced by ethnic and cultural backgrounds; others less so. There are variations in age, health, family size, income and religious backgrounds.

Still, there are some things that most couples can emphasize to enhance their marriage.

In practically every survey taken, communication between spouses tops the list of what is considered important for a good marriage.

Communication, of course, is more than a transfer of information. It is an all-important means by which a couple becomes one entity, the two-in-one-flesh Jesus spoke about.

Literally, to communicate is "to make common, to share." Communication between spouses involves a deepening knowledge and understanding of the other. Marriage is much like a stream. Its very essence is change. No matter how good its beginning may have

been, no matter how satisfying its present state, a marriage must continue to change and grow if it is to remain fresh and meaningful.

Love must blossom, intimacy deepen and the boundaries of sharing broaden. Otherwise the relationship well could waste away. Good communication helps ensure that this will not happen.

Recognizing the critical role of communication in marriage, movements such as Marriage Encounter aim to help spouses communicate more effectively. But even without the benefit of such experiences, couples can enhance their communication by simply focusing more attention on getting to know each other better.

That means taking some quality time to be alone to talk non-judgmentally about their relationship, from such simple concerns as vacation preferences to the more sensitive matters of the bedroom.

For Catholics, an important area of communication and sharing is that of the spiritual. Christian marriage is not only a shared experience of life; it is also a vital means by which spouses, individually and together, can grow closer to God.

For the married Christian, God often is discovered in the ebb and flow of daily family living. As the marriage unfolds and deepens, so does the couple's knowledge and love of God.

Doesn't that mean that sharing thoughts and feelings about life's meaning and purpose and the call to

be a disciple of Jesus can bond spouses closer together? Praying together for each other, worshipping together and working side by side to help others in need add meaning to a couple's relationship.

Discovering more fully the spiritual side of one's spouse means discovering perhaps the most meaningful dimension of his or her personality. This can enrich a marriage.

Many couples enhance the spiritual side of their relationship by participating together in retreats, parish renewal groups, faith sharing groups and the Christian Family Movement. Whatever the means, their goal is to enhance their marriage while growing in faith.

The renowned psychologist Erik Erikson noted that a major task of adult life is generativity—moving beyond one's own needs and interests to contribute to the well-being of others.

Couples who work together to help others or to better the community often expand their own horizons, adding interest and meaning to their life together.

Some serve as foster parents; others help with a shelter for the homeless; others assist with food programs. The possibilities are endless as are the needs.

Keeping a marriage fresh and enriched is a continuing challenge for couples. It warrants their best communication, their deepest spiritual commitment and their most generous outreach.

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Marriage enrichment can be easy and fun

by Theodore Hengesbach
NC News Service

Marriage for me is an environment for intimate friendship which enables each partner to flourish and grow. But like a garden that needs watering and fertilizing so that seeds can flower, a marriage needs care and attention to keep a couple's relationship growing.

An important part of marriage enrichment for couples is taking time to re-create the sweetness and

zest they once found in each other. If couples can't enjoy each other, relating to each other can become one more monotonous thing they have to do.

But in the whirlwind of job responsibilities and pressures, family and social obligations, couples need to find ways to have fun together that fit easily into their lives. If having fun takes lots of planning, time, energy and money, most people won't bother or will put it off until their annual vacation.

Here is a list of what I call "shoestring adventures" for couples—"shoestring" because they take

little or no extra time, planning or money; "adventures" because they lead to the unexpected.

Let's begin with a couple of "two-fers:" combining something we have to do with something fun—like shopping for a trash barrel. Following a hand-lettered sign led my wife and me down tree-lined back country roads to Fred, the barrel man. Along with the barrel, we got a charming little conversation with Fred.

Another "two-fer" was dropping our daughter off at her summer job and driving a few extra miles to a

(See INEXPENSIVE, page 21)

How to enrich a marriage

by Katharine Bird
NC News Service

Marriage enrichment is "preventive maintenance for marriage," said Jim Steinitz of Collingswood, N.J. It reminds couples to "take time alone together to focus on qualities in the relationship rather than on problems," said Mickey Steinitz. Leaders in Worldwide Marriage Encounter for 10 years, the couple also served as its coordinators for the Diocese of Camden, N.J.

When couples are first dating, Steinitz observed, they "spend a lot of time being together, not doing anything productive," just getting to know each other. But after marriage "there is always something to be done," he said. Couples can forget how important it is "to block out time to be alone together."

Asked what attracted them to Worldwide Marriage Encounter, Mrs. Steinitz said they went out of curiosity after noticing a change in the relationship of a couple in their parish. "There was a depth and a love in their relationship that wasn't in other marriages and wasn't in ours," she added. The couple had a "noticeable tenderness" that is more common among newlyweds than in a couple with teenagers.

At that first Marriage Encounter weekend, considerable time was spent on communication. "For me it was a chance to tell Mickey about things I never told her before," Steinitz said.

"He told me he needed me," his wife added. "In six years of marriage he never said that and it made all the difference in the world. It gave me a confidence in his commitment to me."

The weekend "showed us marriage doesn't have to be dull," Steinitz said. The leaders "gave us a different view of how marriage can be; they let us know we have control over our destiny."

So many couples really are "married singles, sharing a bed" but not their lives, Mrs. Steinitz said. Marriage Encounter taught "us how to involve each other in our lives."

"Couples related stories of the ups and downs in their marriages, of fighting disillusionment with each other," her husband said. It was reassuring to see that "others fight too over jobs and money."

"We learned that the relationship is more important than the issue," said Mrs. Steinitz. "I learned that Jimmy loves me enough so that I can rock the boat and he won't go screaming out the door, that we can talk even when we disagree."

Too often people are not aware that they need to

work at keeping a marriage alive, Mrs. Steinitz said. They don't realize that marriage enrichment "is a way for people to achieve the goals they set for themselves in their marriage." For three years, the couple has been involved with a commission on marriage enrichment in the Camden Diocese. This "is a formal effort by the diocese to encourage marriage enrichment in parishes," Steinitz said. One commission project is to sponsor enrichment evenings for married couples throughout the diocese.

Mrs. Steinitz explained that a typical evening includes a discussion of communication skills and a video presentation taped at a couples' retreat. Concentrating on commitment, the video's aim is to "give couples a chance to think about what their vows mean," she said.

The couple explained that their understanding of commitment has deepened over the years. "At first commitment was an obligation, a duty," said Steinitz. "Now I see my commitment to Mickey as an opportunity to minister to her and care for her."

"Commitment is a day-to-day thing; how I respond to Jimmy every day is part of my commitment to him," Mrs. Steinitz added.



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The Bible and Us

What Bible has to say about commitment

by Fr. John Castelot
NC News Service

"Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you."

The prophet Isaiah put those words on the lips of the Lord (49:15), showing that God's commitment to his people is as inviolable as the undying commitment

of the mother-child relationship—and providing insight into the meaning of the very word "commitment." By the very fact that God made them his people, entered into a covenant with them, he committed himself to them.

"Covenant" was, in fact, the more usual way of expressing the relationship between God and his people. But a covenant was a legal instrument, a contract, suggesting something impersonal, businesslike.

Many biblical authors sought other ways of expressing the relationship to bring out more clearly its intimate, interpersonal nature. It was a commitment of God to his people and of the people to their God.

The book of Hosea is a poignantly personal part of the Bible. In Hosea's day, eighth century B.C., the people of the northern kingdom of Israel had hit bottom in their commitment to God. But while Hosea could not condone the people's infidelity, he loved them.

His approach was to plead with them in the tenderness of terms. In Chapter 1 Hosea portrays God boldly as a wronged father wrestling with conflicting emotions. His children deserve the most severe punishment and he decides to bring it upon them. But in the next breath he voices his reluctance. It is a most moving passage.

In the opening lines God reminisces about the exodus from Egypt and the desert sojourn when Israel lived close to nature and close to him: "When Israel was a child I loved him; out of Egypt I called my son. The more I called them, the farther they went from me... Yet it was I who taught Ephraim to walk, who took them in my arms; I drew them with human

cords, with bands of love; I fostered them like one who raises an infant to his cheeks; yet though I stooped to feed my child, they did not know that I was their healer" (11:1-4).

An even bolder image for the divine-human relationship grew out of Hosea's reflection on his unhappy marital experience. After bearing him three children, his wife deserted him and took employment as a prostitute at a shrine dedicated to the fertility gods. But so compelling was Hosea's commitment and love to her that he went and bought her back from her employers, and brought her back home. He saw all this as a depiction of the relationship between God and his people. In fact, Hosea portrayed God as a loving husband with these sublime lines:

"So I will woo her; I will lead her into the desert and speak to her heart... I will espouse you to me forever; I will espouse you in right and in justice, in love and in mercy; I will espouse you in fidelity, and you shall know the Lord" (2:16, 21-22).

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Discussion Points
and Questions

What does the term "marriage enrichment" mean to you? How important do you consider it?

Why is it often difficult for couples to find time to spend alone together? What can they do about this?

Think of the last time you and your spouse did something together just for fun. How did it help your relationship? Can you add to Theodore Hengsbach's list of creative ways for couples to spend time together?

Mickey and Jim Steinitz of Collingswood, N.J., in an interview with Katharine Bird, say that their involvement in Worldwide Marriage Encounter has deepened their understanding of commitment. How?

What suggestions does Neil Parent make for helping a couple to enrich their marriage?

Education Brief

Modern pressures make enrichment a necessity today

Marriage enrichment is a "critical issue today" because couples are under pressure on a number of fronts, said Father Joseph V. Di Mauro, family life director in the Diocese of Camden, N.J. Among the pressures are the unhappy statistics concerning divorce, the lack of support for family life in society and the responsibilities many couples have which keep them so busy they can't take a night out together to "keep the romance in their relationship."

"More than ever before the church should challenge, enrich and support husbands and wives through their marital journey," Father Di Mauro said. Marriage enrichment tells couples "to keep plugging along."

Yet despite the need, marriage enrichment like

Marriage enrichment reminds couples to focus on their relationship and to recognize that each person has needs.

preventive medical treatment "is a difficult concept to sell," he said. Too often "the church and society deal in crisis management." A toothache will drag people to the dentist but they continue to skip the annual checkup. Similarly people pay little attention to their relationship until a crisis arises.

Marriage enrichment reminds couples to focus on their relationship, to recognize that each person has concerns, needs, strengths and talents. It helps couples "to bring out the full potential of each other," the priest said.

During 1986 and 1987 the Camden Diocese "is enhancing our ministry to the married," said Father Mauro. This is part of the diocese's pastoral response to the U.S. bishops who designated the 1980s the decade of the family.

"It is important for couples to see others are in the same boat," he said. One goal the diocese is working toward is "like-to-like ministry," setting up support groups specifically for married couples. These would be similar to support groups which exist for the widowed and for the divorced and separated.

Since what appeals to one couple differs from what will help another, Father Di Mauro explained, various kinds of marriage enrichment opportunities are available in the diocese for couples.

► **Retourno.** An offshoot of Marriage Encounter, this is a scripturally oriented weekend retreat for couples. It aims at deepening their understanding of the spirituality of marriage.

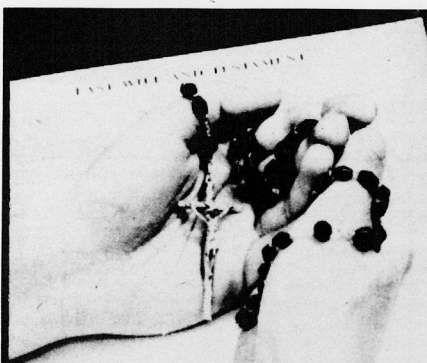
► **Time.** An eight-week training course for couples,

it employs readings, small group activities and audio cassettes to help couples build relationship skills.

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Resource

"How to Have a Happy Marriage" by David and Vera Mace. "Any couple who want to have a happy, loving relationship now have at their disposal considerable resources that just didn't exist before; moreover, if they will devote time, effort and perseverance to the task, they can move a long way" toward achieving their goal, the authors write. But "growth in marriage means change and change means work, sometimes quite hard work." Their book outlines a six-week plan to help couples improve their relationship, based on the authors' 44 years of marriage and their extensive experience in counseling couples. The plan is based on what they call the "three essentials for a happy marriage": a commitment to growth, with both partners agreeing to cooperate; an effective communication system and the necessary skills to use it; the ability to accept conflict positively and to resolve it creatively. (Festival Books, Abingdon Press, 201 S. Eighth St., Nashville, Tenn. 37202. 1979. Paperback, \$3.95.)

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Children's Story Hour

St. Brigid honored Christ by taking care of the poor

by Janaan Manternach
NC News Service

Brigid sat in the chariot all alone, angry and anxious. Her father was inside the palace talking with the king. He was so angry with his young daughter that he wanted to sell her to someone who would break some of her bad habits.

Brigid's father was upset with her "bad habit" of giving away almost anything to poor people who came to their castle. She gave them money and clothes, food and drink. He was not against the poor but he felt Brigid was far too generous.

While Brigid waited for her father, a leper approached the chariot and asked Brigid for help. His whole body was full of ugly sores. He looked so poor

and sad, Brigid could not refuse. But she had nothing with her.

Then she noticed her father's priceless sword on the seat across from her. Brigid gave the leper the heavy sword. He could sell it for much money and buy food.

Her father was furious when he found what Brigid had done. He pulled her from the chariot and led her into the king and told him what had happened. He said that this was evidence enough that his daughter should be sold as a slave.

The king disagreed. He was touched by Brigid's kindness and generosity and sent her back home.

No one knows if that story really happened. It is one of many legends about Brigid. But it reveals the spirit of this faith-filled, generous girl who lived 14 centuries ago. She grew up to be one of the most loved and admired women in Ireland.

Brigid was a beautiful, independent young woman and full of fun. She dreamed of forming a community of women who would live like the community of monks St. Patrick started.

Several young women asked to join her community. They lived and prayed together, shared the necessary chores and cared for the poor and sick.

With a monk who was her friend, she set up at Kildare, Ireland, a double monastery, one part for monks and the other for her community of nuns. They shared the church but had their own living quarters. There was a large farm and workshops for arts and crafts.

Brigid's monastery at Kildare became famous. Some of the great works of art created here can still be seen today.

All her life Brigid lived out the motto she took as a young woman: "To honor Christ, for Christ is in the body of every poor person."

She traveled all over Ireland drawing many women to live in the monasteries she founded. She died about 525 A.D. and Christians remember her feast on Feb. 1.

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What Do You Think?

St. Brigid of Ireland wanted very much to help other people. What did she do that angered her father?

Children's Reading Corner

Searching for and winning a marriage partner often is the theme in fairy tales and operas. Peter Dinklage made the story of Mozart's opera, "The Magic Flute," for children. In this delightful story, a handsome young prince, Tamino, is saved from a terrible dragon by three beautiful ladies who give him a magic flute. Their names are the Queen of the Moon, a sorceress, and a girl. They show Tamino how to use the flute to save his love with her. Meanwhile, the sorceress is a wicked sorcerer who wants to turn Tamino into a stone. He saves her from this fate by proving his love.

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Introduction

In 1975, the U.S. Catholic bishops adopted the *Pastoral Plan for Pro-Life Activities*. Last fall, 10 years later, the bishops updated and reendorsed the plan, now called the *Pastoral Plan for Pro-Life Activities: A Reaffirmation* (Nov. 14, 1985).

Addressing the entire church—clergy, religious and laity, as well as dioceses, parishes, educational institutions, hospitals, welfare agencies and other Catholic organizations—the *Pastoral Plan* projects a comprehensive vision wherein all the people of God work together to promote the dignity of human life, especially the life of the unborn. Three areas

of coordinated activity are distinguished: education, pastoral care and public policy.

The *Pastoral Plan* is set in the context of a consistent ethic that links concern for the unborn with concern for all human life. The inviolability of innocent human life is a fundamental moral norm. Ultimately, the obligation to respect all human life is based on the belief that the human person is made in the image of God.

Since 1975, certain matters have become particularly urgent and these receive attention in the reendorsed *Pastoral Plan*—euthanasia, proper care of infants born with disabilities, sexual mores of teenagers, the practice of natural family planning, reconciliation as a part of pastoral care, ecumenical dialogue, the role of prayer in pro-life endeavors.

The Respect Life Program is a major educational vehicle for the *Pastoral Plan*. Since its inception in 1972, the Respect Life Program has highlighted a wide range of issues, and this year's manual continues that pattern. It focuses on the threats to human life from abortion, euthanasia and substance abuse. It emphasizes respect for life as an integral part of sound economic life, reflects on the special dignity of immigrants and refugees and probes the ethical foundations of a consistent respect for life.

The articles in this special Respect Life section have been condensed from the essays in this year's Respect Life Program manual, published by the National Conference of Catholic Bishop's Office for Pro-Life Activities.

A consistent ethic of life

by Sr. Margaret Carney, OSF

"Choose life, then, that you and your descendants may live" (Dt. 30:19).

Since the beginning of the pro-life movement in this country, these words have been a rallying cry and a source of reassurance. How do we understand the meaning of this passage today?

A key moment in answering this question came when Cardinal Joseph Bernardin delivered a series of speeches in 1983 and 1984 on the development of a "consistent ethic of life," invoking the scriptural image of Christ's seamless garment to convey the breadth of concern that Catholics should bring to their respect life mission.

The cardinal urged all Catholics to expend the intellectual and moral effort needed to promote a comprehensive vision of the church's teaching on the dignity of the human person.

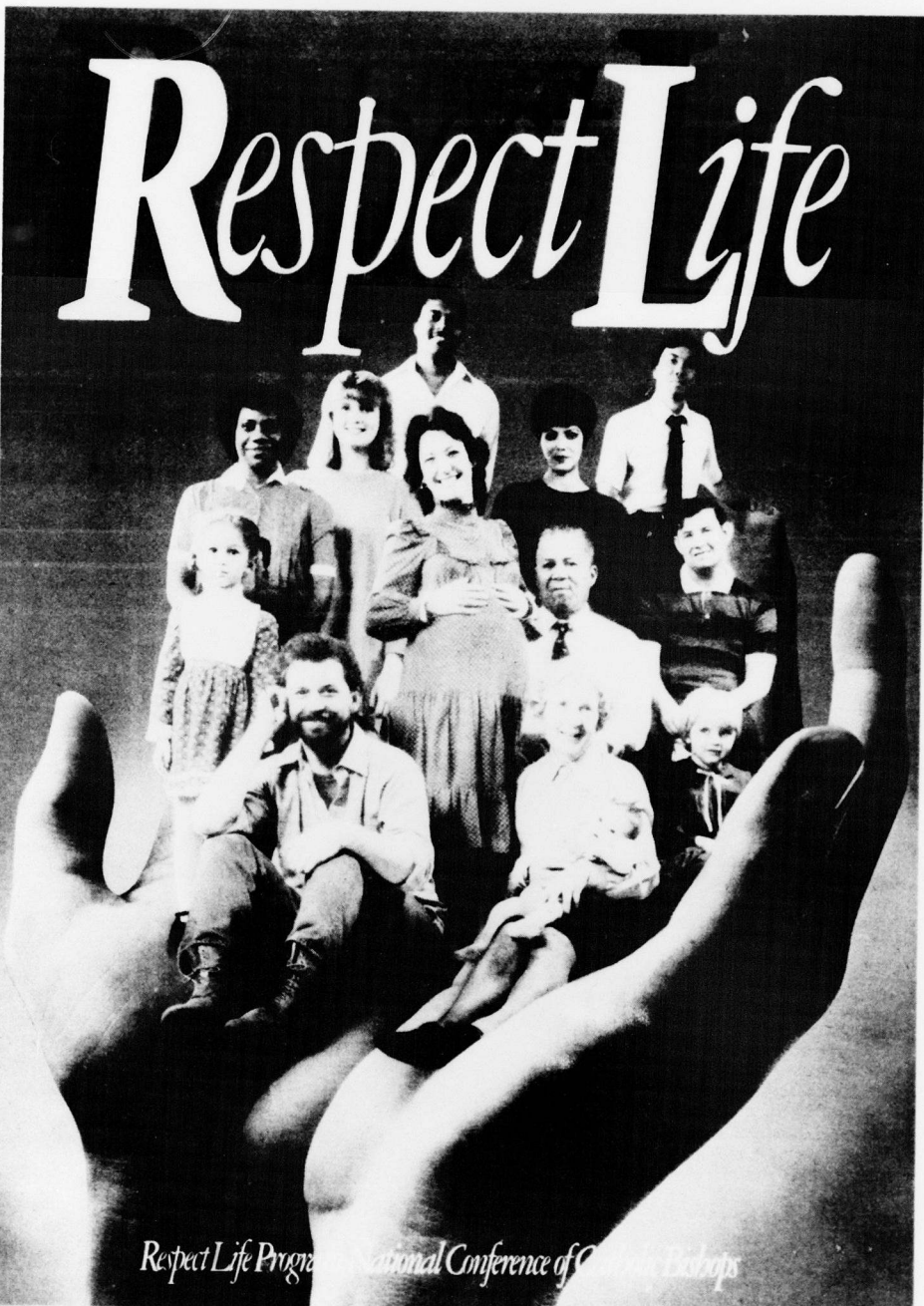
The magnitude of the challenge was not lost upon those listening, but it was not always easy to hear without deep emotional response. To be stretched, questioned, challenged to embrace a wider frame of reference, to rethink the connections among issues, to move beyond the inevitable tensions that develop among people passionately committed to different issues—these were "hard sayings."

Much had been done to promote consensus and consistency already, but more was needed. The Holy Spirit's arrings of justice, prudence, fortitude and temperance call us, the entire church, to continuing conversion to the Gospel message. Are we coming to understand that to "choose life" demands a thorough alteration of consciousness and conduct?

Questions without precedent in human experience confront us: genetic manipulation, nuclear warfare, control of human reproduction. Other questions that have always stalked the human conscience rise up with

(See A CONSISTENT, page 20)

(Sister Margaret Carney is a faculty member of the Franciscan Institute, St. Bonaventure University, St. Bonaventure, N.Y.)



The tragedy of abortion

by Juli Loesch

Our society has made abortion "easy"—at least in terms of accessibility. But is it so easy?

Evelyn

It was almost 40 years ago. I was a university student.

The decision to sleep with our boyfriends, to live with them, was serious, and involved immense changes. But the decision to have an abortion was not difficult. If you had a problem pregnancy, then of course you had an abortion.

I look back on that with amazement. Why "of course"?

I think the compelling element was our desire to see ourselves and be seen as good people. A "good" person does not make choices that create complications for powerful people in her life—boyfriend, parents, friends.

And so, when I realized I was pregnant, without thinking, assuming I was doing the only possible thing, I looked for an abortionist.

When it was over, I felt nothing, no grief, no shame. Gradually, as feeling returned, I began to ask myself what we were doing, my friends and I. What kind of world were we building?

Over the years, I have talked to others of my generation who had abortions, and many say that they wish someone had told them "you don't have to do this, you know." It might have made a difference.

(Juli Loesch, founder of Prolifers for Survival, is staff assistant in the NCCB Office for Pro-Life Activities.)

Marcy

I met my boyfriend at the Newman Center in college. We prayed together, we went to Mass together, but for some reason we couldn't see why we shouldn't sleep together. So, a junior in college, I became pregnant.

Even though I had been active in the pro-life movement, I found myself thinking about an abortion. I wouldn't have to tell my parents I was pregnant and have them feel hurt and upset. It would have been easy.

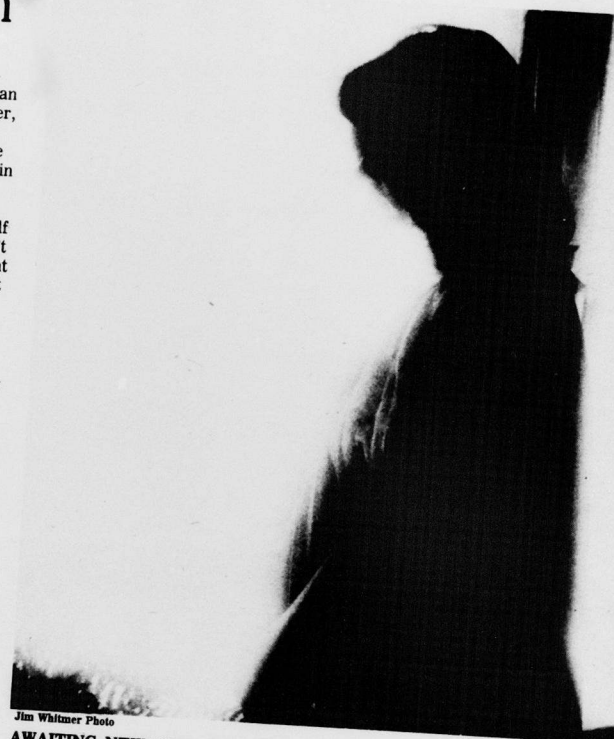
But I just couldn't do it.

I finished the semester at school and then went to a different city for the rest of my pregnancy. I knew early on that I would place my baby for adoption. Although I was sure I was doing the right thing for him and for me, I, like most pregnant women, also experienced strong feelings of wanting to keep him. There were a lot of tears. I really felt the power of God's love, though. I felt very much in his hands during that time.

There was a very difficult time immediately following the adoption. I'd be gripped by fears: "What if..." But I had to come back to the fact that even if my son were here, living with me, I wouldn't have control over his life. I would still have to trust in God. I am at peace with my decision.

There are literally millions of "problem pregnancy" stories, and each one carries its own burden of suffering.

The pro-life response to the pregnant woman in need rejects abortion and provides positive support through



Jim Whitmer Photo

AWAITING NEW LIFE—New human life is a gift to be cherished. While an unplanned pregnancy sometimes causes serious problems, abortion is not the answer. Abortion allows men and society itself to abandon pregnant women to face their problems alone.

information and education, through material assistance, through counseling and reconciliation, and through the

establishment of a sound public policy. Mother and child are equally in need of our solidarity and support.

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Mr 25:35

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THE INDIANA FEDERATION OF RIGHT TO LIFE INVITES YOU TO JOIN IN THE FIGHT AGAINST ABORTION

On behalf of the Indiana Federation of Right to Life, Inc., I would like to take this opportunity to thank the many individuals who have helped the Federation since our organization was formed three years ago.

The Indiana Federation of Right to Life was formed to work on behalf of the unborn child. We feel that all life is sacred, starting at the time of conception and continuing until natural death. We feel that the unborn, the physically handicapped and the elderly, should have the most basic of all human rights, **the right to life.**

Many of our chapters in the organization were formerly associated with the Indiana Right to Life organization and have worked against abortion for several years. However, it is our belief, that any and all Pro-Life legislation is worth working for and that any such legislation which would assist this basic right to life in any way, is worth our time and effort. We work closely with the National Right to Life Committee and other responsible Pro-Life organizations. We feel our organization has already become extremely credible and will create a much more positive image to our elected officials, our friends and the general public.

We extend this invitation to you to join with us in this fight against the evil of abortion. If you would like to join our organization or make a donation to help in our educational efforts, it would be greatly appreciated. We pray for God's help and yours, that as we take this new direction, the unborn will be the ultimate benefactors.

Yes, I want to help stop pro-abortionists from forcing their beliefs on defenseless unborn babies. Here is my contribution.

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Montgomery, IN 47558

Euthanasia: is it gaining ground?

by Richard Doerflinger

In January 1986 the Hemlock Society published a model bill to legalize active euthanasia. This Humane and Dignified Death Act would require physicians to obey a terminally ill patient's request for "any medical procedure that will swiftly, painlessly, and humanely terminate the life" of the patient. The group has announced it will press for enactment of this law nationwide, beginning in three states with large elderly populations: Arizona, California and Florida.

This new boldness on the part of euthanasia advocates is the culmination of a decade-long struggle over "death with dignity." An idea once seen almost universally as barbaric now seems to intrigue many Americans as a new and daring solution to individual and social problems.

The Catholic Church's rejection of euthanasia is absolute and unyielding. The Second Vatican Council condemned "euthanasia or wilful suicide" as crimes against humanity and the Vatican's 1980 *Declaration on Euthanasia* confirmed this teaching.

Particularly important is the *Declaration's* definition of euthanasia as "an action or an omission which of itself or by intention causes death, in order that all suffering may in this way be eliminated" (emphasis added). Morally what is important is that one intends the person's death—either as an end in itself, or as a means to another end (such as ending the person's suffering).

This does not mean, however, that it is always wrong to withhold or

withdraw treatment to prolong life. When treatment seems useless or unduly burdensome, the church refers to it as "extraordinary" and recognizes that a patient may choose to accept or refuse it.

Treatment that provides a clear benefit without imposing grave burdens on the patient is called "ordinary": a patient has a moral obligation to request it and others have an obligation to provide it out of respect for the patient's life.

Since 1976 more than 35 states have enacted "living will" laws. Most of these do not present a direct conflict with the church's teaching because they claim to authorize withdrawal of life-sustaining treatment only when it is futile. But these laws are open to objection. For example, they express a bias toward authorizing withdrawal of such treatment.

Also, it is far from clear that a "living will" by itself can provide the kind of informed consent appropriate to life-and-death medical decisions. A person who is generally healthy signs a vaguely worded declaration months or years before there is a need for a treatment decision.

Some new legislative proposals raise the issue of euthanasia more directly. One proposal simply empowers someone to make all health care decisions on behalf of a person when he or she becomes mentally incompetent. Such proposals can be broad enough to authorize forms of euthanasia by omission.

Another new proposal is known as the "Uniform Rights of the Terminally Ill Act." In important respects this act

goes beyond the policy of many existing "living will" laws. For example, it defines patients as "terminal" if they would die in a short time without life-sustaining treatment—even if they could live a long time with continued treatment. Also, the act does not clear-

ly recognize a presumption that nutrition and hydration are "ordinary" means for sustaining life.

Public support for legalizing euthanasia is likely to increase unless defenders of the inherent sanctity of human life prepare themselves to participate fully in the moral and social debate. Now is the time to act.

(Richard Doerflinger is assistant director of the NCCB Office for Pro-Life Activities.)



Jim Whitmer Photo

OLD IN AMERICA—Euthanasia, an idea once seen as barbaric, today intrigues many Americans as a new and daring solution to individual and social problems.

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Alcohol and drug addiction

More than any other religious group, Catholics have

by William Ryan

"Today, the wound of addiction cuts deeper in its form and its manner than most could have dreamed," said Pope John Paul II in a 1984 address to the 7th World Conference of Therapeutic Communities.

The statistics bear this out.

Alcohol is second only to cancer as the leading killer in the United States. It is involved in between 60 and 80 percent of all child-abuse cases, teenage highway fatalities, murders, drownings and fire deaths. One out of every eight adults is an alcoholic. Thirty-one percent of high school students are considered alcohol misusers.

The President's Commission on Organized Crime reported in March 1986 that it had found an overall dangerous increase in the amount of drugs used, deaths from overdoses, simultaneous use of dangerous drugs and their usage by middle-class Americans. The commission found marijuana use "firmly entrenched in American society." It also reported a new phenomenon: middle-class heroin users—addicts and non-addicts—who began to use the drug because of their dependency on cocaine.

According to Father Terry Attridge,

head of the New York Archdiocese's drug program, "the target in the 1980s is children and young people ages 6 to 16. One of the drug industry's top operators says this was an industry decision."

Why do people drink too much or otherwise overindulge? Dr. James Kenny, a psychologist, says that the answer is in some ways deceptively simple: "It feels good, and we are dishonest if we pretend otherwise." Where kids are concerned, he points to other reasons: curiosity, peer pressure, rebellion, the desire to fit into a certain subculture "and the fact that some of us are set up chemically, a physiological addiction which is in good part hereditary, which makes a person an alcoholic."

Dr. Kenny also added a jarring note for his co-religionists: "More than any other religious group, Catholics have problems with alcohol, and are the most likely to become addicted. This is a blunt statistical fact."

The doctor believes this is because Catholics often grow up being told that alcohol is all right for adults but wrong for them. This tends to foster extremism rather than moderation.

Moreover, according to Dr. Kenny, "research makes clear that alcoholics

Welcoming the stranger

by Msgr. Nicholas DiMarzio

In today's world, some 8 to 12 million people are living the stateless life of the refugee.

The more fortunate refugees arrive in camps, and later to resettlement countries, in possession of life. But they arrive dispossessed of that which defined their former lives, that which made life worth living: family, friends, home, worship communities, cultural ties.

As Christ's disciples, we are called to see in each of the world's refugees, immigrants and other people on the move, a life to be respected and protected—not just a biological life, but a spiritual life, a cultural life, an entire way of life.

Today the Office of Migration and Refugee Services (MRS) of the U.S.

Catholic Conference addresses the temporal needs of refugees and immigrants, while the Office of Pastoral Care of Migrants and Refugees (PCMR) focuses on their spiritual needs.

As the official agencies for helping diocesan offices serve newcomers to this country, MRS and PCMR assist migrants, immigrants, refugees and aliens regardless of race, religion or national origin. Through MRS and PCMR, the bishops hope to make every parish in the nation an inn, ready and willing to accept the kin of the Christ child, born in a stable because there was no room for him.

Today, through MRS and the U.S. (See **WELCOMING**, on page 19)

(Msgr. DiMarzio is executive director of the USCC Office of Migration and Refugee Services.)

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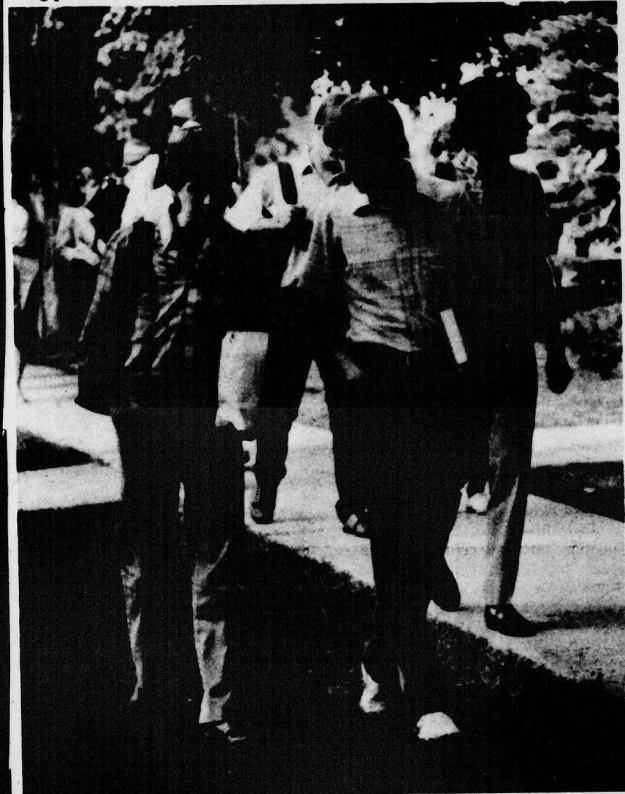
generally come from two types of homes, those where alcohol was abused and those where it was forbidden. Learning how to drink moderately and maturely while growing up in the home is one good way to prevent alcoholism."

A number of church programs in education, training and treatment are beginning to spring up around the country. But there is one thing many of us could do to help with the substance abuse problem. We could stop being part of it.

All efforts to combat the problem will probably be unsuccessful—or less successful than they might be—if prayer is forgotten.

"The secret of eradicating the poison of drug addiction is to cultivate intensely spiritual values," Pope John Paul says. Father Attridge adds, "Our hope lies not in our ability to save ourselves, but in the power of God to bring life out of death."

(William Ryan is associate secretary of the NCCB/USCC Office of Public Affairs.)



Jim Waltner Photo

DRUGS ON CAMPUS—Though Catholic school teachers say their schools have fewer drug problems, nobody says that Catholic school students are free of exposure to drugs.



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Seeking economic rights

by Ronald T. Kriemeyer

Taking the dignity of the human person as its starting point, the U.S. bishops' pastoral letter on the economy places special emphasis on human rights, and specifically economic rights.

According to Catholic social teaching, human rights include not only civil and political rights, such as freedom of speech, worship and assembly, but also some rights that are of a specifically economic nature.

For example, all people have a right to food, clothing, shelter, adequate income, employment, medical care and basic education. These fundamental economic rights form a kind of baseline, a set of minimum conditions for economic justice.

Through legal and constitutional structures, democratic societies have developed the means to secure civil and political rights. Economic rights have not been granted a similar status in our society, however. The bishops' pastoral letter calls for a "new American experiment," an effort by the whole society to shape economic and social institutions.

Catholic social teaching goes beyond abstract moral principles; it includes the concrete realities of economic life. Children living in poverty is a specific case.

A quick look at this problem reveals that one in every four American children under the age of 6 is poor. Almost

(Ronald Kriemeyer is director of the USCC Office of Domestic Social Development and staff person for the bishops' committee in charge of drafting the pastoral letter on the economy.)

60 percent of poor families with children receive no government assistance, have no health insurance and cannot pay medical bills. Less than half of all poor children are immunized against preventable diseases such as diphtheria and polio. Poor children are at much greater risk of prematurity, low birth weight, and death before the age of one year. Children born in poverty have a death rate three times higher than that of non-poor children.

This picture of poverty among children means that human dignity is being violated in a most basic way. When poverty impairs the physical or mental development of a child, it is offensive to God.

The Catholic moral vision also prompts us to see poverty in a social or communitarian perspective. We see the poverty of 13 million American children as integrally related to the welfare of the whole community. In a very real sense, when poor children are deprived, we are all deprived.

If part of our faith is a commitment to human dignity and human rights, then we must act on this commitment. The most important way to do so is through our daily work in the home, the office, and factory. Beyond this there are several kinds of activities that we might consider. First, we can deepen our knowledge and understanding of Catholic social teaching. We need a long-term commitment to learn more about Catholic social teaching.

A second opportunity for action is through direct service to those in need. Experiencing the smell, the taste and the feel of poverty is one of the most

(See *SEEKING*, page 20)



CHD Photo by David Vaughn

POVERTY A KILLER—After the direct taking of human life in abortion, poverty is the biggest killer of children. The children of the poor are more likely to die from all major causes of childhood deaths.

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Welcoming the stranger

(Continued from page 16)

Catholic Conference, American Catholics are helping to resettle nearly half of all refugees who enter the United States each year. All told, U.S. Catholics have helped to resettle far more than a million refugees in this country.

In 1965 alone, through the church and in cooperation with the U.S. government, professionals and volunteers in 164 dioceses welcomed some 26,000 refugees from every part of the world. From Southeast Asia came Vietnamese, Lao, Khmer. From Eastern Europe came Czechs, Poles, Rumanians. From Latin America came Cubans and a handful of Salvadorans. From the Near East came Iranians, Afghans, Lebanese.

Each of these strangers has added to the colorful mosaic of peoples and cultures that lend rich, unique diversity to the American portrait. Equally important are the values refugees and other immigrants bring to bear on their new lives: family unity and sup-

port, the value of hard work, strong religious beliefs.

As members of Christ's family, we are also called to respond to refugees who may never receive resettlement opportunities—people such as the quarter of a million Cambodians stranded along the Thai-Cambodian border. And we must respond to those who are not yet welcomed by our own government—people such as the Central Americans fleeing violence in their own countries. American Catholics can convince national policymakers of the strength of this country's Christian tradition of welcoming the world's displaced strangers.

The Catholic Church's refugee resettlement and global advocacy efforts are directed by clear biblical instructions: to feed the hungry, clothe the naked, welcome the stranger, relieve the oppressed, comfort the poor and bereft. Jesus put it more personally: "As often as you did it for one of the least of my brothers, you did it for me."



Jim Whitmer Photo

EMBRACE THE STRANGER—American Catholics help to resettle nearly half of all refugees who enter the United States each year.

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A consistent ethic of life

(Continued from page 13)

dramatic new contours: euthanasia, care of disabled newborns, capital punishment.

We also live in an era in which the religious consensus that shaped the traditions of the western world for centuries is no longer exercising a philosophical and practical monopoly. Finally, we live in a world of global consciousness. Decisions made in our nation regarding many human rights (aid to dependent nations, population policies, arms treaties, to name a few) have dramatic effects upon peoples and economies far from our shores.

This multiplication of issues and

their complexity create some of the most perplexing questions for individuals, agencies and governing bodies in the church. Each of us is challenged to discover linkages among issues, while understanding the differences that exist among those issues; to work together in common witness, knowing that specific activities, lobbying structures, particular talents and time will necessarily differ on distinct but related efforts to promote human life; and to make the church's moral vision and tradition available in a special way as part of the political process in our pluralistic society.

In the seventh century B.C., King Josiah led the Jewish people in a profound religious renewal. The Torah—with its injunction "choose life"—was rediscovered. In a dramatic ceremony the people rededicated themselves to the covenant with Yahweh.

Our society too is living through a moment of judgment and opportunity. To "choose life" today requires of each person and of society as a whole a renewed pledge to be ever more faithful to God's call to love, respect, and defend human life.

Seeking justice

(Continued from page 18)

effective ways to learn about economic injustice and what we can do about it.

Finally, pursuit of economic justice must take believers into the public life of the nation. In this way, we will not only be speaking for the voiceless; we will also be advancing the common good and serving as instruments of God's kingdom.



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THE SUNDAY READINGS

by Richard Cain

27TH SUNDAY IN ORDINARY TIME
OCTOBER 5, 1986Habakkuk 1:2-3; 2:2-4 II Timothy 1:6-8, 13-14
Psalm 95:1-2, 6-9 Luke 17:5-10

"Why should I believe in God?"

The mischievous smile and the casualness of the moment disguised the seriousness of my friend's question.

For my part, I didn't know what to say. "Why shouldn't you believe in him," I responded after some thought. "It's a simple matter of courtesy. If you see someone approaching on the sidewalk, you don't automatically assume he is going to hurt you and run to the other side of the street. If someone calls you on the phone, you don't demand without reason that she first prove she is who she says she is before you will listen to her. Shouldn't we give God the same basic benefit of the doubt we give other people?"

At the time, I felt my answer was inadequate. But now I see it differently. Faith, like breathing, is an instinct we are born with. Like breathing we can to some extent inhibit it. But without it we cannot live. That's what I take to be the point of the first reading.

The prophet Habakkuk lived during the turn of the sixth century B.C. It was a time of crisis for Israel and specifically for the southern kingdom of Judah.

Babylon (also called Chaldea) had won a great military victory against Assyria and Egypt at Carchemish and was preparing to invade Judah. Internally, God's people were having a lot of problems, too. Economic injustice, political intrigue and idolatry were rampant.

Like any suffering, the threat from Babylon raised two questions in the minds of people like Habakkuk who still tried to follow the Lord. The questions were "How long?" and "Why?" The first half of the reading is from the prophet asking the first question and the second half is from God's answer to the second question.

Both questions are related to the deeper question of why God tolerates evil. Those still loyal to the Lord readily admitted that Judah was far from perfect. But given that, it was still difficult for them to understand why God would use an even more godless people as his means of disciplining them.

This is the question that Habakkuk chose to address in his book. Like the answer I gave my friend, his answer at first may seem unsatisfactory. His response was this: (1) The end result of God's work would be justice. (2) The only just response was to live by faith. In other words, were they going to give him the benefit of the doubt or not?

Like the first reading, the gospel reading focuses on the topic of faith. The apostles ask Jesus to increase their faith. He responds with a saying: "If you had faith the size of a mustard seed, you could say to this sycamore, 'Be uprooted and transplanted into the sea' and it would obey you."

If we take it literally, we are left with the feeling that we have no faith, since we obviously can't do this. So what's the point? From another parable we remember Jesus referring to the mustard seed as the smallest of seeds. So this is his way of describing the

smallest amount of faith. The sycamore is a big tree. Could this then be Jesus' way of describing the biggest act one might do? So the point is this: Even the smallest amount of faith is enough to do more than one could ever imagine. It's not the quantity but the quality of one's faith that matters.

The imagery of seed and tree suggests another point. Faith is a process. Even the smallest beginnings taken in faith can have enormous effects. The key is that we recognize this and have the patience—the faith—to cooperate with the process of faith. This is what makes faith so powerful. It is recursive. It builds on itself.

The rest of the reading contains another saying in which Jesus makes an additional comment about faith. Just as he did in the first saying, Jesus uses imagery and exaggeration to make his point. Here he uses the imagery of master and servant to say that his followers should not have the attitude that God owes them for believing in him. Faith is not something we can earn. It is a gift from God.

Inexpensive ways to put some romance back into your marriage

(Continued from page 9)

park where we took a short walk before returning home.

Often on long trips we leave the interstate highway and follow a parallel highway for 25 miles. We get to our destination a little later but more refreshed and often with something interesting to remember and discuss, like the homemade candy shop in the out-of-the-way village where we took a break.

My wife and I also like to take full advantage of tax-supported services and facilities. National parks and state parks provide outstanding scenery, walking trails and free naturalist programs. Recently we went on a two-hour canoe trip at a state park 15 miles from our home.

A couple might volunteer their services together at their church or take a short continuing-education course together. You learn a new skill, meet new people and perhaps find out something you didn't know about your partner.

Another suggestion: Draw a 30-mile radius on a map of your local area and divide it into quarters. Then plan to take a leisurely drive together through each of the four areas every other week. It's amazing what you will find so close to home: pretty streams, the ever present garage sale, churches to visit.

On such a trip you might want to try a "potluck picnic." Bring along an empty cooler and collect food as you go, from country stands or tiny grocery stores.

Several years ago when our aged car died we vacationed right in our own city. With guide book in hand, we toured a beautiful old federal courtroom we didn't know existed, took a bus ride from one end of the line to the other and attended a jury trial.

Having fun together can enrich marriage by pro-

viding couples a chance to tighten their bond of friendship in easy, relaxed settings. It helps them to create a marital environment that can be a continuing source of strength. With a shared set of happy memories, couples may find themselves more willing to put forth the extra effort needed to overcome problems.

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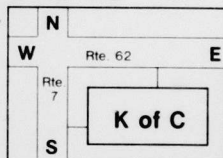
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Question Corner

Faith is not magic

by Fr. John Dietzen

Q Two weeks ago a neighbor showed me the enclosed advertisement which she found in a magazine purchased in a supermarket.

I was shocked to say the least. It offered for sale a "lucky water cross" suggesting that it could "bring instant money miracles to thousands in need."

"Lucky water of Lourdes inside every cross!" it said.

Can't anything be done to stop frauds like this? I'm disturbed because people reading this will think it is Catholic teaching. Do you know what can be done about this kind of rot? (Illinois)



A As you indicate, such an attitude and understanding of sacraments is entirely alien and contrary to our Catholic faith.

Unfortunately no steps are possible to my knowledge to prevent this sort of thing. Apart from implications made by referring to Lourdes Water, the ad contains no reference to Catholics or Catholic teaching.

Anyone is free to sell "lucky water" if people are foolish enough to buy it, and if the ads contain no outright fraudulent claims, which such merchants usually carefully avoid.

Unfortunately some Catholic organizations and other sources, even if unwillingly, encourage this kind of thinking by advertising sacramentals, including blessed or holy water, in ways that seem to the average non-Catholic reader no different than the advertisement you protest.

The "spiritual" power these more orthodox advertisements promise may easily be read by others to mean "magician." It is also true that Catholic sources do not offer such items for sale; an offering of some sorts, even a specific amount of money, is usually requested. Such subtleties are,

however, generally lost on the average American reader.

Ads such as you describe are certainly reprehensible at very least in the light of our Catholic faith. It is understandable, however, if not defensible, that certain types of entrepreneurs totally ignorant of our faith might say to themselves: If Catholics can do it why can't we?

Q My daughter is divorced from her first husband and separated from her second husband. She would like to come back to the church but is afraid that she cannot come back as a regular parishioner and be allowed to receive the sacraments. I tried to assure her that this is possible. Am I correct? (Florida)

A From what you tell me nothing in her present situation prevents her full participation in the sacraments as a member of the church.

The only problem would arise should she contemplate another marriage. If this seems at all a likely possibility some time in the future I strongly suggest she talk with her parish priest about it now.

Family Talk

Dating and other options

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have two daughters, a sophomore in high school and an eighth-grader. They go to a lot of dances and now both want to date. This concerns me. I do want them to meet nice young men, but not so serious. It's a long way to being ready for marriage. Even then I wonder: What's the best way to find a suitable partner? There are so many mistakes today, so many divorces. Do you have any ideas on what a parent can do to encourage situations where girls can meet and get to know boys, without getting too serious?—New Jersey

Answer: What a nice way to ask your question. Instead of complaining about the youth of today and bemoaning "What's this world coming to?," you ask what you can do.

Your question, "What's the best way to find a suitable partner?" started me thinking in general terms. Our American custom is for boys and girls to go on dates before they marry. Is this the best way? It has one obvious problem.

Dating is usually fun, recreational, play time together. Marriage, while one hopes it has many fun times, is primarily a working partnership for dividing the labor and raising children. Is having fun together a good way to predict whether a couple will work well together in marriage? Perhaps not.

More important and deeper than having fun together, boys and girls need to associate comfortably with each other, to learn to work together on common tasks of some importance. Here may be an area where you as a parent can help.

Instead of discouraging dances and forbidding dating for your young daughters, you might encourage normal group activities and promote some common projects. Here are a few suggestions:

Make boys and girls welcome in your home. Young teens enjoy table games like Monopoly, Risk, and Trivial Pursuit. They enjoy sharing and taping one another's albums. They enjoy renting a VCR and watching movies with homemade popcorn. Think of young-people activities that are not boy-girl focused, as are dances, but that boys and girls can enjoy doing together.

Sports, like bowling, mixed tennis, golf and age-group swimming are also popular. Boys and girls can relate more naturally and less self-consciously when the focus is not on the relationship but on the activity.

Promote common projects. A young teen couple might tackle the task of tutoring a handicapped child after school. A church group of mixed teens might decide to put on a regular Bingo night at the local nursing home. The list of possible mixed-sex projects is endless.

The focus is on the common task. Boys and girls come to know each other, not just in recreational moments or as sex objects, but while doing important tasks together. If you as a parent can help your daughters find this larger possibility, you will be doing a lot to help them learn to relate comfortably to men and eventually to find the right partner.

(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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Carpet Column

JIM O'BRIEN

CARPET IS SOLD BY THE SQUARE YARD

Customers are often baffled as to how many yards of carpet it will take to cover a certain area. Women have come to the store with rags tied together saying that one stretch of rags is the length and the other is the width. Others come in and indicate the room is 122 inches this way and 120 inches the other way. Then we have those who step it off by the size of their shoe. We had one lady who brought her telephone cord into the store and had one section marked the length and the other marking indicating the width. She then said, "Hurry and make this cut for me. I have to get home and replace the telephone cord because my phone is disconnected." We also have had those who will point in one direction and say, "it's about this wide," and point in another direction and say, "it's about this long."

Then, too, we have the expert who can not make a mistake. His diagram is an engineer's delight. Everything is laid out to scale. There is no way he can be wrong. They generally say, "I figure it will take 'x' amount of yards." This would have been great, if they hadn't forgotten to figure a pattern match or just do not realize that carpet generally does not come 12 feet wide. The carpet industry has a two inch tolerance. In other words, the width of the carpet arrives measuring 11'11" or 11'10". You have to compensate for this lack of width and add more yardage, otherwise, you will not have enough carpet to do the job professionally.

Let's make it simple. Multiply the length of the room and the width of the room and then divide by 9. Example: a 12' x 9' room measures 108 square feet divided by 9 measures 12 square yards. When you measure, measure the lengths and widths of both sides of the room because no room is perfectly plumb. I am sure that if you have ever hung wall paper you found that out in a hurry. Another tip: make sure you measure into the door jams and closets; this may add extra inches to the total yardage.

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Vatican Letter

Nostradamus' shadow looms over pope

by Agostino Bono

The 16th-century French astrologer Michel Nostradamus predicted that a pope would die a tragic death at a place where two rivers meet and roses are in bloom. Does this forecast bode ill for Pope John Paul II, who is set to visit Lyons, where two rivers meet, during his Oct. 4-7 visit to France?

Many French who consider Nostradamus a prophet and specialize in interpreting him believe it does.

Those who take Nostradamus seriously note that Lyons is located at the confluence of the Rhone and Saone rivers.

But do roses bloom in France in October?

No, this part of the prediction is considered allegorical by Nostradamus aficionados. It is interpreted to mean the rose symbol of the French Socialist Party which is in political bloom since it holds the presidency.

Non-believers, however, dispute the Socialist Party-blooming rose theory. They note that President Francois Mitterand has become a lame duck since elections earlier this year gave the opposition control of Parliament.

Nostradamus' predictions, usually of catastrophic events and couched in general language, have fed four centuries of often contradictory analysis and interpretation.

All are vague, leaving much to the imagination of the reader and making interpretations of Nostradamus a sometimes serious, sometimes frivolous French pastime.

Even people who say they don't believe the forecasts analyze them.

"As a priest I can't believe in these things," says Father Michel Boulet, assistant general secretary of the French bishops' conference.

"But," he quickly adds, "other people say the papal prediction already took place with the death of Pope Pius VI."

How so?

That pope died Aug. 29, 1799, at age 81, a prisoner of the French Revolution in the city of Valence—where the Rhone and Isere rivers meet. He had been captured in Italy by invading French forces and carried to captivity in France.

What about the rose?

The answer: the color of the French Revolution was red, like many roses.

Other proponents of the Pius VI interpretation say that the house in which he died was near a rose garden. Meanwhile, the French are taking the pope's safety very seriously. About 10,000 security officers are being mobilized to protect the pontiff and secure the routes along which he will pass.

About a month before Pope John Paul's planned arrival, a wave of terrorist bombings hit Paris, killing nine people and wounding more than 160 during a two-week period. Police say the bombings are the work of an Arab group trying to force the government to free their imprisoned leader.

The bombings have lent a sober tone to discussions of the Nostradamus prophecy.

What does the pope — who has faced two assassination attempts, one of which seriously wounded him— think about the prognostications?

He just laughs it off, say Vatican officials who have talked to him about it. Sixteenth-century astrologers notwithstanding, the pope has often told journalists traveling with him that his destiny is in God's hands.

The Pope Teaches

Everyone inherits a basic tendency to sin

by Pope John Paul II
remarks at his general audience Sept. 24.

We continue our consideration of the church's teaching on original sin. In previous weeks we analyzed the first sin in human history as described in the Book of Genesis and we reflected on what divine revelation says about the universality of sin and about how it is inherited by everyone. Our teaching is based on the Genesis account in which we see that our first parents were tempted by Satan, misused their freedom and set themselves against God so as to find fulfillment apart from him. Adam and Eve lost the gift of sharing in God's divine life. Following upon their sin "the eyes of both were opened, and they knew that they were naked." The entrance of sin into the world immediately caused a change in the behavior of Adam and Eve.

They were ashamed of their disobedience and began to fear God. Sin invaded the whole of human history and became every individual's common experience, an inheritance "from the womb." St. Paul often refers to this dramatically sorrowful human experience. He writes: "All men are under the power of sin."

The church's teaching on original sin, although implicitly present from the beginning of her history, was solemnly defined by the Council of Trent. This precise formulation of her faith affirms that our first parents, when they were in the state of original justice with God, sinned seriously, transgressing God's commandment. Thereby they came under the dominion of Satan and so experienced slavery and death.

In an age which stresses personalism and subjectivism, the teaching that original sin is inherited by everyone can be difficult for people to accept, yet it provides a highly valuable explanation for the human tendency to evil.



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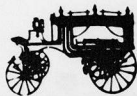
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ENTERTAINMENT

viewing with ARNOLD

'Stand by Me' is mediocre nostalgia

by James W. Arnold

"Stand By Me" is a nostalgic film about pre-adolescent male bonding. Four 12-year-olds in 1959 rural Oregon go off into the woods on an overnight hike—their excuse is to search for the body of a missing boy—and return having discovered something vague but noble, like their manhood.

"Stand" has gotten some hot reviews, presumably from male critics. Guys are notoriously sentimental about movies that glorify all the stupid stuff we used to do before we went to junior high school. It's part of the Peter Pan syndrome. We feel we left the best part of our lives back there in sixth grade—before girls, before jobs and bosses, before mortgages.

"That's when we really knew who we



were and where we were going." It's dumb, but we like to believe it.

Anyway, we've all seen a few hundred males-in-the-wilderness movies better than this one, which is based on Stephen King's "The Body," and reflects a distorted vision that you may want to identify with him or just with current Hollywood screenwriters. That is: the world is essentially a rotten and dangerous place, especially for the young, and only rare moments of contact and warmth make it bearable.

At least those moments make the film itself bearable. "Stand" also wins points for attempting a non-commercial subject in an age of schlock youth films like "Porky's" and the "Friday the 13th" series. Let's face it, 12-year-olds are seldom attractive even to themselves, and King's characters in "The Body" are not a barrel of fun. They are mostly pre-delinquents from disturbed families, without the poetry of the characters in the S.E. Hinton novels and movies.

And their particular form of macho is

dirty talk that is deliberately "disgusting." Bodily parts and functions, sex and defecation.

Listen to this for 90 minutes and you long for the relative sunshine of "Aliens." You may or may not believe this is the way such kids actually talked in small towns in 1959, or even now. But realism is not the point.

Hasn't anyone heard of the arts of selection and suggestion anymore? To know how these kids talk, we don't have to get buried in it. Huck Finn was real enough, and he didn't talk as if he were in dancing school, but not like this.

The language overkill in "Stand" pretty much destroys the film. It's not a question of morality, or even good taste. It's a failure of art, which is something you don't get with a tape recorder. Gross seems essential to the current aesthetic. (This week's national box-office leader is "The Fly," which is to gross what the Olympics are to track.) "Stand" edges into that territory, too. One of its key scenes is the visualization in splendid detail of a typical King anecdote about a raspberry pie-eating contest that ends up as a "total, complete barf-arama."

Don't see "Stand By Me" after lunch. Don't also doubt for a moment that the scene tells us symbolically what the filmmakers think of Middle America and perhaps life in general.

At least the characters have more than usual substance. The key figure is Gordie (Wil Wheaton), the sensitive future writer whose older brother has recently died. He is probably semi-autobiographical for King. He is closest to Chris (River Phoenix, winner of this year's actor name contest). Chris is an impressive character, who stands in for the idealized buddy of our youths—the

"bad boy" who was really good, even heroic, and doomed to a tragic end.

Gordie believes his father hates him (undoubtedly correctly), and Chris knows he is abused and misunderstood, and their attempts to comfort each other are genuinely touching.

The others are okay but somewhat less intriguing: Teddy (Corey Feldman), the volatile off-the-wall son of a brutal, institutionalized father, and Vern (Jerry O'Connell), who is pretty much your basic fat-kid comic relief. Also around is a wild gang of older ne'er-do-wells to serve as mean antagonists over the issue of who will get credit for discovering the corpse. None of them is given a shred of intelligence or humanity.

Director Rob Reiner ("The Sure Thing") does as well as he can with all this, including a screenplay that involves far too many flashbacks within flashbacks, narrated insights, and scenes from other movies. The Oregon scenery is attractive, but the background music is late 1950s pop rock, which was bad enough the first time around.

(Mildly affecting boyhood melodrama; big language and gross-out problems; R-rating is correct; not especially recommended.)

USCC classification: A-III—adults.

Recent USCC Film Classifications

Clockwise	A-II
The Name of the Rose	O
Radioactive Dreams	O
Shanghai Surprise	A-III
Twist and Shout	O

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

Apartheid as told by those who live it

by Henry Herx and Tony Zaza

The suppression of human rights in South Africa continues to affront the conscience of the Western world. Further evidence of the regime's inhumanity may be seen in "Witness to Apartheid," a documentary airing Sunday, Oct. 5, 9-10 p.m. EST on PBS.

Made in 1985, the program highlights Nobel Peace Prize-winner Bishop Desmond Tutu, the new archbishop of the South African Anglican Communion. Apartheid is immoral, he says, because it denies that the black person is a human being created in the image of God.

Unlike the struggle for civil rights in the United States, the struggle for human rights in South Africa has no legal standing and cannot appeal to the rule of law. Consequently, passive resistance has had little effect and Bishop Tutu fears that opponents of the regime will turn to violence.

The central part of the film deals with the victims—black and white—of government repression. In particular it focuses on the effects of apartheid on children, both physically and psychologically.

Produced and directed by Sharon Sopher, the documentary gives ample evidence of the excesses of a police state. In attempting to film a family whose son had been killed, allegedly by a policeman, Ms. Sopher and her crew were themselves taken into custody for a time.

Under such conditions, producing the program was not easy. It merits our attention all the more because it has given voice to the ordinary people suffering under apartheid rather than only to their leaders. The testament to brutality gathered here, however, makes the program inappropriate for the younger members of the family.

Among the agencies that contributed funding to the production of "Witness to

Apartheid" was the Catholic Communication Campaign. (HH)

"The Africans," Oct. 7

An ambitious introduction to the history of Africa and its present place in the world in "The Africans," a nine-part series premiering Tuesday, Oct. 7, 8-9 p.m. EST on PBS.

This is Africa as seen through the eyes of an African scholar, Ali A. Mazrui, professor of political science at the University of Michigan and a research professor at the University of Jos in Nigeria.

The series is the result of four years of production on locations in all parts of the continent. It was written and presented by Mazrui, who was educated in colonial Kenya and speaks English, Kiswahili and Arabic.

Making the series instantly controversial is the fact that one of its funding organizations, the National Endowment on the Humanities, has charged it with being anti-Western propaganda and demanded that its name be taken off the credits. From a preview of the first program it would seem that the endowment has mistaken Mazrui's anti-colonial views as being biased against the West.

The series premieres with "The Nature of a Continent," which looks at how the geography of Africa has shaped its history. Mazrui sees a paradox in the fact that Africa, geographically the most central of continents, has always been on the periphery of world affairs.

The subtitle of the series is "A Triple Heritage" and Mazrui shows how the deserts were the path of conquest by the Arabs in the seventh century and its coastline became the gateway for Western imperialists after the Industrial Revolution. Africans have had to accommodate these two alien legacies with their own indigenous culture.

Nature has suffered from the impact



MERMAID—Paul (Matt Dill), left, with Kalotte the mermaid (Susan Anton) and Ofoeti trol (Sam Waterston) in the "The Boy Who Loved Trolls," airing tomorrow.

of Western industrialism, its forests ravaged and its rivers polluted. As its soil has been eroded, the specter of famine has stalked the land. Solutions for such contemporary problems, Mazrui suggests, can only be effective if they are undertaken in harmony with Africa's mixture of three cultures.

There is obviously much to learn about Africa. For example, at the turn of the century the British had offered Kenya as a Jewish homeland but were turned down by Zionists in favor of Palestine.

The series should be helpful for viewers who want to know how Africans see themselves and their relationship with the rest of the world.

Wednesday, Oct. 8, 8-9 p.m. EST (PBS) "Channel 3, Moscow with Mark Russell." Television clips of news broadcasts from the Soviet Union provide the opportunity to gain some insight into the culture of the USSR. This special is hosted by topical comedian Russell with guest commentators including Harrison Salisbury, former Moscow bureau chief for The New York Times.

Friday, Oct. 10, 8-9 p.m. EST (PBS) "Great Performances: Dance in America." The Seattle-based company of the new and critically acclaimed choreographer Mark Morris makes its TV debut in a widely varied program of dances.

Welfare reform

Pro-family proposals and two-parent family

by Liz Schevchuk

WASHINGTON (NC)—As tax reform captured the national imagination in 1986, welfare reform may emerge as a hot national political issue in 1987.

In his State of the Union address last February, President Reagan ordered the White House Domestic Council to draft, by Dec. 1, a welfare system overhaul to meet the "concerns of poor families."

With the clock ticking away toward the deadline, many groups, including the nation's Catholic bishops and governors, already had suggested welfare remedies—some of them at odds with White House sentiments.

The administration disagrees with the bishops and House of Representatives over a crucial question: whether federal policy should mandate that poor, two-parent families can get welfare. The bishops and the House say yes. The Reagan administration says no.

Under the current policy structure, although welfare is a national program, it is administered by the states, which can set their own eligibility requirements and amount of the basic welfare payment. Thus, somewhat less than half of the states, according to the U.S. Catholic Conference, allow poor families with two parents in the household to receive welfare. Even there, however, restrictions prevent two-parent families with a working, but low-paid, father from receiving welfare.

Other states, including Indiana, insist that a poor family headed by both father and mother cannot get welfare. The Indiana Catholic Conference has been lobbying the legislature to change its law to permit poor two-parent families to receive welfare if the parents are unemployed.

Sen. Daniel P. Moynihan, D-N.Y., has estimated that one-third of America's children will live in welfare families for at least a time before age 18.

Currently, more than 90 percent of the na-

tion's welfare families are headed by unmarried women, Auxiliary Bishop, James P. Lyke of Cleveland told a federal welfare policy panel.

Himself the product of a welfare family headed by a single parent—his mother—Bishop Lyke denounced a system that forces fathers out of the home if money is to come into it.

"Help must also be available regardless of family structure," he added. "Forcing employed or unemployed fathers out of the home is a morally indefensible policy, and, to repeat, it is social suicide."

Cardinal John J. O'Connor of New York, chairman of the USCC Committee on Social Development and World Peace, expressed similar outrage in his 1986 Labor Day statement. "Families should certainly not be denied aid because the parents are married and living together or when the income of a working father is inadequate," he said. Among criteria "true welfare reform must meet" is "promotion of family stability," he said.

Two years ago, in their recommendations for the Democratic and Republican party platforms, the nation's bishops argued that "current federal policy, which permits states to discriminate against married couples with children, is anti-family and should be abandoned."

Working on their own welfare reform scheme, the nation's governors set up committees to, among other things, find new welfare approaches to promote family unity.

The House of Representatives, meanwhile, included a provision in its proposed 1987 budget reconciliation bill to require states to include two-parent families in welfare coverage.

Bishop Lyke stated that the USCC and Catholic Charities USA have pushed the administration—to no avail—to accept "this important pro-family measure."

Yet, President Reagan has often cited the importance of pro-family government policies.

"In the welfare culture, the breakdown of the family, the most basic support system, has reached crisis proportions..." he said in the State of the Union address announcing plans for a welfare overhaul. "We must revise or replace programs enacted in the name of compassion that degrade the moral worth of work, encourage family breakups, and drive entire communities into a bleak and heartless dependency."

"And in view of the plight of the poor, especially the breakdown of the poor family, we must engage in a thorough reform of our welfare system," he told the press last winter. "There are city blocks where families have virtually no experience of fathers,

just of mothers struggling alone in poverty to raise their children."

The Reagan White House has fought provisions to require welfare coverage of two-parent families, Edwin L. Dale, Office of Management and Budget assistant director for public affairs, told National Catholic News Service.

"The administration has been consistently opposed to the pressure in the House to deal with the unemployed parent issue," Dale said. "We just regard it as a states' rights issue."

But does the administration's position put it at odds with pro-family goals? "That's for the states (to decide)," said Dale.

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Oct. 25 — "Creativity and Prayer," a one-day experience drawing on the wisdom of the Scriptures and Western mystics. Sisters Juliann Babcock, OSB, and Cornelia Gust, OSB.

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Nov. 14-16 — "Beatitudes as Prayer" — a women's weekend. A look at the Beatitudes as a practical pattern for personal happiness. Sister Mary Matthias Ward, OSU.

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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 1717, Indianapolis, IN 46206

October 3

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

The Turn Your Heart Toward Home film series by Dr. James Dobson continues with "Overcoming a Painful Childhood" at 7:30 p.m. at St. Plus X Parish, 7200 Ser-to Dr.

October 3-4

The Annual Garage Sale sponsored by St. Simon Parish continues from 8 a.m.-5 p.m. at 8015 Pendleton Pike, next to Hardee's.

October 3-4-5

A Women's Weekend on the theme "The Transforming Power of Jesus" will be conducted by Father John Maung at Fatima Retreat House, 5363 E. 56th St. Call 545-7881 for information.

October 4

The Third Annual Ethnic Fare sponsored by Sacred Heart Parish, Terre Haute will be held from 5-8 p.m. at McEarron Hall in the

school basement. Adults \$5; children under 12 \$2.50. Food, wine, live entertainment, crafts, candy and baked goods.

St. Monica Parish, 6131 N. Michigan Rd. will hold an October-fest Benefit Auction beginning with wine and cheese tasting after 5:30 p.m. Mass and auction at 7:30 p.m. \$3 admission.

St. Paul Parish, Sellersburg will hold an Athletic Dance to benefit its athletic program. Music by "Peaches." For tickets call Jim Lammeter at 813-346-4731. Beer and set-ups furnished.

Deadline for reservations for ACCW semi-annual province board meeting to be held Oct. 8. Mail \$6 to: Mrs. Alfred Bruns, R.R. 3, Box 251, West Harrison, Ind. 47080.

The Men's Club of Holy Family Parish, New Albany will sponsor a Harvest Dance from 9 p.m.-1 a.m. featuring music by "Feather." \$12 per couple. For reservations call Larry Denison 812-944-1424 or Merle Banet 812-944-2812.

The World Apostolate of Fatima (The Blue Army) will hold a

First Saturday Holy Hour at 2:30 p.m. in Little Flower Parish Center, 13th and Bosart. Everyone is welcome.

"Hands Around St. Bridget's," the annual fall festival, will be held from 11 a.m.-10 p.m. at 815 Martin Luther King, Jr. St. featuring barbecue ribs and chicken, raffles, country store, games.

The Fifth Wheelers Club will hold its regular business meeting at 8 p.m. at the Catholic Center, 1400 N. Meridian St. Call 255-4780 for information.

October 4-5

A Vocation Retreat Weekend for high school seniors and older will be held at Our Lady of Grace convent, Beech Grove. For information call Benedictine Sister Marian Yohe at 317-787-3287.

October 5

St. Joseph Hill Parish, Sellersburg will hold its 28th Annual Turkey Shoot and Fall Festival beginning at 11 a.m. on the church grounds. Quilts, children's games, raffles, food. Masses at 8 and 11 a.m.

St. Joseph Parish, Terre Haute will hold its Annual Parish Picnic beginning with Mass at 11:30 a.m. in Plumbers and Steamfitters Park. Bring "new" white elephant prize for bingo and canned good item for food pantry.

The Clayton Barbeau series on Creating Family continues at 10 a.m. with "The Male/Female Crisis" at St. Luke Parish. Babysitting available.

A Seagull-Fest will be held in the courtyard of St. John Church, 128 W. Georgia St. Wiener roast, silent auction, raffle and Sunday liturgy.

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

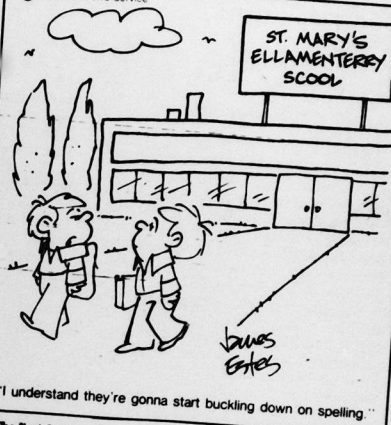
The Blessed Sacrament will be exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

Holy Family Parish, Oldenburg will hold a Festival featuring chicken or beef dinners served from 10 a.m.-2 p.m. slow time. Cafeteria supper begins at 4 p.m. Turtle soup, booths, drawings.

St. Matthew Parish, 4100 E. 56th St. will begin the fifth semester of its RENEW program with Prayer Commitment Sunday today. Call 257-4297 for information.

The Adult Catechetical Team of Our Lady of Perpetual Help Parish, New Albany will sponsor a Program on Pro-Life Activities by New Albany area Catholic pro-life coordinator Joan Smith in Wagner Hall following 10 a.m. Mass.

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The first October Pilgrimage to the Shrine of Our Lady of Monte Casino sponsored by St. Meinrad Archabbey will be held at 2 p.m. CDT.

October 6

The Fall Religious Studies Program sponsored by New Albany Deaneary Youth Ministry will be held from 7-9:30 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354 for information.

The Office of Worship will present Lector Basics Part I from 7-10 p.m. at St. Peter and Paul Cathedral. Call 236-1483 for information.

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold a business meeting, movie entitled "First Year A.D." and open forum discussion at 7 p.m. in St. Charles Borromeo Church, 2222 East Third St., Bloomington.

October 7

Mature Living Seminars on Our Many Worlds continue with "Creation of the World: What Did the Authors of Genesis Really Mean?" from 10 a.m.-2 p.m. in room 251 of Marian Hall, Marian College. Bring sack lunch or buy cafeteria meal.

October 8

A Luncheon/Card Party will be held at St. Mark Parish hall, U.S.

31 S. at Edgewood Ave. beginning at 11:30 a.m. Men are welcome.

The ACCW semi-annual province board meeting will be held in the Holiday Inn, Rt. 39 and I-65, Lebanon beginning with registration at 10 a.m. \$8 reservations due by Oct. 4. For information call Therese Daily 356-4660 evenings or 632-2361, ext. 210 days.

Secunia Parent Support Group will hold a panel discussion by school administrators, faculty members and parents on problems of teenagers at 7:30 p.m. in Secunia library.

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

October 9

Free weekly Life in the Spirit Seminars begin at 7:30 p.m. tonight in St. Louis de Montfort Church, 11441 Hague Rd., Fishers. Call 842-6778 for information.

The Indianapolis Deaneary of ACCW will hold Respite Orientation beginning with registration at 9:30 a.m. in Christ the King Parish center. Lunch provided. Deadline for reservations Oct. 7. Call Ann (Continued on next page)



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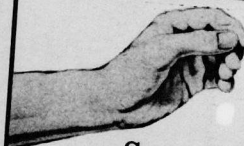
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ACTIVE LIST

(Continued from page 26)
Thompson 251-7920, Ella Wagner
849-4321 or the Family Life Office
238-1596.

The Evening Series on Scripture continues from 7:30-9 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation \$5. Call 257-7338 for information.

The Turn Your Heart Toward Home film series by Dr. James Dobson sponsored by St. Simon Parish Adult Catechetical Team continues at 7:30 p.m. in Feltman Hall, 8400 E. Roy Rd. \$1 donation.

A workshop sponsored by New Albany Deanery Youth Ministry for adult youth workers on Volunteers: The Pulse of the Program will be held from 7-9:30 p.m. at the Aquinas Center, Clarksville.

October 10
The Turn Your Heart Toward Home series by Dr. James Dobson continues at 7:30 p.m. with "Power in Parenting: The Adolescent" at St. Pius X Parish, 7200 Sarto Dr.

A Kiddie Carnival sponsored by Little Flower PTO will be held from 4-8 p.m. in the school, 1401 N. Bosart. Children and adult games, plate dinners, raffles.

October 11
The first session of a two-part Catechist Series will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation for both days: \$30; 5 or more participants from the same parish \$14 each. Call 257-7338 for information.

The Office of Worship will sponsor a workshop on "The Catholic Choir: A New Look" from 8:30 a.m.-3:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1483 for information.

TORTURED



Will You Help?

As many as 100 elderly priests are still imprisoned in The People's Republic of China. Now in their 70s and 80s, these brave men have been jailed for the past 30 years.

Some, like Bishop Ignatius Kung, 86, are kept in solitary confinement. Father Joseph Chen, S.J., 78, is locked in handcuffs 24 hours a day in Shanghai's dreaded No. 1 Prison. Still others have been sent to the infamous White Lake Labor Camp, where they toil at back-breaking tasks from sun-up to sundown. Countless others, like Father Thomas Tao and Father Francis Chu, have died under this brutal regime. All have been victims of hideous tortures too devilish to describe.

And their only "crime" is to be devout Christians in a land where atheism rules with an iron fist.

From the Fathers works to alert people to the priest's plight, sponsors petitions to the Chinese leaders, and intercedes with government officials. Dozens more priests will perish unless something is done.

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October 11-12

A Giant Flea Market will be held at Sacred Heart School, Terre Haute. Arrange donation pickup by calling 812-232-8901.

October 12

The Family Life Office will sponsor its second annual leadership conference for leaders and

potential leaders of Catholic Widowed Organization (CWO) and other organizations from 8:30 a.m.-4:30 p.m. Call 356-3917 or 236-1596 by Oct. 6 to register.

St. Mary of the Rock Parish, between Oldenburg and Brookville will hold its Annual Turkey Festival from 11 a.m.-6 p.m. EST. Carry-outs available. Adults \$4;

children under 12 \$2. Meat and grocery raffles, country store, games.

St. Vincent de Paul Parish will celebrate Pioneers Day from 1-5 p.m. in the church parking lot, 1711 "I" St., Bedford. Food, games, bluegrass band, arts and crafts.

The Clayton Barbeau series on Creating Family continues at 10

a.m. with "Teens, Singles and Love vs. Sex" at St. Luke Parish.

A Liturgy Workshop will be conducted by Father Gene Walsh from 1-5 p.m. at St. Margaret Mary Parish, Terre Haute. Cost \$3. Registration desired. Call St. Margaret Mary Parish 812-232-3512 or Sacred Heart Parish, Terre Haute.

St. Matthew Parish, 4100 E. 56th St. will begin the fifth semester of its RENEW program on Evangelization with "Accepting." For information call 257-4297.

The second of four October Pilgrimages to the Shrine of Our Lady of Monte Cassino sponsored by St. Meinrad Archabbey will be held at 2 p.m. CDT.



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Death is not God's doing

On Thursday morning, Sept. 25, Scott Patrick Lawson, 16, was shot and killed while delivering newspapers. The man who killed him thought he was a vandal. Scott was a junior at Chatard High School in Indianapolis. He loved to run track and cross country. He planned to follow in his brother's footsteps by attending Indiana University in Bloomington.

In addition to his brother Mike, a freshman at I.U., Scott had a mother Margie, a father, David, and a sister Tricia who is a sixth grader at Christ the King School in Indianapolis. In all these ways, Scott was no different than most other youth.

But unlike most youth, Scott died young. He is not the first youth in this archdiocese to die. He will not be the last. Here is what Scott's pastor, Father Kenny Sweeney, had to say about Scott's death at his funeral.

It shouldn't be—such things should never be. But they do happen—though we would rather believe they don't. Especially when they happen to us. This was no accident.

Scott's death was tragic. Scott was too young to die.

We feel this way. We have these thoughts. And so does God. The reading from the Book of Wisdom reminds us: "Death was not God's doing. He takes no pleasure in the destruction of the living. He created all things that they might have life and all creatures that they might have health."

This is not an explanation of what happened to Scott. The words from Scripture do assure us that what happened to Scott was not God's intention. God desires only what is good for us. Having all of the answers of exactly how this happened to Scott will not take away the sorrow or lessen the pain. There is a consolation in knowing that God did not will that Scott die on Thursday morning.

MARGE, YOU ran to Scott's side and raced for help. Dave, you raced to your son. Together you raced to the hospital—and then home to Tricia as Mike raced home from Bloomington. Relatives, friends, neighbors, class-

mates, Chatard administration, faculty and The Indianapolis Star came running. Everyone cried and everyone was broken hearted. As the news broke over the radio and television, thousands of strangers were broken hearted and cried with you.

Please pause with me now, as you remember every detail of that dreadful morning. Like stopping a motion picture—there is one frame we want to look at. It is at the very moment that the tragedy happened. We didn't notice it before in all of the confusion. The very first heart that was broken—was God's. That morning, God shed the first tear before anyone else. This is the God we believe in—the God who is love and loves—not a God who wants this or any other tragedy. He wept because he was with you. He wept because he was one of us.

Jesus let us know that God knows the pains of life. Jesus knew the shock and disbelief that this could be happening to him on the cross. "This can't be happening to me"—the feeling that his Father wasn't there. "My God, my God, why

have you forsaken me?" But then with faith, he added, "Father, into your hands I commend my spirit." In faith we are doing the same thing at this moment—placing Scott and ourselves in God's hands and trusting that He restores Scott to a new life and will heal our pain. Faith teaches us to love and trust—but faith does not minimize the pain. The pain that we feel (and especially Scott's family) is the price we pay for loving Scott. That's a small price, considering all that we have received from Scott.

SCOTT SPENT a lot of time in church and at Christ the King School where I got to know him. And how did I get to know him? Quite frankly, he bugged me to no end. He enjoyed teasing me and had a youthful wisdom of knowing just how far he could go. "When do I get to serve Mass? Why don't I get to serve Mass more often? Those other guys don't know how to serve Mass. You need someone to teach them and I'm your man. What do you guys (meaning Father Buckel and myself) do all



Scott Patrick Lawson

day? I'm sorry, I mean Fathers. I've served the dawn patrol all this week and you owe me a breakfast." Later it was a demand for lunch at McDonald's and then pizza as he worked his way up the ladder of gastronomy. In the eighth grade, Scott assigned the other servers. When there was a problem in rounding up the recruits, he would simply assign himself to two and sometimes three Masses on a weekend....

Chatard High School was a new challenge for Scott. He adjusted well to the sudden pressures of an awakening maturity and responsibilities in a quiet, questioning and patient way. He was in the upper 25 percent of his class. He joined the track team and loved to run. He worked as a receptionist evenings and Sundays at our parish office. Just this past Wednesday evening I asked him about his running. He said, "I will do better." He studied whenever he could on the job. I asked him how he could study with the TV on and he said that "by the time I graduate I will be in the upper 10 (percent) or better." Scott wasn't bragging. He had the growing awareness of his potential and was planning on using it....

Each year at Christ the

King, we award the "Outstanding Server of the Year Award." Scott received this award.... We will no longer have an Outstanding Server Award at Christ the King. Starting this year, Christ the King will present the Scott Lawson Memorial Server Award....

We feel that the promise of youth for his life was not fulfilled. You as parents have experienced what all loving parents fear. Scott was a gift from God. Marge and Dave, you have done a marvelous job in taking care of this gift. You had no intention of giving him back in your lifetime. But in letting go, you are not giving him up. He is yours and God's forever.

You know as I know that Scott would be the first to try to put a stop to all anger, hatred and fear.

The instant that Scott died, he got up and started running. He ran through the wide open gates and straight into God's arms. May this be a consolation in the weeks, months and years ahead.

Remember that God's was the first heart to break and his were the first tears. This is the hope and confidence we have been given through the cross and resurrection of Jesus Christ.

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Lifesigns' schedules for Sept.

The following are the schedules for the "Lifesigns" series for September on the four Central Indiana radio stations that carry the program. All times are E.S.T.

- Date WICR-FM, Indpls., Sunday at 11:30 a.m.**
- Oct. 5 "Sex Education, Part I" — St. Anne, New Castle, and St. Bartholomew and Columbus, Columbus
 - Oct. 12 "Sex Education, Part II" — St. Anne, New Castle, and St. Bartholomew and Columbus, Columbus
 - Oct. 19 "When I Grow Up" — Secunia H.S., Indianapolis
 - Oct. 26 "Death of a Loved One" — Roncalli H.S., Indpls.
- WRCR-FM, Rushville, Sunday at 6:35 p.m.**
- Oct. 5 "Sex Education, Part I" — St. Anne, New Castle, and St. Bartholomew and Columbus, Columbus
 - Oct. 12 "Sex Education, Part II" — St. Anne, New Castle, and St. Bartholomew and Columbus, Columbus
 - Oct. 19 "When I Grow Up" — Secunia H.S., Indianapolis
 - Oct. 26 "Death of a Loved One" — Roncalli H.S., Indpls.
- WWVY-FM, Columbus, Sunday at 10:30 a.m.**
- Oct. 5 "Sex Education, Part I" — St. Anne, New Castle, and St. Bartholomew and Columbus, Columbus
 - Oct. 12 "Sex Education, Part II" — St. Anne, New Castle, and St. Bartholomew and Columbus, Columbus
 - Oct. 19 "When I Grow Up" — Secunia H.S., Indianapolis
 - Oct. 26 "Death of a Loved One" — Roncalli H.S., Indpls.
- WAXI-FM, Rockville, Sunday at 10:30 a.m.**
- Oct. 5 "Frustration" — Roncalli High School, Indianapolis
 - Oct. 12 "Divorce" — St. Luke, Indianapolis
 - Oct. 19 "Marriage" — O.L. de Greenwood, Greenwood
 - Oct. 26 "Death of a Loved One" — Roncalli H.S., Indpls.

The church in France

(Continued from page 1)

In 1905, Catholicism lost its status as the state religion—ending its privileged and highly visible role as the denomination of

king and the training ground of cardinal-politicians.

More than a century earlier, the rise of anti-clericalism accompanying the revolu-

tion that toppled the Bourbon monarchy was a significant blow to the church's position. That anti-clerical heritage still exists in some French political parties.

French church officials say these elements resulted in a society which neither values religious practice, nor encourages clerical vocations.

Catholicism's long tenure as the country's chief religion also contributed to its current troubles by creating an institutional complacency, said Father Boulet, assistant general secretary of the French bishops' conference.

"We had a superiority complex because we were in the majority," he said, and because of that, church structure was neglected.

As a result, the church "began disintegrating," said Father Boulet. "The present situation is one of insecurity for the church in France," he said.

In 1981 the bishops launched a program to rebuild the church's visibility. This involved making statements on important public issues, increasing church use of the mass media, fostering greater unity among Catholic organizations and renewing religious education.

Programs are aimed at the "occasional Catholic," said Bishop Jean Vilnet of Lille, president of the French bishops' conference.

While Mass attendance is low, the number of baptisms and Catholic weddings remains high, he said. "That is why the bishops are attaching so much importance to baptism and marriage preparation classes."

Bishop Vilnet added that about 60 percent

of Catholic parents also send their children to Catholic schools or religious instruction classes—providing opportunities for the catechetical program.

Lack of deep understanding of the faith is a principle reason French Catholics have a low involvement in church life, said Bishop Vilnet.

"Catholics have never understood that the eucharistic assembly each Sunday is a vital necessity for the baptized and a logical result of the faith. This has forced us to constantly educate people," he said.

Counterbalancing lax religious practice, however, is a general respect for the Catholic Church among the French, said Jean Duchense, a personal adviser to Cardinal Lustiger.

"The French trust the church for certain things such as educating their children. Most parents want their children to be morally better than they are," he said.

Church leaders say trust in church education was behind popular demonstrations in 1984 against a government effort to exert greater academic and administrative control over Catholic schools.

Pope John Paul's trip will take him to important sites in France's Catholic history, where second-century Christians sacrificed their lives for the faith and a 19th-century saint attracted pilgrimages to his confessional.

The pope's charismatic personality, one official said, can help the French bishops revive some of the influence it had in the past.

Malone seeks commitment to wipe out world hunger

WASHINGTON (NC)—The president of the National Conference of Catholic Bishops has called for "moral commitment and political will" to wipe out world hunger in a statement for the sixth World Food Day Oct. 16.

Hunger is a human problem and can be resolved through human efforts, said the NCCB president, Bishop James W. Malone of Youngstown, Ohio. His statement for World Food Day was released Sept. 16 in Washington.

"I would hope that the human minds that have broken the genetic code, split the atom, and penetrated space could figure out ways to help hungry people get access to food, either by growing it or buying it," Bishop Malone said.

He highlighted the extent of world hunger. "That human misery on so vast a scale coexists with abundant food supplies is one

of the scandals of our generation," Bishop Malone said. "To achieve food security for every person is a major global human purpose."

Bishop Malone praised past attention by Americans to the hunger problem, particularly as it exists in drought and famine-stricken Africa, but said efforts must not cease.

Last year millions of Americans, inspired by the electronic media, made contributions for famine relief in Africa, but they still must do more, he said.

"Unfortunately, the interest and attention aroused by those media and events have not been sustained and have not led to an appreciably deeper perception of the flaws in the international economic system that maintain hunger and malnutrition as a persistent scourge of the poor," Bishop Malone said.

Church-state talks resume

MANAGUA, Nicaragua (NC)—Church-state talks resumed in Nicaragua after a two-year suspension during which relations between the two institutions worsened.

Cardinal Miguel Obando Bravo of Managua and President Daniel Ortega met for nearly three hours Sept. 27 at the home of Archbishop Paolo Giglio, apostolic nuncio to Nicaragua.

Ortega later said they worked out an accord to "normalize and stabilize relations." The session was to be followed by regular meetings between church and government representatives. The first of the follow-up meetings began Sept. 30.

Church officials said they had no indication that the government would grant substantial concessions. However, after discussions with Cardinal Obando Bravo, Ortega said "practical measures" would be taken to improve relations.

Major issues of conflict include the government's exiling of two top Nicaraguan church officials and the closing of a Catholic-run radio station.

Aides to the cardinal said he would be particularly pleased if the station, Radio Catolica, were allowed to re-open.

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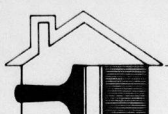
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Spirit is best help for contemplation

Contemplation and the Charismatic Renewal, edited by Father Paul Hinnebusch, OP. Paulist Press (Mahwah, N.J., 1986). 138 pp., \$8.95.

Reviewed by
Ruth Ann Hanley
NC News Service

Many within the church who do not think of themselves as charismatics nevertheless admire facets of this movement and appreciate the vitality it has brought to the church. Many have a curiosity as to how this type of spirituality fits within the larger Catholic tradition.

This paperback gives answers. A collection of seven papers presented at a symposium, it provides pastoral guidance in promoting and directing contemplative prayer in the charismatic renewal.

While this suggests a narrow audience of retreat directors, teachers, leaders of prayer groups and spiritual directors, it could definitely appeal to anyone interested in

the charismatic movement or in contemplation.

Especially in the fine article by Trappist Father Thomas Keating can a reader find the delineation of the differences in charismatic gifts, the gifts of the Spirit, the Beatitudes, mystical phenomena, theological virtues, and contemplative prayer.

Dominican Father Paul Hinnebusch, author and lecturer on sacred Scripture and theology, begins the series with a declaration that contemplation is for all, the normal development of Christian life.

He describes it as intuitive knowledge accompanied by amazement. What contemplation is not is "an escape hatch" or "self-absorption in the absolute." He sees the charismatic life as a perfect seedbed for sowing this prayer life.

Jesuit Father John R. Sheets calls the charismatic renewal "on a corporate level, a special grace for the church and for the world in our time that calls attention to the orientation itself." Within both

the charismatic and the contemplative is an awareness of the Spirit as orienting each of us personally.

Carmelite Father Ernest Larkin, a doctor of theology, continues with the forms of

contemplation and the necessary disposition.

Inner healing as a way of removing obstacles to contemplation is the main thrust of a paper by Dominican Sister Jeanne Hill.

Practical suggestions for parishes and individuals is the expertise of Eddie Ensley, a lay man who gives workshops on contemplative prayer.

And finally, James A. O'Brien gives a graphic por-

trayal of spiritual direction as he helps walk a woman through the trauma of a remembered rape by helping her to recognize the presence of God beside her.

The last chapter is a summing up of what went before, a guide for fostering contemplation in any life.

(Ms. Hanley is a free-lance journalist and a former reporter for *The Criterion*.)

Suspense thriller with a spiritual twist

Under a Monsoon Cloud, by H.R.F. Keating. Viking (New York, 1986). 221 pp., \$15.95.

Reviewed by
Marguerite Mullaney
NC News Service

Moral dramas are not usually found in the pages of a crime novel, but H.R.F. Keating's introspective detective, Inspector Ghote, is not an ordinary crime-buster. In this 14th Inspector Ghote story, the lines between good and evil are even more muddy than usual.

Inspector Ghote, driving perfectionist of the Bombay police force, finds himself under more than the pouring rainclouds of monsoon season

in India. This time, Ghote's law enforcement career, his future and the future of his cherished family are under a cloud of doubt as he becomes the subject of a criminal investigation that could ruin him forever.

Ghote is a man who struggles with good and evil. The law is his good and almost, since his rebellion against his Hindu religion years before, his god. In police work, Ghote has a stage on which to play out the battle.

But fate plays a trick on the eager officer. When his idol and senior officer, "Tiger" Kelkar, accidentally kills a foolish young sergeant in a fit of anger, Ghote is faced with two evils. He can arrest

Kelkar, thus ending a brilliant law-enforcement career, or he can help cover up the crime. The monsoon rains have begun. The two men decide to make the death look like a drowning.

Months pass, and Ghote has almost forgotten the incident, when the sergeant's family presses for an investigation. As the truth begins to emerge, Kelkar commits suicide, leaving Ghote to face the investigating board alone.

Ghote's heart tells him to tell the truth, no matter what the consequences. But when he shares his concerns with his wife, Protima, a character only briefly seen in most previous Ghote stories, she pleads for a more practical approach.

What will become of Inspector Ghote's family if he loses his position?

Keating, as a mystery writer, can weave as fine a plot as any. What makes his Inspector Ghote so appealing is not so much what happens on the outside, in the teeming streets of Bombay or the muddy lanes of hill villages, as what happens inside Inspector Ghote's head and heart.

The monsoon rain creates a gray backdrop for Ghote's inner struggle. How he wades through this moral morass and comes to terms with himself makes suspenseful reading for a rainy weekend when television holds no challenge.

(Ms. Mullaney is a free-lance journalist in Washington.)

Lofty yet humble thoughts

Grace on Crutches, by Father Walter J. Burghardt, S.J. Paulist Press (Mahwah, N.J., 1986). 221 pp., \$10.95.

Reviewed by
Fr. Jay C. Haskin
NC News Service

Theologian Father Walter J. Burghardt has produced a variety of homilies which he personally preached. In addition to homilies for Advent, Lent, Easter and Ordinary Time a medley for other occasions is also offered. Most impressive in this section are the five wedding homilies—each very personal and adapted to the situation, but also, encompassing the wider congregation assembled for the ceremony.

One could easily state that Father Burghardt is a three-point homilist. He has clear methodology and offers excellent development of each theme usually in three seg-

ments. This simplicity does not overshadow the richness of his thought or the inspiration it evokes.

Father Burghardt, while he lives in academia, has the ability to capture the world of the modern-day person and thus the teacher assumes the mantle of the pastor. In this role, with the wisdom of age (70 years), he still manages to reflect the enthusiasm of youth. With his excellent use of imagery and his communication through modern terminology he has wide appeal for persons of all ages.

Many homilies are marked with a touch of humor and all have been adapted to the actual situation. The awareness of the congregation and the homilist's self-awareness as a fellow pilgrim who takes the subject matter and the listeners seriously but never seems to take himself too seriously is a specific delight found in this work.

"Grace On Crutches" applies the loftiness of theological thought to the practical realities for the persons of today. Those who preach in today's world can benefit from the insights and example provided by Father Burghardt.

(Father Haskin is episcopal vicar for administration in the Diocese of Burlington, Vt.)

Sr. Bernadette Whelan buried

ST. MARY OF THE WOODS—Providence Sister Bernadette Therese Whelan died here September 19 and was buried from St. Joseph Chapel on September 21. She was 87.

The former Marie Whelan was born in Malden, Mass. She entered the Congregation of the Sisters of Providence in 1920 and pronounced final vows in 1927. She served as a teacher in schools in Illinois and Massachusetts.

Sister Bernadette Therese is survived by two nieces, Agnes Whelan and Phyllis Brewer.

MAY THEY REST IN PEACE

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

†ARTMEIER, Carl, 84, St. Ann, Hamburg, Sept. 27. Brother of Louis, Norbert, Catherine Burkhardt and Irene Hellmich.

†BALDWIN, Elsie D., 87, St. Jude, Indianapolis, Sept. 12. Wife of William H.; mother of William, Julie Agar, Cynthia Davis, Mary Somers, Anne Carrigan, Rebecca Flack and Catherine Funkhouser; sister of Paul I. Burton and Fern Sutton; grandmother of 10.

†FABRI, Anthony J., 86, Annunciation, Brazil, Sept. 20. Husband of Helen Werner; father of David E., Tony, Jr., Teena Adamson, Joyce and Pam Williams; grandfather of five.

†HASENSTAR, Margaret, 88, St. Mary, New Albany, Sept. 18.

†HARTLEY, Mary Catherine Behler, 72, St. Jude, Indianapolis, Sept. 4. Wife of Charles E.; mother of Charles A., and Charlene T. Moore; grandmother of two.

†HUDDLESTON, Cecelia V. Phillips, 74, St. Jude, Indianapolis, Sept. 4. Mother of Doris Mae Edwards; sister of Jacqueline Reynolds, Walter E. and Richard C. Phillips.

†JOY, Barbara Mary, 103, St. Anthony of Padua, Clarksville, Sept. 14. Mother of Freda Strauch, Evelyn Howard and Thomas; grandmother of eight; great-grandmother of nine.

†KUEHN, Minnie, 97, St. Paul, New Alsace, Aug. 28. Mother of Arthur, John Feller, Romilda Gutswiller, Carolyn Brickler and Mary Schneider; grandmother of 19.

†KUTRUFF, Robert W., 82, St. Rose of Lima, Franklin, Sept. 18. Husband of Yuba Mae Dillow; father of Gary, Terry, Kenneth, Robin, Fred, and Mary Kay Coy.

†LAMBOUREUX, Margaret A., 88,

SS. Peter and Paul Cathedral, Indianapolis, Sept. 20.

†O'BRIEN, Helen F., 77, St. Patrick, Terre Haute, Sept. 13. Cousin of Mary Dooley and Martha Alchele.

†PAYNE, Dorothy J., 51, St. Lawrence, Indianapolis, Sept. 18. Wife of Joseph L.; mother of Timothy and John; sister of Thomas Mobley, Lucille Horvath, Mildred Timberlake and Lela Daggy.

†REED, Gladys K., 84, Our Lady of Lourdes, Indianapolis, Sept. 19. Sister of Anna L. Kohl.

†ROSFELD, Sister Simon Peter (Mary) S.F.S.F., 89, (formerly St. Peter, Ind.) Mt. Alverno Convent, Warwick, N.Y., Sept. 18.

†WATSON, Victoria A., 73, Holy Trinity, Indianapolis, Sept. 17. Wife of Paul L.; sister of Frank and Carl Stanfield.

†YOUNGMAN, Charles A., 84, St. Maurice, Napoleon, Aug. 28. Husband of Esther Kohlman; son of Joseph; brother of Cleo, Aloysius, Elsworth, Thelma Mielert, Marjorie, Marcella, Ruth, Betty Fry, Madelyn Schultz, Elise Dickman, Ruth Kinker, Joan Warner and Patricia Hoesing.

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Recent USCC film classifications

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

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

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

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

Absolute Beginners	A-III	Big Trouble	A-III	Flight of the Navigator	A-I	Labyrinth	A-I	On Valentine's Day	A-II	She's Gotta Have It	O
The Adventures	A-III	Big Trouble in Little China	A-III	The Fly	O	Lady Jane	A-III	One Crazy Summer	A-III	Shoah	A-II
of Mark Twain	A-I	Bliss	O	Fool for Love	O	Legal Eagles	A-III	One Magic Christmas	A-II	Short Circuit	A-II
Agent on Ice	O	Blue City	O	Fright Night	O	Legend	A-II	Otello	A-II	Sleeping Beauty	A-I
Aliens	A-IV	Born American	O	Gobots, Battle of the	O	Letter to Brezhnev	A-III	Out of Bounds	O	Smooth Talk	O
A Man and a Woman:		The Boy in Blue	A-III	Rock Lords	A-II	Love Songs	O	Pee Wee's Big Adventure	A-I	Spacecamp	A-I
20 Years Later	A-III	Brazil	A-III	The Great Mouse Detective	A-I	Lucas	A-II	Pirates	A-III	Stand by Me	A-III
American Anthem	A-III	The Bride	A-III	A Great Wall	A-I	Macaroni	A-III	Pleasantly	A-IV	Starchaser	A-III
Angry Harvest	A-IV	Bullies	O	Hard Traveling	A-III	Malcolm	A-III	Poltergeist II	A-III	Streets of L.A.	A-III
Animals Are	O	Cease Fire	A-III	Haunted Honeymoon	A-III	Manhunter	A-III	The Other Side	A-II	Sudden Death	O
Beautiful People	A-I	Choke Canyon	A-II	The Heavenly Kid	A-III	Maxie	A-III	Power	O	Summer Rental	A-II
April Fool's Day	O	Clockwise	A-II	Highlander	A-III	Maximum Overdrive	O	The Protector	O	Sweet Liberty	O
Armed and Dangerous	A-III	The Coca-Cola Kid	O	The Hitcher	O	Men	A-III	Quicksilver	A-III	Target	A-II
At Close Range	A-IV	Commando	O	Home of the Brave	A-II	Mishima: A Life	A-II	The Quiet Earth	A-III	That's Life	A-III
Back to School	A-III	Compromising Positions	A-III	House	O	In Four Chapters	A-III	Rad	A-III	Three Men and a Cradle	A-III
Bad Medicine	O	Creepers	O	Howard the Duck	O	Mr. Love	O	Radioactive Dreams	O	Top Gun	A-III
Basic Training	O	Critters	A-II	In the Shadow	O	Monsi Lisa	O	Rainbow Brite	O	Tough Guys	A-III
The Best of Times	O	Crocodile Dundee	A-II	Invaders From Mars	A-I	Murphy's Law	O	and the Star Stealer	A-I	Trouble in Mind	O
Better Off Dead	O	Crossroads	A-III	Invasion U.S.A.	O	The Name of the Rose	O	Ran	A-I	Turtle Diary	A-II
		Dangerously Close	A-III	Iron Eagle	O	Next Summer	A-III	Raw Deal	O	Twist and Shout	O
		Death of an Angel	O	Jake Speed	A-II	90 Days	A-III	Real Genius	O	Under the Cherry Moon	A-III
		Desert Bloom	A-II	Just Between Friends	A-III	Nomads	O	Re-Animator	A-III	Vampireland	A-III
		Desert Hearts	O	Kaos	A-III	Nothing in Common	A-III	Remo Williams	O	Volunteers	O
		The Doctor and the Devils	A-III	The Karate Kid Part II	A-I	Off Beat	A-III	The Adventure Begins	A-III	Warning Sign	O
		Dreamchild	A-II	Key Exchange	O	The Official Story	A-II	Restless Natives	A-II	Water	A-III
		Dream Lover	O			On the Edge	A-II	Revolution	A-II	Wetherby	A-III
		8 Million Ways to Die	A-III					Ronja, Robber's Daughter	A-I	Wildcats	O
		Enemy Mine	A-III					Ruthless People	O	Wise Guys	O
		Extremities	O					Savage Island	O	A Year of the Quiet Sun	A-II
		Fast Talking	A-III					Shanghai Surprise	A-III	Youngblood	O
		Ferris Bueller's Day Off	A-III								
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Vatican pushing U.S. in conservative direction

by Jerry Filleau

WASHINGTON (NC)—A flurry of Vatican actions and decisions in recent months has heightened the consternation of many liberal Catholics and the joy or relief of many conservative Catholics over new directions in the church.

Liberal or conservative, virtually all would agree that Pope John Paul II and top Vatican officials are pushing the U.S. Catholic Church in a strongly conservative direction.

Msgr. John Tracy Ellis, dean of American Catholic historians, declines to predict the outcome but says, "Conservatism is momentarily in the ascendancy. I don't think there's any doubt about that. . . . There is no doubt that the mind-set of this pope is very conservative."

Two major controversies that came to a head this summer have drawn wide attention to the trend. These were:

► The papally approved Vatican decision, announced Aug. 18, that Catholic University of America moral theologian Father Charles E. Curran was "not suitable nor eligible to teach Catholic theology" because of his positions of dissent.

► The Vatican order, made public Sept. 4, requiring Archbishop Raymond Hunthausen of Seattle to transfer to Auxiliary Bishop Donald Wuerl authority over liturgy, seminarians, clergy formation, the archdiocesan court, and several other areas of church discipline and teaching. Rome assigned Bishop Wuerl to Seattle last year at the close of a two-year investigation in the archdiocese.

But those controversies were not isolated. Others just this summer included:

► Vatican questioning of some views of a highly regarded canon lawyer, Father

James Provost, which almost led to his dismissal from the canon law faculty of The Catholic University of America. He was made a permanent professor only after he agreed to change or clarify some of his writings and bishops on the university's board of trustees reversed their original vote against him.

► Reconsideration of an already-announced appointment of Jesuit Father Michael Buckley as director of the U.S. bishops' Committee on Doctrine when questions were raised about his participation in a 1977 statement criticizing a Vatican document on the ordination of women. Eventually the appointment was reconfirmed, but many observers saw the campaign against it as a sign of the conservatism of new U.S. bishops being appointed by the pope.

Father Richard McBrien, head of the theology department at the University of Notre Dame, wrote in a nationally syndicated column in September that recent Vatican appointments of bishops in major U.S. archdioceses "are the sort that a Pope Edwin Meese III would have made." Meese is attorney general in the Reagan administration.

And Archbishop Rembert Weakland of Milwaukee used two successive columns Sept. 11 and 18 in his archdiocesan newspaper to compare current church responses to theological dissent with the church's authoritarian repression of "modernism" at the beginning of this century or its earlier reactions to Galileo's science, Renaissance humanism and Enlightenment rationalism.

He particularly deplored what he saw as a tendency by the church in all those cases to answer the ferment of new ideas by appointing bishops noted for "the rigidity of their orthodoxy."

The Milwaukee archbishop, former abbot

general of the world's Benedictines, warned against a repetition of the anti-modernist era when "fear and distrust were everywhere." The result then, he said, was "a total lack of theological creativity in the U.S.A. for half a century."

Msgr. Ellis said he thought it would be "a little too strong" to compare the current trend in the Vatican with the anti-modernist wave, or even with the more modulated silencing in the 1950s of some of the church's most prominent 20th-century theologians. At the same time, he said, trends today included "elements that are suggestive of" those earlier eras.

But Auxiliary Bishop Edward Egan of New York, who was an official at the Vatican from 1973 to 1985, views the current U.S.-Vatican trends in a different light.

In a keynote speech Sept. 26 to the Fellowship of Catholic Scholars convention in New York, he said that in Rome many viewed American Catholics as "turning themselves into a kind of national, even nationalistic, movement."

Even some "prominent" U.S. bishops, he said, seemed to have an "overweening concern for uniqueness of Catholicism in America."

What is happening in the Catholic Church in America today, he suggested, is a "trend away from embracing every religious novelty that comes upon the scene. . . . a trend away from looking in on ourselves as American Catholics and toward broadening our horizon to include the entire Catholic world."

Father Curran, meanwhile, has linked the investigation of his views with numerous other actions directed toward the U.S. church under Pope John Paul. These, he said, included Vatican-initiated investigations of U.S. seminaries and U.S. religious

orders, Vatican orders to remove church permission for publication of some U.S. religious education texts, and Vatican efforts to impose strict ecclesiastical controls over U.S. Catholic colleges and universities.

The proposed controls over Catholic higher education were distributed for comment in 1985. They provoked negative reactions from many U.S. Catholic educational leaders and a number of bishops.

The seminary study was begun in September 1981 and is nearing completion. The religious life study, ordered in 1983, is nearing the end of its immediate mandate.

Jesuit Father George W. Hunt, editor in chief of the Jesuit national weekly *America*, suggested in his editor's column Sept. 13 that today's conservative ascendancy in U.S. Catholicism might be viewed as the flip side of the late 1960s when "church liberals, spilling for a fight on all authoritarian fronts, created the polarization with the conservatives."

The Catholic left of the 1960s, he said, "was without question overly hasty and harsh at times, but they were never secretive." By contrast, he said, "the new breed of disrupters, Catholic conservatives," carry out their battle through letter-writing campaigns to the Vatican.

Msgr. George A. Kelly, president of the Fellowship of Catholic Scholars, offered a different perspective, saying dissenters from traditional church teaching are "often portrayed as freedom fighters and the pope as a Polish disciplinarian," but the real issue is the faith itself.

The dissenters, he said, "want to substitute their message for Christ's" and "have rejected fundamental teachings of Christ and the church, thus suggesting that the Catholic faith is meaningless" and forcing church authorities to draw the line.

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