

Vatican strongly condemns homosexuality

Calls homosexual inclination an objective disorder

by John Thavis

VATICAN CITY (NC)—A Vatican document, citing confusion among Catholics over church teaching on homosexuality, has warned that bishops and other pastoral workers must distance themselves from the "pro-homosexual movement" and its "deceitful propaganda."

The document, issued by the Congregation for the Doctrine of the Faith, was sharply critical of groups inside and outside the church which it said "accept the homosexual condition as though it were not disordered" and "condone homosexual activity."

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It described homosexuality as an "objective disorder." It also linked legislation "to protect" homosexual behavior with increases in anti-homosexual violence.

It said the use of Catholic church buildings and school facilities by pro-homosexual groups is wrong, misleading and "often scandalous." It called on bishops to withdraw all support for such organizations.

Homosexuals who "seek to follow the Lord," the 11-page document said, should be encouraged to practice self-denial in the name of the cross and to live "a chaste life."

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ON HOMOSEXUALITY—Hundreds of people jam New York City Hall Park in March to demonstrate in favor of homosexual rights. A new Vatican document, citing confusion among Catholics over the issue,

warns bishops and other pastoral workers that they must distance themselves from the "pro-homosexual movement" and its "deceitful propaganda." (NC photo from UPI)

Economy pastoral, elections on bishops' agenda

WASHINGTON (NC)—A controversial moral critique of the U.S. economy, election of a new conference president and statements on church missionary activity, Lebanon and Lithuania will be on the agenda as the Catholic bishops of the United States meet in Washington next week, Nov. 10-13.

About 300 bishops are expected for the four-day meeting of the National Conference of Catholic Bishops and U.S. Catholic Conference, the twin national bodies of the U.S. hierarchy.

The bishops also will discuss the recent Vatican disciplining of Archbishop Raymond J. Hunthausen of Seattle, Wash. This discussion is expected to take place during an executive session, during which only the bishops will be present.

Also on the agenda are several decisions on liturgical matters, according to an announcement by the bishops' communications

office Oct. 17. These include approval of a new, original eucharistic prayer in English, a final translation in English of the Rite of Christian Initiation of Adults and a national plan for its implementation, several Spanish liturgy texts, and national statutes for the catechumenate, the period of preparation of converts before their reception into the church.

The Bishops' Committee on the Liturgy has announced a workshop for bishops Nov. 10 on the catechumenate and adult initiation into the church, featuring Archbishop Roger Mahony of Los Angeles and Father James Dunning of the North American Forum on the Catechumenate.

The widely publicized pastoral letter, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy," which was six years in development under a committee headed by Archbishop Rembert

Weakland of Milwaukee, is to come up for final debate and vote during the meeting. The pastoral, which in current third-draft form runs 53,000 words, has been a source of considerable controversy.

Also to be debated and voted on are a much shorter "pastoral message" on the economy, highlighting some of the major themes of the pastoral letter, and a plan of action, developed by a committee chaired by Bishop Anthony Pilla of Cleveland, Ohio, to help dioceses follow up on the pastoral letter.

The proposed missionary statement, "To the Ends of the Earth," was drafted by a committee headed by Bishop Joseph A. Fiorenza of Galveston-Houston, Texas.

Key conference elections this year are for successors to Bishop James Malone of Youngstown, Ohio, conference president, and Archbishop John May of St. Louis, vice president.

Candidates for the two offices are the 10 bishops who were named most frequently in nomination ballots submitted by the country's bishops and who accepted nomination.

They are, in alphabetical order, Archbishop James Hickey of Washington, Archbishop Thomas Kelly of Louisville, Ky., Cardinal Bernard Law of Boston, Archbishop Oscar Lipscomb of Mobile, Ala., Archbishop Roger Mahony of Los Angeles, Archbishop May, Cardinal John O'Connor of New York, Archbishop Daniel Pilarczyk of Cincinnati, Archbishop Edmund Szoka of Detroit, and Archbishop Weakland.

After a president is elected, a vice president is to be elected from among the remaining nine or eight candidates. There will only be eight vice presidential candidates unless Archbishop May is elected president, since he is not eligible for a second term as vice president.

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New local radio program aimed at fallen away Catholics

by Richard Cain

It is nearly eight o'clock. The gathering around the dining room table in the suburban Indianapolis home grows quiet. Then John O'Neil who is playing engineer turns on the tape player and begins to speak in an authoritative voice: "This is the Catholic Witness Hour. Five, four, three, two, one."

He signals to the host, Bill Yeadon who begins the show. After his introduction, and a moment of prayer, Yeadon turns to Terri Bates, another member of the team who is also serving as the guest for this segment. "When did you really come to be aware of Jesus in your life?" he asks her....

Thus began another segment of The

Catholic Witness Hour, a radio show locally produced by five people living in Indianapolis. They are Bill Yeadon, John O'Neil, Terri Bates, Brian DeCapua and Father Mauro Rodas, pastor of St. Mary's in Indianapolis where the other four frequently attend noon Mass weekdays.

The show is scheduled to air Sundays at 6:30 p.m. on WXIR (98.3 FM) starting November 9.

The idea for the show started with Yeadon and DeCapua, according to O'Neil. For a long time they had wanted to find some non-threatening way to reach out to fallen-away Catholics and hit on the idea of a radio program.

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the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

How communications toppled a dictatorship

by John F. Fink

NEW DELHI, India, Oct. 22—Cardinal Jaime Sin of the Philippines told the World Congress of the Catholic Press here today that communications can cause something as remarkable as the overthrow of a corrupt regime and the restoration of democracy without any bloodshed. He was referring, of course, to the ouster of Ferdinand Marcos for which he was greatly responsible.

But before getting serious, the cardinal displayed his celebrated charm and sense of humor with several stories. Here's one: Two young people wanted to get married but told the cardinal that they'd like to make up their own vows. The cardinal said that would be o.k. as long as they said enough to make the ceremony valid. So the man said to the girl, "You are my apple," and the girl replied, "And you are my cherry." The cardinal then said, "I now pronounce you fruit salad."



THE SERIOUS POINT Cardinal Sin made was that communication, culture and religion, when blended correctly and made to work harmoniously, can bring about earth-shaking results. He described the fear that existed throughout the Philippine society under Marcos' totalitarian regime. Communications were controlled by the government. Papers and TV could only print government propaganda. Imprisonment and death were real possibilities for those who tried to print the truth.

During this time, only the church dared to raise its voice in protest, keeping the spirit of freedom alive. Time and again the bishops issued pastoral letters, read during Sunday Masses, denouncing the loss of freedom. When Pope

John Paul accepted the invitation to visit the Philippines in 1981, it forced Marcos to relax martial law. This allowed the church to use Radio Veritas to go into news broadcasting.

When Benigno Aquino was murdered, Cardinal Sin decided to start a newspaper that would have the courage to tell the truth. Catholic businessmen were willing to put up the money. Its slogan was "The truth shall make you free," and it lived up to the slogan.

The cardinal said that Veritas' editor, Felix Bautista, was on the hit list of those to be killed when the revolution occurred. The reason Felix was sitting next to him today, he said, was because of the prayers of his wife: "When a woman prays, she gets stronger and God gets weaker; he cannot refuse the prayers of a woman."

I had dinner with Felix last night (as I have had on other occasions), and he recounted the number of times he had to go into hiding before Marcos' overthrow. He also told me that the final impetus that made Cardinal Sin start Veritas was the government newspapers' treatment of Benigno Aquino's funeral, one of the largest events ever to occur in the Philippines. Instead of reporting on the funeral, one newspaper's front page showed a photo of Imelda Marcos looking at a tree under which a man had been hit by lightning. That was the last straw for the cardinal.

WHEN REVOLUTION finally broke out, the cardinal said that the leaders told him that they'd be dead in an hour if he didn't help. After prayer, he called the sisters and told them to go to the chapel and sing the Miserere. Then he called his people over Radio Veritas and soon two million of them responded by coming to the place where the revolution's leaders were. Marcos' soldiers then destroyed Radio Veritas' transmitter, but it was too late because the word was already out.

(As an aside, Radio Veritas' director, Father Jean

Desautels, also at the meeting, told me that the station quickly got new transmitters, much more powerful than the old ones, after the revolution. "We couldn't afford them before," he said, "but they were quickly donated after it was learned the old ones were destroyed.")

Why did the people respond, the cardinal asked rhetorically. Because the Philippine culture is deeply imbued with religion. The people were accustomed to following their priests. The culture required that when the bishop called, the people responded.

The people pleaded with the tank commanders to join them, and the soldiers realized they were Filipinos first, Cardinal Sin said. People with rosaries in their hands stopped the tanks. People holding statues confronted soldiers with guns. A helicopter dropped two bombs, but they did not explode. They tried tear gas but a powerful wind blew the gas away. It was a miracle, he said, because there is no natural explanation.

DURING LUNCH after the cardinal's speech, I talked with one of the journalists from Poland and asked him how the points made by Cardinal Sin might apply to Poland. He said that, while all the people in Poland would like to see a revolution like the one in the Philippines, they know it is not possible. Even if Polish tank commanders and soldiers were to disobey orders and side with the people, they know that all the power of Russia is behind them.

The Catholic press in Poland also isn't as daring as Veritas was in the Philippines, the Polish journalist said, because Poland at present doesn't have the church leadership the Philippines has in Cardinal Sin or that Poland had with Cardinal Wojtyla.

In a press conference this afternoon after lunch, Cardinal Sin emphasized that the church did not rise up against Marcos earlier for fear of bloodshed. He said that timing is everything.

Sister helps students discover the church's mission work

Sister Demetria Smith enjoys the questions. "Why don't kids in Africa have toys like ours?" "What happens to the mud huts when it rains?" "Why does there have to be so much suffering?"

About the toys: "The children in Africa don't have the money to buy them," she tells the students. About the suffering: "It's a very difficult question to answer," she says. "It's hard to know the mind of God." But she reassures them. "In their suffering, they have a deep joy and peace."

The questions come as a part of the Archdiocese Propagation of the Faith Office's mission education program. Sister Demetria visits the schools to share with the students her experience as a nurse in Uganda. With pictures, slides and imagination she takes them to far off places in Africa, India and South America. In this way, the students learn that the personalities and needs of other children throughout the world are similar to their own and a kinship begins to grow.

Through the mission education program, the office is helping to give students a sense of the church's mission to share the good news with all people and to help them improve their lives. In past years, the idea of ransoming pagan babies caused many students to give up a Coke, candy bar or White Castle. Today, seeing pictures of suffering children compels students to sacrifice

a record, designer clothes or junk food in order to alleviate the hunger of the poor. "The whole idea is to help young people understand how they can participate in this," Sister Demetria said.

The goal is to have someone in each

school to coordinate mission awareness activities. The office recently sponsored a workshop given by Maryknoll Sister Helen Phillips to train the school coordinators. Sister Helen directs a nationwide program on increasing awareness of the missions in

schools and is acting as a resource for the archdiocese program. The office also wants to increase awareness of the missions in the CCD programs.

Sparkling this effort is Father James Barton, director of the office. Assisting him is Providence Sister Marian Thomas Kinney and Sister Demetria, a Missionary Sister of Our Lady of Africa.



MISSION AWARENESS TEAM—From left: Propagation of the Faith Director Father James D. Barton, Maryknoll Sister Helen Phillips, Sister Demetria Smith and Providence Sister Marian Thomas Kinney. Sister Helen is a consultant from the national office. (Photo by R. Cain)

Organizational changes made by archdiocese

Several organizational changes in the Archdiocese of Indianapolis have been announced by Msgr. Gerald A. Gettelfinger, chancellor and secretary for temporalities.

John Rihm has been appointed director of accounting services. He and Don Barnett, director of the department of information systems, form a management team with the secretary for temporalities. The team is responsible for the financial management of the archdiocese.

Harry Dearing, former director of accounting, has been appointed director of management services. He has assumed responsibility for the management of archdiocesan properties including the Catholic Center, and directs all purchasing programs including the archdiocesan purchasing department. He continues his responsibilities for the insurance and retirement programs of the archdiocese as well as his role as secretary of the archdiocesan building commission. Sal Puntarelli, director of purchasing, is a member of Dearing's staff.

The changes were made, according to Msgr. Gettelfinger, to set the stage for expanded and more efficient services to the archdiocese.

Batesville community leader George Hillenbrand buried Oct. 30

George Carl Hillenbrand, retired Batesville industrialist and community leader, died on Oct. 27 at the age of 78. Funeral services were held in St. Louis Catholic Church in Batesville last Thursday.

Until his retirement in 1973, Hillenbrand served as director of Hillenbrand Industries, a large manufacturer of caskets and major hospital equipment. He was a consultant and member of the board of directors at the time of his death.

A graduate of the University of Notre Dame and the Art Institute of Chicago, he was an inventor, an industrial designer and

builder, and an architect. He was a member of the Indiana Conservation Board, with an interest in wildlife, birds and horse breeding.

Hillenbrand was a benefactor to individual and community projects. Memorial contributions may be made to the Batesville Rescue 10 Life Squad or the Phi Beta Psi Cancer Research Fund.

He is survived by his wife Margaret; son George M. Hillenbrand II; and daughters Elisabeth H. Burtschy, Clara John H. Freedmond, Margaret H. McMurtre, and Joan H. Smith; 2 sisters and 2 brothers, 16 grandchildren, 1 great-grandson.



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Archbishop O'Meara's Schedule

Week of November 9
MONDAY-THURSDAY, Nov. 10-13—
Plenary Assembly of the NCCN/
USCC, Washington, D.C.



by Robert Riegel

Archdiocesan Catholic Charities

'Pauperization of women' is growing concern

► In 1984 full-time working women earned 64 cents for every dollar earned by men.

► About half the women who have custody of their children following divorce do not have a child support award in force and, of those who do, less than half receive the full amount regularly.

► Many older women lack adequate retirement income (since their value as homemakers are never fully appreciated) as well as adequate health care or insurance.

These are the kinds of national economic and social facts that called forth a policy statement on "The Feminization of Poverty" from Catholic Charities USA as its annual position paper. As stated by one proponent of the paper, adopted recently by CCUSA at its congress held in Nashville, Tenn., this might be more accurately and more personally labeled "The Pauperization of Women."

Indeed, this growing categorization of many groups of women into the lower eco-

nomic levels is a national tragedy, because it affects in many cases not only the women, but also children dependent upon them for their food, housing, education, and other necessities of normal development. Among the groups which might be included as poor or near-poor women we might include:

1. Single parents.
2. Divorced women with children.
3. The aging, single, or widowed.
4. Women on governmental assistance programs such as ADC, especially in states such as Indiana.
5. Minority women.
6. Under-employed women. Sixty percent of women work in only 10 occupations, generally in areas of low pay. Women comprise 89 percent of the part-time work force.
7. Women who pay a good chunk of what they do earn for child care, or who have responsibility for aging parents.
8. (Although we hate to admit it) women, including religious women, who work for church and church-related institutions.

The U.S. bishops' pastoral on the U.S. economy, even now being finalized, points out the dramatic increase in the number of women in poverty in the last 20 years—one-third of all female-headed households are poor—and calls for re-thinking how women are treated in the work force and in the family structure. The bishops point out:

"Poverty is not merely the lack of adequate financial resources. It entails a more profound kind of deprivation, a denial of full participation in the economic, social, and political life of society, and an inability to influence decisions that affect one's life."

Accordingly, Catholic Charities USA and its local diocesan agencies throughout the country are pledged first to examine their own policies, personnel, and programs in the light of this concern and secondly, as part of our consistent pro-life ethic, to advocate for changes in the areas outlined as problems by the policy paper (remembering that considering poverty of women inevitably leads to concern about all poor persons). These

areas include adequate wages (including an increase in the minimum wage), affirmative action, non-discrimination in insurance, educational opportunities, tax policies, social security, adequate child care, changes in family law, enforcement of child support and better distribution of marital property.

The agenda is a full one, but the need is vital. We must see Christ suffering in our pauperized sister, we must see our strong nation suffering in the fading of dreams for its children, and we must see ourselves suffering the loss of our own humanity if we neglect these poor.

St. Paul wrote, "In Christ there is neither male or female," (Gal. 3:28). And in "Pacem in Terris," Pope John XXIII wrote, "Women are becoming ever more conscious of their human dignity, and they demand rights befitting a human person both in domestic and in public life."

It is in this 20-century tradition that Catholic Charities calls itself and our Catholic community to action.

'Macaroni' story inspires 1,200 educators at annual institute

by Margaret Nelson

Because someone finally treated him as if he mattered, a handicapped Indian boy grew up to deliver an inspiring message to 1200 teachers and to receive a standing ovation at the 1986 Catholic Education Institute at Roncalli High School in Indianapolis last week.

In keeping with the day's theme, "Children: Their Needs, Our Challenge," the keynote speaker, Dr. Don Bartlette, carried his audience to the time of his birth to Indian parents when he was badly deformed: without a full nose, with a mouth that was just a hole in his face, and without any physical formation to permit him to speak. Because he could not cope with the situation, his father "began a journey away from his family, in a bottle." But his mother would not get rid of the baby, as many people suggested to her.

When it was time for him to go to school, his mother pushed him out the door. Attendance at public school in the village was the beginning of the period when he "learned how to be lonely and have real people all around me." Because he was from a different culture, looked very different, had special needs, and could not speak, even his teachers mistreated him.

A "white woman" of wealth and influence changed his life soon after that. She had heard about this pathetic child and asked to



Dr. Don Bartlette

have him sent to her home. Though she was not a teacher or counselor, he would not look at her at first, because she reminded him of his teachers. But she said in a very gentle voice, "Don't be afraid of me. I think you can learn. Come help me wash my automobile." She took his hand and then he realized that

it was the first time a stranger had touched him with kindness.

Every time Don made a discovery or a bit of progress, the "white woman" was challenged and energized by it. By the time he was 12, he was learning to move his tongue, he could use a fork and chew. She gave him books on anything that interested him and encouraged him to read and to write. And at 12, she said, "I think you can learn anything you want to learn." She talked to the teachers about him, but they laughed at her. She encouraged him to put a clothespin on his nose and use a mirror so that he could make the air come "out the right channel."

His topic, "Macaroni at Midnight," refers to the night his father recognized that there was hope for his son. It was almost midnight when his mother served a bowl of macaroni to the family. Bartlette picked up his fork, put some of the food in his mouth and began to chew. Out of the corner of his eye, he saw his father begin to watch him. The young man began to make an "M" sound. From then on his family began hoping with him. And the attitude of the people in the village began to change.

The woman sent him to the hospital for the first of many operations. He was given a new, artificial nose; his upper lip and teeth were reconstructed. When he was 17, a round steel plate was inserted in the top of his mouth so that he could talk. His speech therapy lasted six years.

Don Bartlette said he "was the first handicapped Indian to become valedictorian" of the village high school. Though he did not think he wanted to go to the university, his teachers insisted and he was graduated with honors. He became an educator.

Twelve years ago, Dr. Bartlette married a special education teacher. They have seven children. He received the gift of faith in Christ Jesus then and has since gone back to forgive the people of the village, especially the one person on earth he had the most trouble forgiving: his father. He said that he had nine years to love him before he died. Bartlette asked the teachers to remember that every child wants to learn and wants to be wanted. He told them, "I want you to reach out to touch what is inside them. I want you to become challenged."

In his remarks to the educators attending the institute, Frank Savage, director of the Office of Catholic Education commented, "I am proud to be a partner with you in the education of my children."

Archbishop Edward T. O'Meara addressed the group, which he said represents more than 80 percent of the personnel of the archdiocese.

Commenting that Bartlette's talk showed "what can happen when we fail to touch," the archbishop said, "Thank you for being part of the educational apostolate of the archdiocese and addressing the needs of our young people."

Youth Ministry Certificate Program holds first graduation

by Tony Cooper

A new program designed to offer top-notch training in youth ministry within the archdiocese has begun to bear fruit. On Oct. 11, the Youth Ministry Certificate Program held its first graduation which included 19 people.

The program attracted a wide variety of people involved in youth ministry. More than half the graduates are full-time paid youth ministers like John Boucher, who works for Holy Spirit parish in Indianapolis. "I needed a good background in youth ministry and wanted to learn from some of the best teachers in the country," he said. "I was considering going to college out of town, but the certificate program brought professional training to Indianapolis."

The program is part of a nationally recognized course of study done in eight-week sessions over a two-year period. It offers specialized knowledge and skills in youth ministry. Each weekend of a session focuses on a different topic, including "Foundations of Christian Ministry," "Principles of Youth Ministry," "Leadership Processes and Skills," "Counseling the Adolescent," and "Fostering the Faith Growth of Youth."

After each weekend, the students are required to read several books and articles and write a 10-15 page paper. While at home, they also practice applying what they have learned.

Besides knowledge, the program has also

given the graduates a greater sense of confidence in their work. "Without it, I don't think I would have felt I was worthy to be a paid youth minister," said Colleen Brandenburg, a youth ministry volunteer for four years who was hired last summer as youth ministry coordinator for the Connersville Deanery. "Now I can bring the gospel to adolescents in their own language because in the past two years I've learned what that language is."

Gary Payne of Osgood is a volunteer youth minister at St. John and St. Magdalen parishes in Ripley County. He said the program has really paid off for him. "In particular I appreciate my deepened understanding of adolescent psychology," he said. "Knowing the characteristics of younger and older adolescents helps me meet them where they're at."

Payne was also pleased with the support and camaraderie that developed among those in the program. "I thought it was the essence of church," he said. "It was the best group experience I ever had."

Boucher also found the support of the other students valuable. "It helps to know there are others going through the same struggles," he said. The program is designed and staffed by the Center for Youth Ministry Development in Naugatuck, Conn. It is jointly sponsored by the Archdiocesan CYO and St. Meinrad School of Theology and can be taken for college credit. For more information, contact the CYO at 317-632-9311.



FIRST GRADUATING CLASS—This is the first class to graduate from the National Youth Ministry Certificate Program in Indianapolis. Front row from left: Mickie Hall and Julie Reed of St. Mary's in Greensburg, Barb Gaffney of Christ the King in Indianapolis, Jane Babcock of St. Anne in New Castle, Janet Roth of Sacred Heart and St. Benedict in Terre Haute, Connie Deardorff of St. Lawrence in Lawrenceburg, Colleen Brandenburg of Connersville Deanery, Sheila Stultz of St. Mary's Village, and Mark Bouchard of Louisville. Second row from left: Carl Wagner of Ft. Wayne/South Bend Diocese and Mike Carotta of Indianapolis Archdiocese (honorary degrees), John Boucher of Holy Spirit in Indianapolis, Tony Cooper of St. Mary's in New Albany, Rick Etienne of St. Paul in Tell City, Phil Deardorff of St. Lawrence in Lawrenceburg, Jerry Finn of New Albany Deanery, Gary Payne of St. John and St. Magdalen in Osgood and Anne Papesh of CYO Office. (photo by Gary Harbeson)

COMMENTARY

View From the Pew

Why Catholics can't rely on what press says

by Richard B. Scheiber

Have you noticed how much the church has been in the news lately? We Catholics make it onto the front pages, the op-ed pages, and even into the editorial cartoons. We have even been making the evening television news with some regularity.

I find this situation a curious one.

The reason I find it curious is that I remember things. I remember, for example, that last year, somebody, Roper, or Gallup, or somebody who makes his living asking people personal questions, surveyed the people in the communications media on their relationship with



religion. Survey says: some 90 percent of those involved in the media, whether in news or entertainment, had no connection of any kind with formal religion, had little interest in it, and were almost never influenced by its teachings.

To be honest, those of us who spend any time at all watching television or reading the newspapers, books and magazines of the day do not need a professional survey to point this out to us. Writers, editors and producers are pretty obvious in publicizing their views, and people who have a hard time figuring out that religion doesn't play much of a part in the lives of the media moguls are just not paying close attention.

No one should be too surprised when religious leaders, particularly Catholic religious leaders with a high profile, like Pope John Paul II, get bad press when they speak out against things near and dear to the hearts

of so many of today's media influence peddlers. These people in the media do not like to be reminded that free and easy sex is wrong, or that there is something objectionable about destroying helpless, unborn babies. They simply are not knowledgeable about the reasons behind the church's position, and seem to have closed their minds to those reasons.

I suppose we should not get too upset with people like that. You really can't expect much more from them. They operate from a different set of principles, if they operate from principles at all. Some of them don't.

For example, a couple of weeks ago, I ran across a lengthy article on the opinion page of one newspaper, in which the author took Pope John Paul II and the Catholic bishops to task for their strong adherence to traditional Catholic teaching on sexual morality. This did not surprise me. It happens all the time. The news is when someone in a secular publication understands the teaching and defends it. You can spend a lot of quarters trying to find a newspaper that would print that kind of article.

But this one was something special. The author said the church and its leaders were so adamant about this sex business because they wanted to get people thinking about sexual sins and get their minds off the other stuff, like peace, and justice, and poverty, and all those "important" things.

Now I have seen a lot of cheap shots in my time, but that had to rank right up there among the cheapest. This silly author apparently has never heard of the church's magnificent social encyclicals, or of the constant papal (and magisterial) teaching on social



justice, and on peace, all of which stand proudly beside the church's teaching on sexual morality.

In fact, all of these teachings are of one piece. They are all based on the revealed truth that human beings are created by God in his image and likeness, thus their lives belong ultimately to no one but God, and are to be jealously protected, and generously and justly treated.

But then you wouldn't expect someone who has no religious connections, no religious background, no interest in anything religious, and precious little desire to learn anything about it, to understand that, now would you?

Behind the Headlines

No more supermarket seminaries, if you please

by Dick Dowd

If you read the news reports of Cardinal Baum's letter to the U.S. bishops about our seminaries, it's pretty clear what the Vatican wants for our priest training schools: They should, in the language of Abraham Lincoln, be "of the priesthood, by the priesthood, and for the priesthood."

The "supermarket seminary" which has developed in the United States is not the kind of operation the Vatican educators favor.

Whether because of necessity or by design, many seminaries in the United States

have become general training grounds for all kinds of ministries. They have also enlarged their faculties to bring in lay and religious educators trained in specific disciplines from spirituality to finance to provide for a more well-rounded graduate.

In this they seem to have become more like the divinity schools attached to our independent universities which provide a broad religious training suitable to anyone seeking to enter ministry work. Many offer masters programs in divinity (MDIV degrees) which are granted to both men and women who successfully complete their courses.

In many cases costs, which have led to the closing or consolidation of many Catholic seminaries in the U.S., have also led to the opening of seminary doors to non-priesthood students. Each student pays so much tuition which helps meet the cost of sustenance and

scholarship. A professor can just as well teach 20 as 10—even if the 20 are not all seminarians.

Such financial aspects, however, get short shrift in the letter from Cardinal Baum. In very polite but firm language the U.S. bishops are first reminded that the Second Vatican Council made a "commitment to the necessity of seminaries" and are then politely but also firmly urged "to foster and further their special nature and purpose."

A bishop doesn't have to be too expert at reading between the lines to recognize he's being told (in the words of that hair-coloring ad we see on TV) that it may cost more doing it this way but "priests are worth it."

The reasons offered for the necessity of special priest schools with special faculties and special training are the same all professional or technical educators advance:

Medical schools are for doctors. Engineering schools are for engineers. Seminary schools are for priests.

Since the seminary is a place for formation as well as education, the letter also says that only seminarians should live there and "that professors for the sacred subjects ought to be priests." Training for lay ministers, it says, is important, but shouldn't be mixed in.

No one has mentioned it yet, but I believe this letter and the pope's comments in France about the "specific identity of the priest" stake clear ground for the World Synod on the Laity which is coming next year.

The pope seeks a clear distinction in roles and responsibilities between priest and layperson. We will hear more of it, I'm sure, in the months ahead.



The Human Side

The personalities behind church's conflicts must meet

by Fr. Eugene Hemrick

How high are emotions riding over recent controversies in the church? If the reports we've been hearing on this are only half true, it is time to become very concerned.

There have been reports in the last few months on meetings of various Catholic groups that seemed a far cry from the Christian charity and the unity Catholics are supposed to embody. Possible disturbances during the pope's 1987 visit to America were the subject of another report.

As a result of current tensions, even some theologians and lecturers regarded as agitators for change in the church have implored audiences to calm down and work toward unity.

I am worried that divisions among Catholics are at the danger point.

There is the split between those who stress that the church is not a democracy and those who feel the American church should be more democratic since its people have imbibed democracy through their culture.

There are those who feel Vatican II was a disaster and those who feel the truths of our faith would have lost their appeal had not Vatican II urged renewal.

The pros and cons of certain disciplinary actions by church officials have charged emotions to a point at which people are exploding. Energies the church should direct elsewhere are being focused on internal battles.

The time has come to consider how best to heal these rifts. Many feel that more face-

to-face dialogue between conflicting parties is needed.

Instead of ultraliberals meeting with ultraliberals, or ultraconservatives with ultraconservatives—each side taking potshots at the other from a distance—the time has come for dialogue between the different sides.

If a newspaper constantly is running down certain liberals or certain conservatives, perhaps the time has come for its editorial staff and those it criticizes to meet each other in the flesh, to sit down and hash things out until some unity can be found.

Recently a theologian whose teachings were censured by the Vatican took part in a TV presentation with a Vatican official, a prominent archbishop. Television provided the public an opportunity to hear the arguments from those directly concerned with the issues.

Not only was the veracity of what they were holding easier to judge but, more important, each individual's character and intent could be better understood.

We in the church cannot go on beating on each other or we may find that all of us have lost in the end.

How easy it would be for the church in the United States to lose its balance. How quickly we would learn that it is hard to regain lost balance.

I believe that there must be a physical coming together, a concentration on who is speaking rather than merely what is said.



The personalities involved in conflicts must meet.

The time has come to move quickly into ways of heading off the growing cynicism, antagonism, unfair labeling and the devilish tactics we human beings use on each other.

When people meet firsthand, the role of second guessing is undermined. It brings the real truth out and short-circuits the kind of prolonged battle in which each side moves into its garrison to shell the other with an artillery of words.

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the criterion

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TO THE EDITOR

Reporter misses larger issue of sexism

As I read the article by Jerry Filteau concerning the conference "Women in the Church" (*The Criterion*, Oct. 17), I asked myself the question: "Is this man reporting on the same conference I attended on October 10-12 in Washington, D.C.?"

In his opening paragraph, when Mr. Filteau stated that the thematic center of the conference was ordination of women, he was not describing the conference I attended. In that sentence, by limiting the scope of the conference, he failed to report the much broader issue addressed by the conference speakers: the injustice of sexism in not only the American church and society, but also in third world countries where the attitude and treatment of women calls for a voice to speak for them.

When quoting Father Richard McBrien's talk entitled "Ecclesiology for Women and Men," Mr. Filteau missed the main point made in the presentation that the Vatican Council documents included both women and men working together in church, when discussing the laity in the new understanding of church.

Benedictine Sister Joan Chittister, in her keynote address, gave an important perspective to the conference by addressing the much larger issue of abuse of women in the forms of wife abuse, rape, underpayment of women for jobs identical to those of men; therefore, she challenged us, "we must not remain silent."

The "feminist liturgy" discussed in the article was not a scheduled part of the conference but was the activity of Women-Church, a private group attending the conference. At no time did I feel pressured or encouraged to participate in the activities.

point of view

Faith and freedom

by Ivan J. Kauffman

The recent controversies involving Archbishop Hunthausen of Seattle and Father Curran of Catholic University have raised some profound questions about how Catholics in the United States are going to reconcile our commitment to democracy with our commitment to being Catholic. And the problems aren't over; another major controversy involving academic freedom in Catholic universities is on the horizon.

The issue thus far has been the extent to which officially appointed church leaders can disagree with papal teaching. The clear answer has been that if you want to lead in the Catholic Church today you are expected to accept Catholic doctrine. Whether that same principle will now be applied to all Catholic colleges and universities remains to be seen.

Because things like this raise old fears about past events like the Inquisition and Galileo's trial, they also bring up once again the problem of being Catholic in the United States—a nation where Protestant views of personal autonomy have been prevalent, and where any exercise of authority is seen by some as a threat to their freedom.

To the Vatican it must all seem like a no-win situation, in the sense that whatever Pope John Paul does causes real pain somewhere. If he does nothing it offends those who are concerned about authority and orthodoxy in the church. When he does act it causes great pain to those working for greater diversity in the church. Whatever action he takes, some part of the church is going to feel betrayed.

Some headline writers have decided Pope John Paul is a complete conservative, but the record hardly supports that label—or any other. His constant worldwide travels, his frequent appearances on television, his numerous calls for an end to war and for economic justice—all these would have to be described as liberal by those same standards. The fact is the pope believes both social

How unfortunate that Jerry Filteau, by limiting his reporting of the conference to women's ordination, completely missed the larger issue, so vital to the church today—that of justice in the treatment of women within church; only when this is achieved will the Catholic Church be able to call the larger society to that same justice. My hope is that the U.S. bishops, in their preparation of the pastoral message on the concerns of women in the church, will become conscious of and move toward alleviating some of the injustices addressed in the conference.

Sister Therese Tackett, OSF

Oldenburg

Get busy and help your alma maters

Donald E. Burkhart, in his Oct. 17 letter, brought out a need that has long been overlooked.

I too was blessed to have received my education in Catholic schools. The Blessed Sacrament Sisters, founded by Mother Katharine Drexel whose cause for beatification has been approved by the pope, were the teachers I shall never forget. I owe them so very much.

Although we did not pay tuition in grade school, we did purchase our books. Also, before government subsidized school lunches, our mothers took turns helping the sisters prepare our lunches. High school and college were convent schools and we paid tuition and for our books.

Presently, the Blessed Sacrament Sisters are financially helped by friends, all of the

Abandoning SDI would be suicide

It is getting increasingly difficult for me to understand the position of those who oppose President Reagan's Strategic Defense Initiative or SDI as it is commonly termed. It is not a nuclear device, the President pointed out in his address to the nation following the summit in Iceland. It is a defense for the United States against a possible attack by the Soviet Union. Why, President Reagan asked, is the Soviet Union insisting upon the abandonment of this initiative? Why would the Soviet Union want us to remain vulnerable? The president even went so far as to offer to share this technology and he was still refused!

If I understand the opposition, I see their position as follows: We should trust the Soviet Union and forego SDI. We should control our arms bilaterally, and disarm bilaterally. The Soviets and the U.S. made an agreement already to limit the deployment of nuclear weapons; the Soviets violated this agreement. How can we be assured that they will not violate such an agreement in the

future? We cannot! Secondly, I believe it is noble for us to take the position of trust towards the Soviet Union. After all, it does seem like the Christian way. Christ urged His apostles to be clever—not to stupidly blind themselves and turn their backs on a people who have proven themselves not worthy of trust.

If we are to take the position of leaving ourselves open for Soviet aggression by abandoning SDI, then I would like to leave with you an analogy. Open the doors of every church and tabernacle! Do not lock them at night; do not lock them when there is no one to guard them. Trust people. How dare I subject the Body of Christ to the hands of another whose intention may not be worthy! So I declare: how dare we subject ourselves, the Body of Christ, to even suspected, base intentions of another!

Our Lord never said situations would be black and white. We should not treat our morality so easily. What appears to be the Christian thing to do may, in fact, be the devil in sheep's clothing. The devil is not so stupid as to be obvious with his means of deceiving us.

In a world where the Redemption wrought by Christ is not permitted to touch and influence the lives of all, we cannot expect all to act as Christians. Abandoning our arms, agreeing to reduce our arms with no assurance that the Soviets will simply, abandoning SDI is suicide; and, in the Catholic tradition, suicide has always been a sin.

Kelley Ross

alumni of the school and by members of the guild.

So, wherever you attended Catholic schools, get busy and help your alma maters so other youngsters can get the same educational opportunity you were blessed to receive.

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Marie Moran, 92, still serving others

by Margaret Nelson

Marie Moran is a Christian who still manages to serve others at the age of 92 plus.

A believer in the necessity for spiritual retreats, Marie is a member of the Fatima Retreat House executive committee. She has called for donations and worked behind the "cheer" basket table at the annual spaghetti dinner for fifteen years. She was there as part of the fund-raiser again last month. And despite vision problems, she is an active member of the Fatima mailing committee, spending a day helping with mailing or other work every month.

Quick-witted and agile, Marie Moran has worked to help others from the time she was very young. One of her earliest memories is of a first-grade classmate, Lucy, who tried out for the part of Mary in the Christmas pageant. She was poor and had shabby clothing. But she had an unusually beautiful voice. Marie overheard the teacher say that she knew Lucy should have the part, but that her clothes would not be appropriate. Marie was heart-broken for her fellow student. Ironically, Lucy died at the age of eight.

Maybe that's why Marie has spent many years working to provide clothing for the poor. She was an officer of the Ladies of Charity, a group of local women which long begged for clothing, furniture and food for the needy. Many remember the women sell-

ing shamrocks on St. Patrick's Day at the church doors.

Another favorite charity is the St. Mary's Child Center. Together with four other women, Mrs. Moran started the Guardian Angel Guild, which still provides assistance for mentally and physically disabled children. Her daughter, Florence (Mrs. Joseph) Bauman, also believes in this work and has served actively for years, once as president.

Long a member of St. Patrick's Parish, Indianapolis, Marie Moran presided over the parish Altar and Rosary Society that also provided for those in need. And many people know her from when she was active in the Cathedral High School Mother's Club.

Marie still helps at her present parish, St. Andrew the Apostle. Florence is the chairperson of the social committee, providing coffee and rolls for monthly get-togethers after the Sunday Masses as well as many other social events at the parish. And Marie is on the telephone committee, calling her list of people to ask for donations of rolls or cookies.

It is appropriate that Marie Moran should help the social committee, because it is hard to imagine a more social person. Always ready with a little story or quick answer, Marie loves to be on the go. There is usually a circle around her after Mass or at a party. It's a real treat when she and Father Jim Farrell exchange Irish wits.

One time she accidentally brushed Father's arm after Mass and he joked, "Marie, a few years back you would have been excommunicated for hitting a priest." Marie quipped, "That was just a love tap." Father retorted, "Well, Marie, it's been so long!"

But Marie is usually the one with the last word. She came up with an answer for the people who pass out door-to-door religious pamphlets that some of her friends have adopted. She starts out quietly, "Dearie, you go to your church and I'll go to mine." If they continue to pressure her, the phrase gets a little louder and stronger.

Of course, Mrs. Moran has lots of social invitations. She is like a one-woman entertainment committee, bringing joy wherever she goes. Those who have worked with her through the years remember her when there is a party or dinner. She still attends the Christmas party given by the employer of her husband, Dan, who died in 1973. Last year she celebrated her birthday for two weeks, sometimes going out for breakfast, lunch, and dinner on the same day! And Marie is still able to entertain at home, even baking home-made apple pie.

On her 90th birthday, Marie's children, Florence, Joe and Bobby, invited 250 people to a Sunday afternoon Mass and reception. The church was full. She surprised a friend or two by answering Father during the homily. Those who talked with her at the recep-



Marie Moran

tion walked away shaking their heads, because she had anecdotes and comments for all.

Marie sometimes could be overwhelmed with the medical, financial, and spiritual problems in the lives of those she knows and loves. She comments, "Those who laugh must also cry." She prays for so many people that her days are often filled with prayer and counsel. When things start to get her down, she observes, "The only thing you can do is put it in the hands of Our Lord."

But it's like that for Marie Moran, a woman who remembers injustice to a seven-year-old child 86 years ago.

Congregation honors patrons

The day of Oct. 17 was named for the family of James P. McLaughlin, chairman of the Sisters of Providence national development council, by the Saint Mary of the Woods community. Highlight of the day included a special liturgy, a luncheon, and the unveiling of a family portrait.

Also on that day, the Tree of Life, recognizing people throughout the nation who have supported the Sisters of Providence, was blessed by Father James Galvin.

On the previous day, the council's bi-annual meeting was held, with discussions on the direction of the congregation with newly-elected general officers, on issues such as mission, ministry, future development, and social justice.



TREE OF LIFE—Sister Nancy Nolan (left) watches as Rev. James Galvin blesses the Tree of Life, which recognizes major supporters of the Sisters of Providence at St. Mary of the Woods, Indiana. Philip Schack (right), member of the national development council also watches the ceremony.

New local radio program aimed at fallen away Catholics

(Continued from page 1)

"Ninety-five percent of Christian broadcasting is directed to non-Catholics," said Yeadon. Part of the attraction of doing the show was to offer a Catholic presence in an important part of the media.

Producing one's own radio show is not cheap. Each half-hour segment will cost \$80. The group has committed itself to a year's worth of shows which will cost \$4,160. This does not include the cost of a dual cassette recorder, microphone and cassettes. But the

group stressed that appeals for money will not be a part of the program. Most of the initial money will come from money raised at the St. Mary's tent revival a year ago. After that, the group is counting on the Holy Spirit. "People have been supportive," Yeadon said.

Producing a radio show has been more complicated than the group originally imagined. First they had to come up with a format. They decided on a talk show. Each segment would feature the personal witness

of an ordinary Catholic. Here the person would tell the story of his or her relationship with Jesus and answer questions from the hosts.

The show would also open and close with prayer. Listeners would be invited to call in with their questions and prayers. Where appropriate, the group would help people get in touch with help in their area.

The group also had to decide on a station and an air time. After a lot of research and a few setbacks, the group settled on WXIR. It was one of only two Christian stations that stayed on the air after sundown. It also offered the potential of reaching the most people. The group originally wanted a 10:30 p.m. Saturday time slot. But they found that stations carve their air time into preaching and teaching blocks and music blocks. Their show's format fell into the category of a preaching and teaching show. The time they wanted was in a music block. So they ended up settling for the Sunday evening slot.

Many things had to be learned the hard way. For example, the first segments were taped in the St. Mary's rectory. But the large rooms in the old house proved to be too noisy. So now the group records around Bates' dining room table. But no one is allowed to use any of the plumbing in the house during taping.

The group also has had to work on their radio voices. "One of the mistakes we have made is to drop our voices when we prayed," Yeadon recalled. What came across on the recording was mumbling. Now the group prays with heads up and loud voices. "Every week we learn a little bit more," Yeadon said.

...As the taping draws to a close, O'Neil

who has one eye on a watch, signals to Yeadon and Bates that time is almost up. Yeadon finishes his last remarks and the group holds hands for a closing prayer. Then O'Neil turns the cassette recorder off. A quick replay and he signals that they have a take.

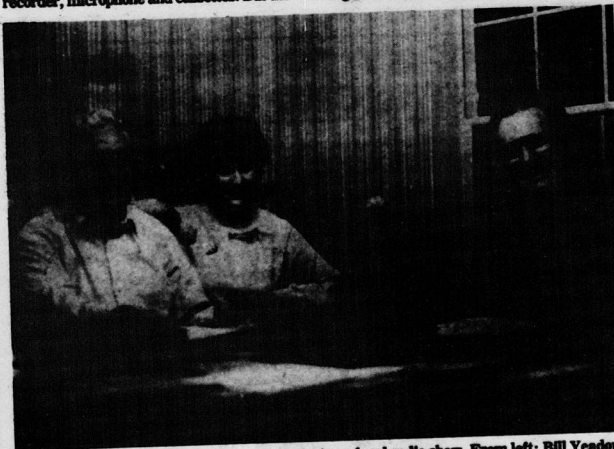
The group plans to do a mailing to parishes with information about the show. Those wanting more information can contact the group by writing to The Catholic Witness Hour, c/o St. Mary's Catholic Church, 317 N. New Jersey St., Indpls., Ind., 46204

Gibault wins civic award

Gibault School for Boys was honored by the Terre Haute Area Chamber of Commerce at a luncheon on Oct. 14. The school received the 1986 Beautification Award in the not-for-profit category for the renovation of Holy Cross Hall. The awards are co-sponsored by the Terre-Haute Tribune-Star and the Chamber of Commerce.

Daniel McGinley, Gibault executive director, accepted the award. Gibault was recently accredited by the National Association of Homes for Children. The evaluation team also had positive comments on the hall.

Gibault School was founded in 1921 by the Indiana Knights of Columbus to provide a therapeutic environment for delinquent adolescent boys. Indiana Knights were instrumental in raising funds for the recent Holy Cross renovation.



ON THE AIR—Five local Catholics are producing a local radio show. From left: Bill Yeadon, Terri Bates and John O'Neil. Not pictured are Brian DeCapua and Father Marco Rodas. (Photo by R. Cain)

CORNUCOPIA

The joy of maintenance

by Alice Dailey

"So easy to install even the little woman could do it," the simpering storm window salesman had promised.

Now, after having stalled through all of autumn's gorgeous days

the little woman's skill was being tested. Blood congealing in my bare feet on an icy kitchen floor forced my hand.

"Put things off, will you?" I snapped, shuffling down to the basement.

Rounding up all the pesky windows against the walls I counted, "Eeny, meeny, miny, mo, where do all you critters go?"

All indelible marks had long since become delible, and the dim light didn't help, so it was back up to the kitchen for more wats. As markings became more visible in the stronger light a "K" showed up, obviously not bedroom, bathroom, etc.

Lugging the thing upstairs I found the inside kitchen window to be in an obstinate mood; it refused to raise higher than six inches.

"Listen you," I bellowed as Siberian air rushed around my middle and the furnace kicked on, "this is no time for games!"

Tugging, fuming, and coaxing brought more results and more air.

Now then, it was three guesses which side of the storm window was up, which side was inside and which one outside. After two wrong guesses I was in business. The window slid down beautifully until the halfway mark when it stuck in the slot.

"What now?" I yelled. I moved it back up and down. Same thing. So I did a little forcing and managed to get it wedged where it wouldn't go either way.

Would soaping the groove help? Oiling it? Cleaning? Where was that aluminum cleaner bought ages ago?

Rummaging under the kitchen sink produced cans of rug freshener, air freshener, polish, wax, plant food, insect killer, mosquito repellent, touchup paint, automobile supplies which had no business being there, and behind them all, the cleaner.

More fun was in store. The cap was a press-down-hard childproof cap. Pressing down hard only brought clickety-clicks. Just as I was about to punch a hole in it the cap came off.

I'll say one thing for that cleaner: it prettied up the grooves. But the window continued to be ugly. As the furnace kicked on again I mentally stuck pins in a voodoo doll that resembled the window salesman.

Light dawned. One of the grooves had a curve that was giving the trouble. So I closed the inside window and went back to the basement for pliers. They kept slipping off the warped surface, but after 20 tries and chills and chilblains the curve straightened out and the window slid into place. With a "thunk."

Panting, I glared at a crack that had swooped across one corner. "Buddy," I said grimly. "I've had about enough out of you. You're staying put until spring."

check it out...



third annual "You Deserve a Break Today" luncheon and style show to be held at 11:30 a.m. on Tuesday, Nov. 18 in St. Michael Parish hall, 3354 W. 30th St. Fashions will be shown by Ginger and Spice and For Kids Only. Tickets are \$7 each. Call Mrs. Ernest DeFabis at 293-6587, Mrs. Ronald Deal at 241-9952, or Mrs. Pat Spellacy at 293-9758.

The Thanksgiving/Christmas Food Basket distribution to the needy sponsored by Holy Cross Parish will need money, canned goods and donated time to serve the more than 750 households who ask for help each year. Baskets will be prepared at Holy Cross at 1 p.m. on Sunday, Nov. 23 and distributed at 5 p.m. on Tuesday, Nov. 25 for Thanksgiving. Christmas dates are 1 p.m. Sunday, Dec. 21 for preparation and 5 p.m. Tuesday, Dec. 23 for distribution. Call 637-2620 for information or to volunteer.



Frosty the Snowman and helpers Angie Voeller, Michelle Voeller, David Newton, Joey Newton and Amanda Newton welcome visitors to the Annual Holiday Bazaar sponsored by St. Roch Parish which will be held on Saturday, Nov. 8 from 10 a.m. to 4 p.m. in the school, 3603 S. Meridian St. Kids may visit with Santa between 12 noon and 2 p.m. Frosty's Booth will feature "kids only" shopping and gift wrapping for Mom and Dad.



St. Meinrad Seminary Theatre Players under the direction of Benedictine Father Nicholas Taylor will present the Neil Simon comedy "God's Favorite" during November. Here Joseph Benjamin (left) delivers a crucial warning to God's messenger, played by Sidney Lipton. The play is a comedy based on the Book of Job and set in a Long Island mansion. It will be presented on Saturday, Nov. 15 at 8 p.m. EST; Thursday, Friday and Sunday, Nov. 20, 21, and 23 at 8 p.m. EST; and at 2 p.m. EST on Sunday, Nov. 16. Tickets at the door are \$2 for adults and \$1.75 for students. For reservations call 612-357-6611.

Recipes From The Rectory is a collection of favorite recipes contributed by members of the clergy from this country, plus several from a Vatican archbishop who is a gourmet cook. Send \$2.95 to Panska Guild, 2605 Old Farm Road, Edmond, Okla. 73013.

All Saints School Alumni Association is updating its roster of graduates from Assumption, Holy Trinity, St. Anthony, St. Joseph and All Saints Schools. Forward your name, address and year of graduation to: All Saints Alumni Association, 337 N. Warman Ave., Indianapolis, Ind. 46222.



Pat Spellacy, overall co-coordinator, Shelley Dinkel, model coordinator, and Joan Sells, decoration chairman (left to right) discuss plans for St. John Bosco Guild's

humanities at Georgetown University. For more information call Dr. Richard Powell at 274-8133.

A memorial Mass for Father Charles Lahey will be celebrated at 5:30 p.m. on Wednesday, Nov. 12 at Holy Cross Parish. The Mass will mark the fifth anniversary of Father Lahey's death.

St. Philip Neri parishioner Thomas Clegg has begun priesthood preparation for the Archdiocese of Indianapolis at Mount St. Mary's Seminary in Cincinnati. Clegg is a graduate of Marian College and a former eighth grade teacher and part-time youth minister at St. Philip's. Clegg's parents, John and Rosemary, are also St. Philip Neri parishioners.

Three St. Mary of the Woods College juniors from the Archdiocese of Indianapolis have been named to the 12-member Presidential Corps at the school. They are: Carlene Schindler, North Vernon; and Mary Waler and Sue Ann Hillan, both of Indianapolis. Presidential Corp members appear with the college president or act as her representative at academic gatherings, alumnae functions and social events.

The Christophers are marketing a videocassette series on spirituality for teens entitled "Let's Talk About You" which features music, Scripture and conversations with young people. Subjects include: "Where Am I Going?", "Why Am I Afraid?", "Who Am I?", "Who is Jesus Christ?", "Who Is God?" and "What Am I To Do?" Individual cassettes are \$19.95; cost of the entire series is \$100. Contact: The Christophers, 12 E. 48th St., New York, N.Y. 10017.

vips...

A series of four free lectures on "Human Values in Patient Care" will be presented by Dr. Edmund Pellegrino on Wednesday, Nov. 19 at 8:15 a.m., 10 a.m., 12 p.m. and 2 p.m. at various I.U. medical center locations. Dr. Pellegrino is director of the Kennedy Institute of Ethics and John Carroll professor of medicine and medical

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Vatican document on homosexuality draws criticism

by Liz Schevchuk

WASHINGTON (NC)—Catholic homosexuals and Religious who minister to them have strongly criticized the Vatican's new letter to bishops on homosexuality.

But a Catholic priest thinks the document will assist Catholic homosexuals who accept church teaching. And the organization Catholics United for the Faith praised the Holy See's initiative.

Critics said what they found particularly troubling was the Vatican's description of a homosexual inclination as "disordered," its warnings against church contact with homosexual groups, and its comment that violence against homosexuals, though deplorable, is not surprising.

Released Oct. 30, the Vatican's "Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons" declared that while a homosexual inclination "is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil" and thus "must be seen as an objective disorder."

The new document repudiated characterizations of the homosexual condition itself as "neutral, or even good" and prohibited use of church facilities to homosexual groups that are "ambiguous" about church teaching, neglect it or undermine it.

The Vatican's pastoral was denounced by Elinor Crocker, national vice president of Dignity, an unofficial Catholic homosexual group whose local chapters often meet and attend Mass in Catholic Church facilities.

"We find it absolutely appalling, un-Christian, un-Catholic, unloving and totally

unacceptable," said Ms. Crocker. She said the U.S. bishops should repudiate the letter.

"Why must they (church fathers) always take a negative stand against God's people?" asked Sister Donna Quinn, a Dominican nun who chairs the board of the unofficial National Coalition of American Nuns. "I don't think that this is the stand Jesus would've taken."

Members of the Catholic Coalition for Gay Civil Rights find the letter "absolutely disgusting," said Brother Rick Garcia, the coalition's Midwest coordinator. "It's a great leap backward and we really feel it will cause more violence against gay and lesbian people."

"It is a psychologically violent statement," added Brother Garcia, a member of the non-canonical Brothers of Christian Community.

But the letter was defended by Father John F. Harvey, a priest of the Oblates of St. Francis de Sales who has written extensively on homosexuality and is the founder of Courage, a spiritual support movement for homosexuals who follow church teaching and abstain from sexual activity. He suggested the letter will help such groups.

The letter "is not against homosexual persons," he said. "It's saying the action (of homosexual sexual conduct) is wrong."

Furthermore, he said, "I do hold that the inclination itself is a disorder." However, he said, "to say that something is a disorder is not to say that it's demeaning."

He disputed what he described as an increasing willingness among liberal Catholic theologians to condone homosexual conduct if it occurs in a loving, monogamous, adult relationship. That view is "really saying

homosexuality can be good under certain circumstances," he said. "I would completely disagree with that."

Madeleine Stebbins, who chairs the board of Catholics United for the Faith, highly praised the Vatican letter.

"I think it is wonderful to see that the Catholic Church, in the face of worldly thinking, stands up for the moral principles involved. It is thrilling.... I think it clarifies Catholic teaching in the face of confusion," she said.

She said she feared the Vatican "will be crucified for this, as their master was for saying the hard thing. But it has to be said."

Salvatorian Father Robert Nugent and School Sister of Notre Dame Jeannine Gramick, both active in counseling of and ministry to homosexual Catholics, said the Vatican document will thwart efforts to promote the integral personhood of homosexuals.

"When I heard that they're calling the orientation disordered, I was shocked—and shocked is not too strong a word," said Sister Gramick. "What they're doing is psychological violence to gay people."

"We who work in this ministry take

guidance and support from some of the statements of the American bishops," she added. "But this document from Rome is going to be of no help whatsoever to us in our pastoral work."

Father Nugent said he thinks the Vatican's document "indicates a level of fear that indeed things have changed."

In the last decade, American Catholics, including bishops, have described the need to respect homosexuals as people, he said. Some theologians have described the homosexual orientation as morally neutral or even morally good, he noted. "I'm not talking about behavior," which is another matter entirely, Father Nugent said.

U.S. bishops, theologians and medical experts "are going to have a very difficult time accepting that kind of a judgment about (homosexual) orientation" being disordered, he said.

New Ways Ministry, founded by Father Nugent and Sister Gramick, said in a separate statement that "the harshness of the statement is powerful testimony of how much out of touch the Vatican is with Catholic thought in the United States and elsewhere."

Document on homosexuality says condition is a disorder

(Continued from page 1)

It said pastoral workers who treat homosexual activity as blameless ultimately demean and disappoint homosexuals.

The document, titled "Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons," was signed by Cardinal Joseph Ratzinger, head of the doctrinal congregation, and approved by Pope John Paul II.

The letter quoted from a 1975 declaration on sexual ethics, which made the distinction between homosexual acts, which are judged as sinful, and a homosexual orientation or condition, which is not.

But since then, the new document said, an "overly benign" interpretation has been given to the homosexual condition itself, "some going so far as to call it neutral, or even good."

"Although the particular inclination of the homosexual person is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil; and thus the inclination itself must be seen as an objective disorder," it said.

The letter said that when homosexuals engage in homosexual activity, "they confirm within themselves a disordered sexual inclination which is essentially self-indulgent."

The condemnation of homosexual activity, the document said, is supported both by Scripture and recent church teachings.

But it warned that groups within the church, or with close ties to Catholics, are trying to ignore or "undermine" these teachings. Others have tried to "manipulate" the church by gaining its support for legislative changes regarding homosexuals, it said.

The document said there was a movement within the church that "brings together, under the aegis of Catholicism, homosexual persons who have no intention of abandoning their homosexual behavior."

Citing the "grave responsibility" of bishops in clarifying church teaching, the letter said: "No authentic pastoral program will include organizations in which homosexual persons associate with each other without clearly stating that homosexual activity is immoral."

"All support should be withdrawn from any organizations which seek to undermine the teaching of the church, which are ambiguous about it, or which neglect it entirely," it added.

It called for "special attention" to "the practice of scheduling religious services and to the use of church buildings by these groups."

Bishops should be "especially cautious" of groups that "may seek to pressure the church to change her teaching, even while claiming not to do so," it said.

It said the church position "cannot be revised" by legislative pressure or by "the trend of the moment." The church, it added, "is really concerned about the many who are not represented by the pro-homosexual movement and about those who may have been tempted to believe its deceitful propaganda."

In identifying the correct approach to homosexuals, the letter suggested frequent reception of the sacraments, especially penance, as well as prayer, counseling and individual care.

Pastoral programs should include help from psychology, sociology and medicine, and from Catholic theology, it said, but must reject "theological opinions which dissent from the teaching of the church."

It said that a "truly pastoral approach will appreciate the need for homosexual persons to avoid the near occasions of sin."

The document said it was "deplorable" that homosexuals have been the objects of violence. But it added that "when civil legislation is introduced to protect behavior to which no one has any conceivable right, neither the church nor society at large should be surprised when other distorted notions and practices gain ground, and irrational and violent reactions increase."

The letter was the Vatican's most complete statement on the church's approach to homosexuals.

Cardinal Ratzinger, in a book published in 1985, complained of attempts to justify homosexuality, and of bishops who "have placed churches at the disposal of gays for their gatherings."

Pastoral leaders hold meeting

The Archdiocesan Association of Pastoral Associates, Ministers and Administrators (AAPAMA) met recently at the Beech Grove Benedictine Center with a general theme of "We Come Now with Holy Lives."

Sister of Providence Connie Kramer, president of the group, spoke on "The State of the Association" before the leaders broke into deanery groups.

In the afternoon, the 38 members present gathered for a large group feedback. Later,

other issues were discussed and a question session was held.

Plans are being made for a second meeting on May 7. Since most pastoral ministers or associates work alone, members believe it is important to meet so that they can share methods and provide mutual support.

Membership is open to all non-ordained persons serving in parishes with full or part-time pastoral responsibilities. Those interested should call Sister Connie at 353-9464.

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Today's Faith

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Can kids really pray?

by Neil Parent
NC News Service

When I was a child I frequently stopped by our parish church for a visit. It was easy to do since I attended the parochial school next door.

Most of my visits occurred on the way home from school. But on occasion I went during recess or lunch break. The stuccoed church's muted light and cool interior offered welcome relief from the hot California sun.

Inside, I enjoyed watching how the banks of flickering votive lights cast fluid shadows on the walls and ceiling. Sometimes the faint, lingering aroma of incense stirred pleasant memories.

But mostly what drew me there was a sense of God's presence. This was God's house and I liked talking to him there.

I was able to make those little visits because my life was simpler, less distracted than the life of today's children. I wasn't having to rush off to soccer or swimming practice. Neither was I facing the alluring appeal of television or a VCR. There was no stereo radio, no Sony Walkman to parade catchy music between my ears.

Yet today's children are no different; their capacity and need for the spiritual remain.

What may be different, however, is a greater need for adults to introduce children to the richness of prayer and contemplation.

Contemplation? Indeed.

Many children today have been introduced successfully to various forms of contemplation. They have come to appreciate the wonderful landscape of their interior life and to treasure the creative power of silence.

Experienced adults who work with children in this area frequently ready them for prayer by having them listen to reflective music or to a story. Following this, children are invited to center themselves, that is, to quiet down and focus on their breathing and on the relaxation of their bodies.

Then they are encouraged to look within where Jesus awaits them. They are invited to talk to Jesus, to tell him what makes them happy or sad. One prayer leader invites children at this point to take Jesus by the hand and introduce him to the people they love.



After a suitable amount of time, the children tell Jesus they have to go but that they look forward to another visit. It is not uncommon for children to report that they wish they could have spoken longer with Jesus.

To foster a contemplative spirit, some religious educators encourage children to locate a "prayer corner" in the house where they can go to be alone with Jesus. One catechist I know says that children find many ingenious spots, including under the dining room table or in a closet.

Parents can assist their children's prayer life by recognizing their capacity for contemplation and by helping them locate the space and time in their lives to experience it.

My children prefer to have my wife and me come to them when they are in bed, when the light is out and the house is quiet. They generally become much more reflective at this time and like us to pray together and to bless them.

Prayer, of course, need not always be as formal as what is described above. Sometimes the most appropriate way to have children pray comes through life's ordinary circumstances. When a friend of ours died recently, my family paused at the beginning of our evening meal to ask God's blessings on the person and to reflect on what he had meant to us.

Liturgical seasons are good times for prayerful pauses: when preparing the Advent calendar or while placing money

(See *TEACHING KIDS*, page 11)

Helping children develop sense of morals

by Theodore Hengesbach
NC News Service

Does anyone learn to make responsible moral choices?

A number of developmental psychologists today think that children progress through different levels of growth in moral sensibility. One of these psychologists, Lawrence Kohlberg, sees these levels:

Level 1: The 4- to 10-year-old child who does what is expected in order to avoid punishment and be rewarded.

Level 2: The 10- to 13-year-old who has a practical sort of morality, doing what is expected because it works out better, is expected by the peer group, or because it is fair.

Level 3: The person after age 13 who, Kohlberg thinks, can begin to develop a moral outlook based on respect for others and concern for doing what is just.

This third level of moral behavior, however, is a goal which often eludes people and Kohlberg says people tend to move back and forth between the three levels he outlines.

Here is an approach that may be helpful for fostering moral behavior in children:

First look at how Jesus acts, what he does.

► He respects the poor, feeds people when they are hungry, encourages them with his word and is attentive to children even when he is exhausted.

► Though others disown her, he shows concern for the plight of the woman at the well.

► He is concerned for the bystanders even during his death walk to Calvary.

► He does not permit the judgment of others to deter him from ministering to Mary Magdalene or from driving the money changers from the Temple.

Next, listen to his stories and parables.

► The account of the lost sheep reveals God's endless concern, even to the point of abandoning the 99 in search of the one that is lost.

► The parable of the Prodigal Son reveals a love that continues despite rejection.

► The Good Samaritan story reveals that we are expected to interrupt our busy life to attend to an outcast, even an enemy, who has met misfortune.

Jesus tells engaging stories which reveal the kind of behavior asked of his followers. Self-interest, the opinions of others and a fear of rejection are not the ruling factors for him.

Jesus' example and his parables provide both a message of moral behavior and a method of instruction. When vignettes from the life of Christ are told to children and discussed with them, the seeds of moral behavior sprout.

Perhaps we can't expect a 6-year-old child consistently to be the Good Samaritan. But the story can fire the child's imagination and later he may put its message into practice.

The stories and parables of Jesus sketch a lifestyle based on the highest standards of behavior. They show us how much Christian morality has to do with making our world and its people beautiful and fruitful, and with imitating Jesus Christ whose respect, love and concern for others is boundless.

This Week in Focus

Actively helping children learn what it means to be a Christian is a goal for parents. This week, Today's Faith offers some suggestions for parents who want to begin to talk with their children about three important topics of faith: God, moral behavior and prayer.

Neil Parent thinks that parents shouldn't underestimate the ability their children have to pray, even to contemplate. Parents assist the prayer life of their children by helping them to find space and time in their lives for it, Parent says. He is representative for adult education at the U.S. Catholic Conference.

Katharine Bird interviews Mimi Reilly, director of pastoral ministry in the Diocese of Venice, Fla., to find out some ways to introduce children to God. Take advantage of what is going on at home, Reilly says. Even a fight between two children can be an occasion for helping them understand

something about God and forgiveness, for instance. Bird is associate editor of the NC Religious Education Package.

Theologian Theodore Hengesbach talks about the growth of moral sensibility in children. Turn to Jesus in the Gospels for images of Christian behavior that are not motivated by selfishness but by selflessness, he suggests. Parents can tell and retell the parables and stories of Jesus to help the seeds of moral behavior grow in children, Hengesbach says. He is a teacher and administrator with Indiana University at South Bend, Ind.

In his Scripture discussion, Father John Castellet writes that faith was so much a part of the life of the early Christians and Jews in the Old Testament that they would have been hard pressed not to discuss God at home. Father Castellet teaches Scripture at St. John's Seminary in Plymouth, Mich.

Accident draws family closer to God

by Katharine Bird, NC News Service

At the age of 8, John Reilly of Venice, Fla., was hit by a van. For the first three days doctors doubted he would survive. For three weeks John hovered in a coma and his anxious family took turns keeping watch around the clock by his bedside.

Gradually he began to show signs of returning consciousness; occasionally he muttered parts of favorite prayers, the Our Father, the Hail Mary. When he first came out of the coma, John was frightened. Then, with tears in his eyes, he grasped the hands of his mother and father and said, "I'm so glad to see you." And he thanked Jesus.

His mother, Mimi Reilly, director of the pastoral ministry department in the Diocese of Venice, said the devastating accident and the long recovery was a period of crisis for the family. She and her husband Terry have four other older children.

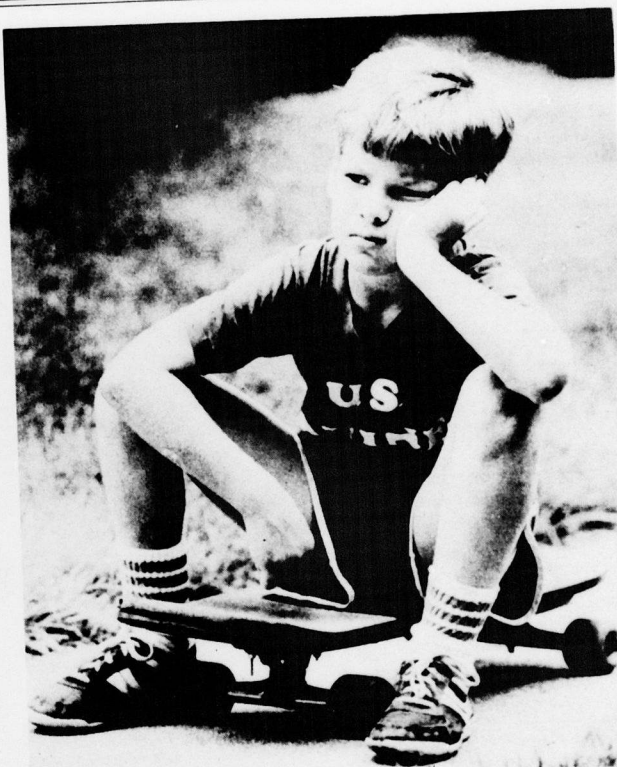
But this also was a time for strong faith. The family's belief that God loved them individually and as a family gave them strength. The family was heartened by friends' support. "We asked for prayers from everywhere," Mrs. Reilly said. "Knowing so many were praying for us helped tremendously."

Now a year later Reilly talks about the accident as a series of crises and celebrations. For a while the family was concerned that John would be permanently handicapped. "It was a frightening possibility for all of us," she said, "but we tried to place the whole thing in the hands of God. And each step along the way, we said 'thank you' to God and prayed."

In talking about the accident to their children, they were careful not to blame God. "We explained that we are part of a broken world and these things happen," she said. "It is a leap of faith to not blame God." They also kept the driver of the van informed of John's progress. "We didn't blame him; he didn't mean to hit John," Reilly added.

The incident taught the family that "God is faithful in good and hard times," she said. "No matter what happens, God loves and stands by us." They also learned anew that God is present in the community. For a month the Reilly's Marriage Encounter group provided meals for the family daily.

Though the Reillys saw God's presence in an extraordinary event, Reilly (See DISCOVER GOD, page 13)



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The Bible and Us

How a biblical family shared their faith

by Father John Castelot, NC News Service

If you had asked a Jewish couple 2,000 years ago what steps they took to discuss faith with their children, they would have looked quite bewildered. Their faith was so much a part of their life! They would have had to take steps to avoid discussing it.

God was a given, an ever present reality. God was a fact of life, someone who entered into every human activity. For one thing, the Israelites were proud of their national heritage. It was the key to maintaining their identity in a largely hostile world. Their heritage involved a long history in which God had dealt with them as a people. He had made them a people to begin with, his people. All their successes and failures as a people were the result of fidelity or infidelity to God, who entered into their lives.

The people treasured this history. It was told and retold, passed on from parents to children. Typical is this prayer of the psalmist:

"O God, our ears have heard,
"our fathers have declared to us,
"the deeds you did in their days,
"in days of old" (Psalm 44:2).

If God was accepted as a fact of life, however, he was not simply taken for granted. All of life's activities were a response to his goodness, an expression of dependence on him. The local synagogue was the center of religious, cultural and social life. What went on there reached out into every facet of existence. The family's every day was framed in prayer, especially the meals, when the father blessed God for the food he had provided. The Israelites' only national holidays were holy days commemorating events in the long history of God's dealings with them. Whole families made annual pilgrimages to the temple.

Obviously children growing up in this atmosphere accepted God as an essential part of their lives. They talked about him as naturally, as unself-consciously,

as they talked about the weather. Family discussions of religious matters were quite spontaneous.

The first Christians lived in that same atmosphere. They shared the same long history as the Jews. Most were Jews themselves and by no means did they abandon their heritage upon becoming Christians. After all, the Christ-event was the culmination of all salvation history.

When gentiles became Christians they were instructed in the same traditions, enriched by the same heritage.

Incidentally, even when these gentiles were pagans they had been religious people. Strange as it may seem today, the charge leveled against Christians in the Roman Empire was atheism, because they had abandoned the gods of Rome.

The whole fabric of life in the days of the first Christians was permeated by religion and that, of course, included family life.

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Education Brief

Ways to share your faith

"What would Jesus do if...?"

"How does God see me?"

"When I get to heaven will Grandma be there?"

What will it be like?"

Those children's questions zoom right to the central message of Christianity—the relationship of people to God, said Larry Rilla. He is director of the religious education office for the Archdiocese of Washington, D.C.

They are profound questions, he explained, because "they ask about how God is, and how God is acting in our family life."

Children are naturally curious and parents can build on this to talk about God, Rilla suggested. When he talks with his 5-year-old daughter Kellie, his aim is to present "a positive image of God" so that she will come to appreciate that "God is with our family." Rilla cautions parents about reducing God's role simply to that of a policeman or to someone who is only there when people do bad things.

The religious educator suggested that parents might occasionally put a child to bed a little earlier and then read or tell the child a Bible story to illustrate how God acts in family life.

One technique Rilla described involves the use of some "pretending," to draw children into a biblical story. When telling of the pearl of great price, for instance, a parent might ask the child "to pretend you are a little boy or girl who lost a treasure." How would such a child feel? Sad? Would the child need special help to find the treasure?

The parent then helps the child to see that God

"responds to our needs before being asked" because "God loves us and wants to help us."

In a household where parents make God a part of family life by praying, reading Scripture, going to church and celebrating religious festivals, there won't be a need to force religion as a topic for discussion, Rilla thinks. "Children's antennae are out. They ask questions" about the things that interest their parents.

But he does believe parents should speak about what God means to them and how they rely on God's help. Parents can admit they "don't have all the answers" and they can let it be known that they "need God in their lives," Rilla said. What's more, parents can make it known that they often need God's forgiveness, just as children do.

Such practices are ways for parents to show children that God is important to them and involved in their lives, Rilla concluded.

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Resource

"The Children's God," by David Heller. How children view God and God's role in their lives is the subject of this book. The different ways boys and girls sometimes picture God are studied, along with the different images of God found among children at different ages. The author notes, for example, how 7- to 9-year-old children express a tremendous desire to feel special and to be viewed as special by God; how 10- to 12-year-olds sometimes experience doubts, wondering why God would let anyone feel pain or what God's role in suffering is. Children's images of God as friendly, angry, distant; as a royal decision-maker and as one involved in family life are among points discussed by the author, a psychologist. He indicates that children's views of God should not be underestimated and that through their images children even have something to teach adults about the world and about God. (University of Chicago Press, 5801 South Ellis Ave., Chicago, Ill. 60637. Hardback, \$15.95.)

Teaching kids prayer

(Continued from page 9)

in the Catholic Relief Services' Lenten Rice Bowl, for example. In the latter case, children can be encouraged to pray for those the money will aid.

Our children also have been inspired to pray by the example of other children and adults with whom we meet as a family cluster in our parish. Bringing families together for prayer and learning, or on a retreat weekend, can create the kind of climate that allows children to pray more readily.

Children have a wonderful capacity for the spiritual. With a little encouragement and guidance, their parents can help them develop important habits of prayer that will richly serve them a lifetime.

Discussion Points

How would you respond to a 7- or 8-year-old child who asked: Who is God? What does God do?

If you have heard children ask about God, what were some of their questions? What were some of your questions about God when you were a child?

It is said that children are sometimes puzzled because there is pain in the world, injury or suffering. They wonder how God is related to this pain. But does God make people suffer? After reading Katharine Bird's article, how would you respond to a child who asked about the mystery of suffering in the world?

What are some ways Neil Parent and Janaan Manternach discuss in their articles this week for helping children learn to pray?

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Thoughts about praying for parents and youth

by Janaan Manternach
NC News Service

Marguerite Riley once wrote in her Thanksgiving Day column for the Washington Post: "After a recent speech someone asked, 'If you would have your family all over again, what would you do differently?' My answer surprised everyone, including myself: 'Have a blessing before dinner. Whether you have a moment of silence, say a prayer, or just count your blessings, a family needs to stop, join hands and become one. It is this circle of unity that reminds a child that he or she is never alone.'"

As you try to find simple, enjoyable ways to pray as a family, it might be worthwhile to share what you each feel about prayer.

Suzy Schweiters, age 10, wrote what prayer was for her: Prayer is "talking about God and what he wants us to do. Prayer is being silent and forgetting all your worries and thinking only about God."

Adding that "prayer is a big part of my life," she said it "is good when you are down or feel the world is against you. And prayer is sometimes a poem with a very beautiful picture or photograph."

Pamela Kulbacki, 8, described prayer this way: "On Tuesday, I—well, me and my brother, we made a salt and water heart. We put a candle in the heart and then we sang a song and lit it."

An ancient Jewish and Christian prayer tradition is that of parents blessing their children and one another. The children also may bless their parents, brothers and sisters. A book that might be helpful in making blessings a part of your family's prayer style is "Blessings for God's People," by Rev. Thomas G.

Simons (Ave Maria Press, Notre Dame, Ind. 46556. 1983. Paperback, \$5.95.)

Praying together at bedtime and other moments can deepen your relationships with each other and God. For these moments can also be times to share anxieties, hurts, wishes and joys.

Some helpful prayer books for family use are: "A Book of Family Prayer," by Gabe Huck (Seabury Press, 815 Second Ave., New York, N.Y. 10017. 1979. Hardback, \$9.95); "Sunday's Children," by James L. Bitney (Resource Publications, 160 E. Virginia St., No. 290, San Jose, Calif. 95112. 1986. Paperback, \$8.95); "Psalms for Children," by Sister Marilyn Brokamp (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio, 45210. 1982. Paperback, \$3.25). And "Living Water—Prayers of Our Heritage," by Carl J. Pfeifer and Janaan Manternach (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1978. Paperback, \$2.95).

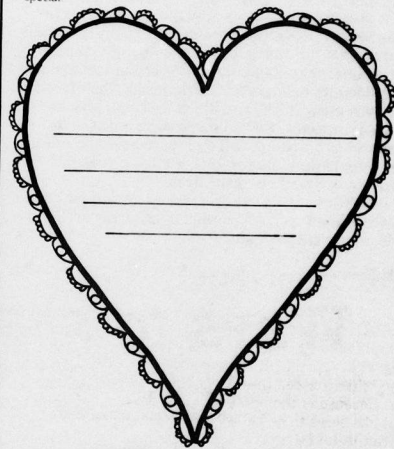
Another creative way of praying is to make prayer gifts to give as presents on birthdays and other special days. The prayer gift may be as simple as a decorated heart with a prayerful expression of "thanks," "congratulations" or "thinking of you." Or it might be a painted rock with a prayer message on it. You need only your imaginations to think of creative prayer gifts. Lucille E. Hine's "I Can Make My Own Prayers" (Judson Press, Valley Forge, Penn. 19481. 1979. Paperback, \$2.95) may help.

Finally, you might grow in prayer by reading stories together about prayer and prayerful people. Try "Yussel's Prayer," by Barbara Cohen (Lothrop, Lee and Shepard Books, 105 Madison Ave., New York, N.Y. 10016. 1981. Hardback, \$11.75).

A Prayer Gift for You to Make

Here is one kind of "prayer gift" for you to make. Write a short prayerful expression in the heart below. Then color and decorate the heart, cut it out and give it to someone you love. It might make a nice bookmark.

Another prayer gift you might make: Find a large, pretty rock. With brightly colored paints, decorate the rock and print a short message on it. This would make a nice paperweight for someone special.



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Carpet Column

JIM O'BRIEN

WHERE TO BUY CARPET

Like any other product, you want to purchase carpet where you are treated like a human being. After all, you are doing any merchant a favor by visiting their store and buying their goods. Today, too many merchants are losing sight of this and take customers for granted and really don't give them the attention and services needed. A lot of dealers feel they can overcome this with their razzle dazzle advertising.

Buy carpet from a dealer who maintains a clean and well displayed store. The merchant and the sales force should be informative and knowledgeable regarding the most updated carpet information. Beware of verbal promises and guarantees.

There are many reputable flooring dealers out there. Having been a rail representative for many years, I know the good ones but I know some I would not recommend.

Another word of caution. Do not be taken in by the so called "carpet sales" you see advertised weekly in metropolitan newspapers. Most reputable dealers will tell you it is an impossibility to have a "legitimate sale" every week. What you see are the same prices, same product with a different "come on" advertising headline. I can not believe the buying public is gullible enough to go for "25% to 50% Off" or "Save \$11.00 to \$15.00 a square yard."

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The SUNDAY
READINGS

Isaiah 56:1, 6-7
I Chron. 29:10-12
Ephesians 2:19-22
John 4:19-24

FEAST OF THE DEDICATION OF ST. JOHN LATERAN NOVEMBER 9, 1986

by Richard Cain

In Christian tradition before a building is used as a house of worship by the people of God, it is dedicated. Many parishes celebrate anniversaries of their dedication. This Sunday is the granddaddy of parish anniversaries, the Feast of the Dedication of St. John Lateran in Rome. It commemorates the first public consecration of a church, that of the Basilica of the Most Holy Savior, on this date in 324.

This church is regarded as the church of highest dignity in the West (even higher than St. Peter's!). It was the gift of the Roman Emperor Constantine who made Christianity legal in the empire. Attached to the church is a baptistery named for St. John the Baptist. The whole thing sits on Lateran Hill, which along with Vatican Hill is one of the seven hills on which the city of Rome is built. Because of the baptistery and the hill it has come to be called St. John Lateran. It is the pope's cathedral in his role as Bishop of Rome.

So this feast is really about dedicating things to God.

The first reading is from Isaiah. It speaks about the significance of the place where people gather to worship God.

This passage was probably written soon after the end of the Babylonian Exile, an event that had a profound

effect on the spirituality and outlook of God's chosen people. Before the exile, their attitude had been nationalistic and cocky. Being God's chosen people meant being the people who had God in their pocket. God's promises were seen in terms of national glory. Israel was Number One.


The exile changed all that. Severely humbled and dominated by foreigners, the Jews now saw obeying God's laws as a way of preserving their identity. Their hope was now focused on a savior who would rescue them from their distress.

The center of their relationship with God now became the temple. The author of this passage gave the temple the highest title it has ever been given, God's House of Prayer. So the house of worship is a kind of symbol for what it means to be God's people. It tells us that we are a people of prayer. This passage plays an interesting role in an incident in the life of Jesus. In Matthew's account of the cleansing of the temple, Jesus rebukes the priests and merchants by quoting this passage. "Scripture has it, 'My house shall be called a house of prayer,' but you are turning it into a den of thieves." (Matt. 21:13)

So the house of worship is not only a place of prayer. It is a place where the struggle against sin takes place. John's account of the same incident makes this even more clear. When the people ask Jesus for a sign to show he has the

the Saints

ST. WILLIBROD



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IN 695 HE WAS MADE ARCHBISHOP OF THE FRISIANS BY POPE SERGIUS I. HE FOUNDED ECHTERNACH MONASTERY IN LUXEMBURG, EXTENDED HIS MISSIONARY WORK TO UPPER FRIESLAND AND DENMARK AND ESCAPED WITH HIS LIFE WHEN ATTACKED BY A PAGAN PRIEST AT WALCHEREN FOR DESTROYING AN IDOL.

WILLIBROD SAW MOST OF HIS MISSIONARY WORK UNDONE WHEN IN 715 PAGAN LEADER RABDOO REGAINED THE TERRITORY WHICH PEPIN OF HERSTAL HAD CONQUERED EARLIER. RABDOO'S DEATH IN 719 SET OFF A NEW WAVE OF MISSIONARY ACTIVITY, AIDED BY ST. BONIFACE.

WILLIBROD BECAME KNOWN AS "THE APOSTLE OF THE FRISIANS." HE DIED WHILE ON A RETREAT AT ECHTERNACH, LUXEMBURG, ON NOV. 7, 739. HIS FEAST IS NOV. 7.

authority to do what he did, he replied with, "Destroy this temple and in three days I will raise it up." In this way, Jesus linked the symbol of the house of worship with his own body. The decisive struggle against sin was to take place in the house of his own body.

As the gospel and second readings make clear, Jesus asks the same of us. He wants us to make ourselves houses of prayer, battlefields where his Spirit can make decisive stands against sin. In this way, God can come to live within us.

In the gospel reading, the question of the proper place to worship God comes up. Jesus responded by revealing that it is not geographical location but interior attitude that matters in worship. I can go through all the right motions, but if my heart isn't right, I'm not really worshiping God.

The second reading, which is from Paul's Letter to the Ephesians, makes the same point even more clearly. We are the church. Through our relationship with Christ, we are "being built into a dwelling place for God in the Spirit."

That is why when we dedicate a church or celebrate a dedication, we are really dedicating and celebrating the dedication of ourselves as places for him to live and work.

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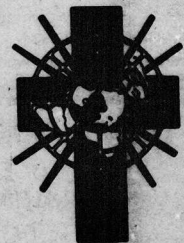
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Question Corner

What are priests paid?

by Fr. John Dietzen

Q It is my understanding that a secular priest receives room, board and a stipend of \$6,000 annually. He gets money for performing baptisms, marriages and by saying Masses. My friend contends that priests do not receive any money for their own use over their salary. Who is right? (New York)

A Diocesan priests in our country almost always receive a base salary. The amount varies from diocese to diocese depending on several factors. Other monies do come to parish priests. By church law, for example, Mass stipends are given to the priest who is celebrant of that Mass.

Gifts to a priest at the time of a baptism or wedding, commonly called "stole fees," also may go to the parish priest. However, many parishes and individual priests have a policy of not accepting such "fees," especially for baptism.

An increasing number of dioceses provide an option. If a priest or priests in a parish elect to do so, they may accept each month a given amount determined by the bishop in place of these stole fees. All additional money goes to the parish.

It is noteworthy that Catholics in some countries have never had the custom of offering Mass stipends and in some other countries it is gradually dying out.

Q Recently I have heard priests and other teachers use the term "unconditional love." Is that found anywhere in Scripture? If so, where? What is meant

by the term and why do we seem to hear about it so often in relation to God? (California)

A Unconditional love simply means a love that is not subject to any conditions or "ifs." Many relationships we identify as love are conditional ones: "I will love you if you do this or as long as you behave this way or that."

Obviously the most genuine and total love is unconditional. We are told often, especially in the New Testament, that our love for God must be total and unconditional and that our love for one another must imitate his love for us.

Even in the Old Testament God insists on the totality of his love for us. Particularly after Hosea, and much later in the Book of Deuteronomy, the mutual love which God sees as the relationship he desires between himself and his people becomes more and more evident.

By far the most astounding proofs of the enormity and generosity of God's love are in the New Testament, however, particularly in Jesus' words about how God's love for us can be measured only by the love which he has for the father and the father for him from all eternity.

"As the Father has loved me, so I have loved you," he told his disciples. He later prayed "that they may be one as we are one" so that the world would know "that you loved them as you loved me." That is genuine unconditional love, the measure Jesus gives for our love of one another.

Family Talk Daughter has no dates

by Dr. James and Mary Kenny

Dear Mary: My oldest daughter dated someone for four years and loved him dearly. He seemed to love her, but wanted to call it quits. She was hurt so bad it was almost suicidal for both of us. She is now 23 and married, but at the time depression and loneliness hit almost too hard.

Now I have a 19-year-old and a 15-year-old daughter at home. I am so anxious for them and so upset with them (especially the 19-year-old) because she doesn't have a boyfriend that I cannot function. I do not care about the house, the meals, the yard, clothes or anything. Do other mothers go through this anxiety? I have wished over and over for boys. It seems always girls who are hurt and lonely.

Do you have any suggestions where girls can go to meet nice guys?

What is your opinion of matchmakers?—Kentucky

Answer: As the mother of eight sons, I have seen my wonderful boys hurt by girls who called it quits. I have wondered whether there are nice girls out there for my sons to marry. (Now that two sons have found terrific wives, I am somewhat reassured.) Mothers of daughters have no priority on worrying about their children.

Do I believe in matchmaking? Absolutely. I always introduce nice girls to my sons. Beyond the introduction, it is all up to the young couple. Not one of my matchmaking efforts has worked, but I'll certainly keep trying.

Your daughters are quite young. Most parents would be relieved that a 15-year-old has no regular boyfriend. Your anxiety about their marrying seems premature.

I suspect most people meet their spouses while engaged in a common activity—school, work, sports, leisure pursuits. Encourage your girls to be active, to develop their interests and activities. Applaud their efforts. The wider their circle of friends, the greater their chances of meeting nice young men.

Your own depression seems to be immobilizing you. Stop worrying about your daughters and start some small steps to overcome your inertia. Each evening plan one small activity for the following day: Try one new recipe for dinner, weed one section of the garden. Keep a record to show how well you achieve your goals.

If you cannot get over your anxiety by your own efforts, you might want to seek a therapist or join a group of others with similar problems. Contact a mental health center or a family-living center and inquire about discussion groups or therapy groups which might meet your needs. Consult a certified social worker or a clinical psychologist if you wish to talk with a therapist about your concerns.

In our society, each person chooses his or her own spouse. Parents can introduce, support, pray—and hope.

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Vatican Letter

Will John Paul II visit Moscow in 1988?

by Agostino Bono

There is motion in Rome and Moscow that could mean a 1987 papal meeting with Soviet leader Mikhail Gorbachev and a 1988 trip by Pope Paul II to the Soviet Union. Both would be historic firsts.

But these are still very "iffy" propositions, and strong opposition can be expected from within the Catholic Church and from within the Soviet Union's officially atheist, ruling Communist Party.

Yet the table is being set for the historic events. The Italian government has announced that Gorbachev will make a state visit to Rome at the beginning of 1987. Meanwhile, news reports from the Soviet Union say the Russian Orthodox Church may have the green light to invite the pope to Moscow in June 1988 for ceremonies marking the 1,000th anniversary of Christianity in Russia.

Normally, world leaders on official visits to Italy are granted a private papal audience upon the foreign leader's request. Earlier this year, Vatican press spokesman Joaquin Navarro-Valls said the pope could "very probably" meet Gorbachev if the Soviet leader asked for it during a visit to Rome.

Although a pope has never formally met with a head of the Soviet Communist Party, there are precedents for high-level papal-Soviet contacts. Popes have met other top Soviet government officials during their Italian state visits to Rome.

Pope John Paul met twice with Andrei Gromyko when Gromyko was Soviet foreign minister. Gromyko had previously held five meetings with Pope Paul VI. He is now Soviet president.

These meetings centered on Soviet efforts to get Vatican support for its world peace and disarmament plans and on the Vatican's efforts to improve the situation of Catholics in the Soviet Union.

Metropolitan Filaret of Kiev, in charge of Russian Orthodox relations with churches outside the Soviet Union has stopped short of publicly saying that the pope will be invited. But he said in a Moscow interview that the Vatican will be asked to send a representative to the ceremonies.

Metropolitan Filaret had plenty of time to discuss the possibilities with Pope John Paul when he attended the day-long Oct. 27 papally sponsored prayer summit for peace in Assisi, Italy. He also had a private meeting with the pope the following day at the Vatican.

But there is also opposition to such a trip from within the church—especially from Catholics who have fled the Soviet Union—because it would be interpreted as lending dignity to a government which suppresses religion.

Ukrainian Catholics faced the brunt of communist persecution and the church is currently illegal in the Soviet Union.

Within the Communist Party there is also opposition since many orthodox Marxists consider the pope, leader of 855 million people who believe in God, a symbol of retrogressive Western society. Also, many Soviet officials are still smarting over the social and political problems the pope caused during two trips to his native Poland.

The Pope Teaches

God gives us a sense of right and wrong because he cares for the good of each of us

by Pope John Paul II
remarks at his general audience Oct. 29

Continuing our catechesis on original sin, we consider today the reality of sin against the background of human history. The whole of human experience confirms the revealed truth that sin is continually present in the life of every person. To understand how evil sin is, we must see it in the context of our relationship with God. The description in the Book of Genesis of the first sin of Adam and Eve remains in a sense the model of every personal sin. All the sins committed throughout history, as a result of the moral weakness that the human race has inherited, reflect the same elements that are found in original sin. And the most important of these is the misuse of our personal freedom, when we deliberately choose to act against the will of God.

That is why St. Paul describes Adam's sin as disobedience. And, in fact, every personal sin could be described in this way, for in the end sin always involves going against the command of God. This disobedience is seen in the light of revelation as breaking the covenant with God. After Adam had broken the original covenant, God made a new one with Moses and the chosen people at Mount Sinai. This covenant was expressed in Ten Commandments, which form the fundamental and unchangeable principles of human conduct in relation to God and neighbor. According to St. Paul, these principles revealed in the covenant of Sinai are "written in the heart" of every human being. Thus we can say that God has inscribed the moral order in our hearts because he cares for the true good of creation and because he cares for the good of each of us.

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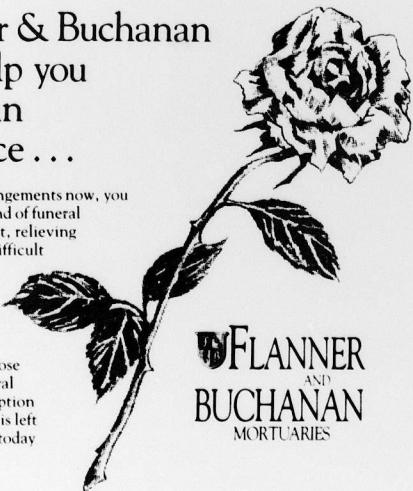
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ENTERTAINMENT

Viewing With Arnold

Touching movie on language and love

by James W. Arnold

Mark Medoff's "Children of a Lesser God," a 1990 surprise stage hit that now becomes a distinctly offbeat sort of movie, has several attractions that make it irresistible.

At its core, "Children" is a touching story of love between a hearing man and a deaf woman, neither of whom is quite psychologically whole. Second, it turns the usual tale of dedicated teacher and reluctant handicapped student inside-out to reveal a majority-minority political edge few of us suspected was there.

Finally, it's something of an acting tour de force, since most of the cast are in fact hearing-impaired. Not only are nearly all the lines "spoken" in sign language as well as oral English, but the male lead has to translate for us, so that he speaks all the dialogue for both himself and his female counterpart.

As a movie, it all works as smoothly as it did on stage, and seems likely again to win a mantelpiece full of awards, especially for stars William Hurt (last year's best actor for "Spider Woman") and luminous newcomer Marlee Matlin. No doubt, in its adult treatment of the deaf, it's a cinematic landmark. Movies have always tended to limit their depiction of the handicapped to sensational melodramas (cf. the current "Manhunter"). The most famous deaf heroine until now was probably Jane Wyman, who won an Oscar as a deaf-

mute rape victim nearly 40 years ago in "Johnny Belinda."

As James Leeds, Hurt comes to the unidentified state school for the deaf (the movie setting is the Atlantic Canadian province of New Brunswick) as a progressive ex-Peace Corps teacher, determined to force his pupils to lip-read and speak so they can function in the "normal" world. It's inevitable that he'll fall in love with Sarah (Matlin), the darkly attractive, mysterious, angry ex-student, now working as a cleaning woman, the school's "hard case." She refuses to learn and mocks his efforts, proudly determined to stay locked in silence.

Normally, our sympathies would be with the teacher, but here it's not so simple. The theme resists easy summary, but the comparison to first and third world cultural conflict is appropriate. There is always the danger that the benevolent strong will "help" the weak by making them over in their own image.

In the play, the romance aspect is settled early. The couple marry, and the main suspense element is who will win the struggle over language. Whether, indeed, Sarah will leave James to return to the community of the deaf to help in the battle of this oppressed minority to achieve full human identity and freedom. She feels like a deserter for having found a comfortable niche in the hearing world, like a middle-class black who has abandoned the ghetto.



SILENT LOVERS—William Hurt plays an unorthodox teacher who falls in love with a deaf girl played by Marlee Matlin in "Children of a Lesser God," a Paramount release. Calling it a "well-acted sentimental love story," the U.S. Catholic Conference says unadvised and harsh language play minor but distracting roles in the film which is classified A-III. (NC photo)

In the movie, writer Medoff has (perhaps wisely) diminished the political conflict and used Sarah's personal doubts mostly to keep the romance in suspense until the end. As a result, the couple are unmarried, and all their lovemaking (including an unlikely underwater liaison in the school swimming pool, added for the film) is extra-marital.

In addition, the two students of the play (a girl with a crush on James, a boy who is a kind of Che Guevara of the deaf community) are replaced by a class of teenagers with mixed anxieties. Their big moment is putting on a rock musical dance number for Parents Day, an amusingly upbeat but typically Hollywood achievement.

Added also for the younger movie crowd is an athletic youth who learns to talk, and reveals his progress, by articulating the latest Anglo-Saxon epithet, with increasing hilarity as the show wears on.

First-time director Randa Haines, best known for the controversial TV movie "Something About Amelia," is especially effective at expanding the relationship between Sarah and her hear-

ing mother (the brilliant veteran Piper Laurie). This haunted pair, estranged for years, are tenderly reconciled to a degree that never occurs in the play.

Probably the best scenes are those that also played beautifully on stage (with John Rubinstein and Phyllis Frelich in the principal roles): Sarah, deep inside herself, dancing with grace to the "vibrations" of a jukebox at a local restaurant, or James trying in vain to visualize for her the sound of a musical passage by Bach.

Actor Hurt, now a major cinema force, is especially brilliant at meeting the challenge, which requires all of his sensitivity, as well as irony, subtlety and an educated wit. Matlin is flawless, magnetic, full of rebellious fire.

Despite its title (taken from Tennyson's "Idylls of the King"), "Children" has no clear religious intentions. It's a play about language, and the centrality of communication in human life and love.

(Moving and unique drama, with some abrasive passages; sex situations, language; satisfactory, with reservations, for mature audiences.)

USCC classification: A-III—adults.

TV studies economic pastoral

by Henry Herz and Tony Zaza

When the U.S. Catholic bishops hold their annual meeting next week, they will vote on the final form of a pastoral letter dealing with economic issues. Looking at the development of the pastoral and the debate it has engendered is "God and Money," a documentary airing Sunday, Nov. 9, 10-11 p.m. EST on PBS.

The program starts with reactions among clergy and laity in the Archdiocese of Seattle to the pastoral's first draft, issued in 1984. Some welcome the document as reaffirming the church's commitment to the poor, while others fear that it will encourage costly and ineffective welfare programs.

Also interviewed on the program is Milwaukee Archbishop Rembert Weakland, who has led the lengthy process of drafting and finalizing the pastoral.

From the perspective of the church's traditional teachings on social justice, the pastoral raises fundamental questions regarding American economic policy and its impact on the poor. Archbishop Weakland says, "We single out as the test of any economic system how it takes care of the poor and their basic needs. We believe the level of inequality in income and wealth in our society must be judged morally unacceptable."

Some Catholics who oppose the pastoral also are interviewed. Among them is Michael Novak of the American Enterprise Institute, who states that it is the free enterprise system rather than bureaucratic welfare programs which offers the poor the most economic opportunity.

There is no mistaking the point of view of the program. It is wholeheartedly on the side of the bishops and the poor. The title chosen for the program comes from a Seattle parish priest who reminds the viewer that "you can't serve both God and money."

The documentary also looks at how the church has been trying to "break the chain of poverty" through self-help programs funded by the Campaign for Human Development. For example, it visits a citizens' lobbying group protesting farm foreclosures in Minnesota and an organization based in Catholic parishes in

San Antonio, Texas, which has helped the Hispanic community take a greater role in civic affairs.

"God and Money" was produced by independent filmmakers John de Graaf and Bette Jean Bullert in association with KCTS-TV, Seattle, and was made possible by a grant from the Corporation for Public Broadcasting.

Airing a few days before the bishops are scheduled to give final approval to their pastoral letter, the program affords viewers the opportunity to experience the human reality behind the pastoral's words about economic morality. It reaches the goal of the bishops to place the pastoral in the public forum for all Americans—not just Catholics—to consider. (HH)

(For those interested in using the program for parish study groups, "God and Money" is available on film and videocassette for rental or purchase. Contact California Newsreel, 630 Natoma St., San Francisco, Calif. 94103; (415) 621-6196.)

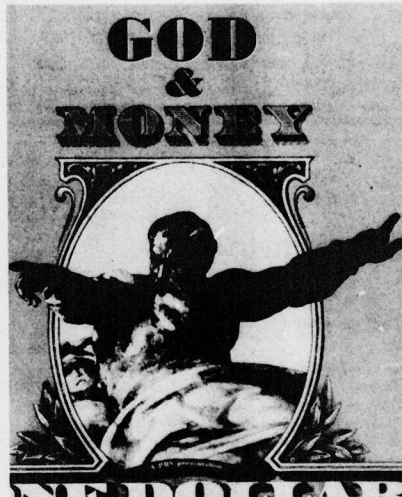
TV programs of note

Sunday, Nov. 9, 7-9 p.m. EST (ABC) "The 15th Anniversary of Disney World." This special program features live and animated excerpts from Disney shows and park themes.

Sunday, Nov. 9, 8-9 p.m. EST (PBS) "The Galapagos." The second program in a three-part "Nature" miniseries focuses on the animals that survive in the surprisingly cold waters surrounding the equatorial Galapagos Islands in the Pacific Ocean off South America.

Sunday, Nov. 9, 9-11 p.m. EST (NBC) "The Case of the Shooting Star." Raymond Burr is Perry Mason returning for the defense of a man accused of murdering a famous television host in front of millions of viewers. Mason must possibly forfeit friendship for justice.

Sunday, Nov. 9, and Monday, Nov. 10, 9-11 p.m. EST (CBS) "Monte Carlo." Joan Collins plays a chanteuse who uses her celebrity position to cover her espionage work on the eve of World War II. An all-



PASTORAL PROGRAM—"God and Money," a PBS documentary airing Sunday, takes a look at the U.S. bishops' pastoral letter on the economy. (NC photo)

star cast promises a reworking of the "Cabaret" musical motif without the decadence.

Monday, Nov. 10, 9-11 p.m. EST (NBC) "Unnatural Causes." A Vietnam vet and Veterans Administration counselor wage an emotional war to expose the consequences of use of Agent Orange during the Vietnam War. This volatile issue has cooled off somewhat in the past two years, but this reminder may serve to fuel fires once again to formulate responsible action. John Ritter stars.

Tuesday, Nov. 11, 9-11 p.m. EST (CBS) "The George McKenna Story." A high school principal is the focus of this hero-worshipping tribute which dramatizes his efforts to clean up a gang- and drug-infested Los Angeles school, transforming it into what schools were meant to be.

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CHDIOCESAN CLERGY

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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, 1609 N. Meridian St., P.O. Box 1737, Indianapolis, IN 46206

November 7

The Indianapolis chapter of National Pastoral Musicians will hold a program on children's liturgies entitled "Don't You See My Rainbow?" following a 6:15 p.m. dinner. For information call Larry Hurt 289-3634, Denise Cunningham 271-6239 or Nancy Hubler 257-2664.

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.

Bishop Higl will be principal celebrant at the Catholic Charismatic Mass for central Indiana at 7:30 p.m. in St. Elizabeth Seton Church, 10665 Haverstick Rd.,

Carmel. Theme: "Proclaim the Gospel with Power."

St. Ann Society of St. Andrew Parish, Richmond will host the celebration of World Community Day for Church Women United with a salad luncheon at 12 noon followed a program in St. Andrew Church on "Look to the Mountains." Featured speaker: Father Robert Mazzola.

Dominican Father Matthew Fox will speak on "Creation Spirituality and Compassion" at 7 p.m. in Northeast United Church of Christ, 3820 N. Franklin Rd. For information call 545-0742.

November 7-8

The Fall Festival of Our Lady

of Lourdes Parish will be held. Crafts, food.

November 7-8-9

A Men's Retreat conducted by Franciscan Father Louis Davino will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Beginning Experience for separated, divorced and widowed persons will be sponsored by the Family Life Office at the CYO Center, 580 Stevens St. Call 317-336-1586 for information.

November 8

Dance away "The Big Chill" beginning at 8 p.m. in Holy Cross Parish hall, 125 N. Oriental. \$5 admission includes hoagie sandwich. Music by The Boys in the Band and a DJ. Costumes of the 60s encouraged.

St. Roch Parish, 3803 S. Meridian St. will sponsor its Annual Holiday Bazaar from 10 a.m.-4 p.m. All items handmade. Visit with Santa 12-2 p.m.

A Cantor Workshop Part II sponsored by the Office of Worship will be conducted from 10 a.m.-3 p.m. EST at the Catholic Center, 1408 N. Meridian St. Call 236-1483 for information.

St. Mary Parish, New Albany will sponsor its Annual Christmas Boutique from 10 a.m.-1 p.m. in the school cafeteria. Crafts, candles, home canned jellies, pickles.

The Irish-American Heritage Society will sponsor an Irish style show featuring Kilbeggan Irish Shop at 7:30 p.m. in Holiday Inn East, 6880 E. 21st St. Style show for men, women and children, sale of Irish goods, munchies and cash bar. Admission \$4.

The Simeanna Club of Terre Haute will sponsor a Jonah Fish Fry from 4-8 p.m. at Sacred Heart School, 2322 N. 13th St. Adults \$4; children \$2.50; seniors \$3.50. Arts and crafts booth.

St. James the Greater Parish Men's Club and Altar Society will sponsor a Reverse Raffle at 7 p.m. in Father Betts Hall, 11165 E. Cameron St. Tickets \$15. Call 784-6988 or 782-1377.

The PTG and Ladies Club of St. Mark Parish, corner of Edgewood Ave. and U.S. 31 S. will hold Crafty Junction from 9 a.m.-4 p.m. Crafts, bake sale, lunch.

"It Bears Repeating" Christmas Bazaar will be sponsored by the Women's Club of St. Thomas the Apostle Parish, Fortville from 9 a.m.-8 p.m. Homemade gifts, quilt raffle, handmade baby cradle, meals served.

Cathedral High School, 5235 E. 56th St. will hold placement exams for incoming 1987 freshmen at 8:30 a.m. \$50 non-refundable fee applicable to tuition will be required.

Holy Family K of C Ladies Guild will sponsor its second annual Craft Bazaar from 9 a.m.-7 p.m. at 220 N. Country Club Rd. Food, drinks, baked goods available.

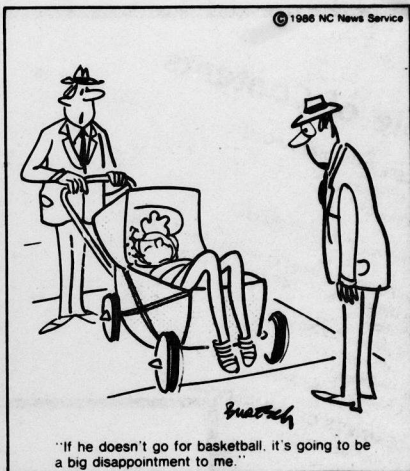
Holy Family K of C Ladies Guild will sponsor its second annual Craft Bazaar from 9 a.m.-7 p.m. at 220 N. Country Club Rd. Food, drinks, baked goods available.

November 8-9

An Open Forum after liturgies will be conducted by Dr. Ernie Colamatti at St. Matthew Parish, 4100 E. 56th St. as part of its fifth semester RENEW program.

St. Peter Claver Annual Bazaar will be held in Father Conen Hall, St. Lawrence Parish. Gifts, baked items, pecans. To rent a booth call Dorothy Mattingly 848-0878.

St. Monica Women's Club will sponsor a Christmas Boutique from 10 a.m.-7 p.m. Sat. and from



8 a.m.-3 p.m. Sun. at 6131 N. Michigan Rd. Raffles for Beef n' Boards, afghan, cheer.

Christ the King Parish, 1827 Kessler Blvd. E. Dr. will hold its annual Christmas Bazaar from 10 a.m.-6 p.m. Sat. and from 10 a.m.-1 p.m. Sun. Everyone is welcome.

November 9

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

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6300 Rahke Rd.

St. Malachy Parish Adult Faith Team will sponsor a talk on "Dealing With Teen Depression" delivered by social workers Mary Stewart and Kathy Fioretti from Midtown Mental Health Center.

Benedictine Father Conrad Louis will present a scripture workshop on "The Infancy Narratives of Matthew and Luke"

from 3-9 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7881 for information.

The Office of Worship will sponsor an Afternoon of Recollection on Hospital Ministry to the Sick from 1-6 p.m. at Beech Grove Benedictine Center. Call 236-1483 for information.

The Altar Society of St. Catherine Parish, 1109 E. Tabor will hold a Fall Card Party and Chicken Noodle Luncheon. Luncheon 12 noon-1:30 p.m. Price \$3.25. Euchre and bunco 2 p.m. Admission \$2.

St. John Parish, Enochburg will hold its Annual Turkey Shoot beginning at 11 a.m. Turkey and roast beef dinners served 11 a.m.-4:30 p.m.

The free Turn Your Heart Toward Home series by Dr. James Dobson, sponsored by the adult education committee continues at 7 p.m. with "Power in Parenting: The Young Child" at St. Barnabas Parish, 6300 Rahke Rd.

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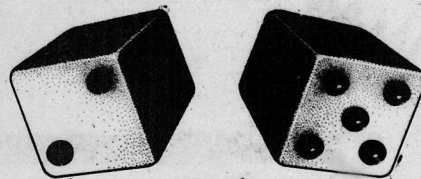
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November 10

Life in the Spirit Seminars continue from 7-9 p.m. at Holy Trinity Parish, Edinburgh. Father Tom Stepanik will celebrate a Charismatic Mass.

The Divorce Recovery Program sponsored by St. Luke Parish continues from 7:30-9 p.m. in the reception room.

Separated, Divorced and Re-married Catholics (SDRC) will meet for a program by Paul Segrest on "Self Love" at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. For information call 236-1596 days or 259-8140 or 255-3121 evenings.

November 11

The Systematic Training for Effective Parenting series sponsored by St. Luke Parish continues from 7-9 p.m. in the reception room.

The Office of Worship will conduct a Liturgy Committee Training Session for the Terre Haute Diocese from 7-10 p.m. in St. Joseph Parish adult education room, Terre Haute.

The "Love Your Enemy" series sponsored by Richmond Catholic Education Center continues from 7-9 p.m. in the basement of the Catholic Education Center (old St. Andrew's School), 233 S. 5th St., Richmond.

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

November 12

Professional boxer Marvin Johnson will be keynote speaker at the Catholic Youth Organization (CYO) Leadership and Service Institute which will be held from 6:30-10 p.m. at the CYO Youth Center, 580 E. Stevens St. Call 632-4811 for information.

The Children of Divorce program sponsored by Catholic Social Services continues from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information.

Secina High School Parent Support Group will meet at 7:30 p.m. in Secina library for a presentation by Joy Baumgartner on "Teenage Self Esteem: Programmed by Parents or Peers?" Call 356-2804 for information.

A Married Couples Evening will be conducted by Dr. John Nurnberger from 7-10 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

St. Mark Parish will hold a Luncheon/Card Party beginning at 11:30 a.m. in the parish hall, U.S. 31 S. at Edgewood Ave. Men are welcome.

The ACWC will hold its second quarterly meeting beginning with registration at 10 a.m. in the K of C Hall, Columbus. Luncheon \$5; reservations due today. Mail to: Bernice Hamlin, 2565 Pearl St., Columbus, Ind. 47201.

November 13

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

The Evening Scripture Series continues from 7:30-9 p.m. at Alvera Retreat Center, 8140 Spring Mill Rd. Suggested donation: \$5. Call 257-7358 for information.

November 14-15-16

A Women's Weekend on "Beatitudes as Prayer" will be conducted by Ursuline Sister Mary Matthias Ward at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Men's Retreat will be held at Mount St. Francis Retreat Center. Call 812-423-8817 from 9 a.m.-4 p.m. weekdays for information.

Benedictine Father Cyril Vrablic will direct a Men's Retreat dealing with the Providence of God at St. Meinrad Archabbey. Call 812-357-8585 for information.

November 15

A Silver Anniversary Ball in honor of Bishop Chastard High School's 25th anniversary will be held at the Hilton on the Circle.

The Catholic Widowed Organization (CWO) will meet at 6 p.m. for a pitch-in social at the Catholic Center, 1400 N. Meridian St. \$3 fee. Bring covered dish, cards or games. Mass at Cathedral precedes at 5 p.m.

Cardinal Ritter High School will hold its Annual Reverse Raffle at 6:30 p.m. \$17.50 per person includes buffet dinner and chance to win \$1,000. Call 247-1797 for tickets.

St. Ann Society of St. Andrew Parish, Richmond will sponsor its Annual Bazaar and Chicken Noodle Supper in Father Hillman Hall. Bazaar opens 9 a.m.; supper served from 4-7 p.m. Adults \$3.25; children \$1.50.

Holy Name Parish, Beech Grove will hold Armchair Horse-racing at 8 p.m. in Hartman Hall. Doors open 7:30 p.m. Refreshments available.

Southside K of C, 511 E. Thompson Rd. will hold a Christmas Boutique and Luncheon from 10 a.m.-5 p.m. Booths and tables available for \$10 and \$3; reservations due by Nov. 10. Call Alma Davey 357-8302, Dottie Eckstein 852-1010 or Alberta Heintzelman 636-6692.

St. Ann Parish, 2850 S. Holt Rd. will sponsor its sixth annual Christmas Cheer Bazaar from 8 a.m.-5 p.m. Tables available for rent: \$15. Call Judy Wolford 856-4204 or Rita Hurm 241-4754.

St. Simon Parish Athletic Booster Club will hold a Las Vegas Night from 8 p.m.-2 a.m. at 8400

Roy Rd. Admission \$1. Free draft beer 8-11 p.m. Adults only.

November 15-18

Corrected dates for St. Bernadette Parish Renewal conducted by Father Patrick McNulty.

November 16

St. Andrew Parish, Indianapolis will celebrate the feast of St. Andrew with a 40th Anniversary Mass at 2:30 p.m.

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

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

The Home School Organization of St. Pius X Parish, 7200 Sarto Dr. will hold a Pancake Breakfast

from 8:30 a.m.-1:15 p.m. Call 257-9481 for more information.

The Ladies Guild of Sacred Heart Parish, 1500 Union St. will sponsor a Card Party at 2 p.m. Admission \$1.75.

Providence High School, Clarksville will hold an Open House from 1-3 p.m. for prospective students and their parents. School tours, refreshments, entertainment.

The drama department of Immaculate Conception Academy in Oldenburg will present "Charlotte's Web" at 1 p.m. in the ICA auditorium. Adults \$2; children under 10 \$1.

The free Turn Your Heart Toward Home series by Dr. James Dobson, sponsored by St. Barnabas Parish adult education committee continues at 7 p.m. with "Power in Parenting: The Adolescent" and "The Family Under Fire" at 8:00 Rahke Rd.

St. Andrew Parish, Richmond will celebrate its 140th anniversary

with an Open House from 1-3 p.m. followed by a special 5 p.m. Mass. All friends and former parishioners invited.

Socials

MONDAY: St. Ann, 8:30 p.m.; Our Lady of Lourdes, 8:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7:11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 8:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 8 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



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YOUTH CORNER

Workshop on vital peace and justice issues

There will be a workshop on peace and justice January 17-18, 1987 at the Archdiocesan CYO Youth Center.

The workshop, called "I Want To Live," will explore some of the important life issues affecting people today, including violence, human dignity, world hunger and economic oppression. It will also present what the church has to say about life issues and help people develop a positive vision of life.

"We try not to give people 'a view' on an issue," said Mike Carotta, coordinator of

adolescent catechesis for the archdiocese. "We want to give them some information, time and a chance to discuss it so they can come up with their own view."

He also said the emphasis is on the personal and the positive. "We've tried to leave them hopeful, realistic and with some personal views clarified," he said.

The program will begin with registration at 8:45 a.m. on Saturday, Jan. 17, and end at 3:45 p.m. on Sunday, Jan. 18. Because the program is funded in part by a grant from the Indianapolis Campaign for Human Development and will be hosted by the CYO, the total cost is \$20. It will cover housing, meals, refreshments and materials. Scholarships are available.

Retreat for juniors in New Albany Deanery

All high school juniors in the New Albany Deanery are invited to go on retreat January 2-4. The cost is \$42 and the deadline for registering is Dec. 29, 1986. To register or for more information, contact the Aquinas Center, 707 W. Highway 131, Clarksville, Ind., 47130 812-945-0354.

For more information, contact Ann McGuire, Office of Catholic Education, P.O. Box 1410, Indianapolis, Ind. 46206, 317-236-1448.

The workshop is co-sponsored by the Catholic Youth Organization and the Archdiocesan Office of Catholic Education.



SCHOLARSHIP WINNERS—Pictured above are the winners of Principal's Scholarships at Marian Heights Academy in Ferdinand. These from the Archdiocese of Indianapolis are: Joy Coleman of Tell City (standing, left), Jane Healey of Bedford (standing, second from left), Robin Pierce of Indianapolis (standing, third from left) and Jennifer Sorensen of Floyd Knobs (standing, right). Each won a renewable \$2,000 scholarship when they enrolled as freshmen. As seniors, this is the fourth year they have received the

scholarship. In order to qualify, a student must have a cumulative grade point average of 3.0 on a 4.0 scale, must meet the academy's regular admissions requirements, must have illustrated qualities of academic excellence and leadership and must have been recommended by their principal. Nominations for 1987 scholarships are now being accepted. Winners will be announced in January. Marian Heights Academy is a Catholic boarding high school for girls with a current enrollment of 180 students.

Lennon

Is there a way to deal with death?

by Tom Lennon
NC News Service

Question: How do you deal with death? (Pennsylvania)

Answer: First, how do you deal with the death of a person you love very much, your mother, for example.

It's healthy and important to grieve and to shed some tears for her. Too, you may experience some anger at God and it's good to tell him in prayer just how you feel.

In the first year after her death you'll remember how it was with your mother on Christmas and Easter and the

Fourth of July—all the special occasions when she was still with you.

You'll remember her on unexpected occasions too and perhaps more tears will flow. There's nothing wrong with that.

And at Mass, especially when you go to Holy Communion, you'll recall again that you are united in Christ with your mother who has passed into eternal life. In faith you will be closer to her than ever before.

You will know with absolute certainty that you will see your mother again and be with her forever.

Second question: How do you deal with the fact that you are going to die some day?

A young friend, Mary Rose, told me recently of her encounter with a kind of death.

Her parents drove her back to the neighborhood where she had spent her childhood. She was dismayed to find that a beautiful woods where she and her friends had played many days and hours was gone, the victim of a real-estate developer's chain saws.

Mary Rose felt very sad and it seemed to her that a part of

her had died. Later she was struck by a passage from the Bible that the priest had used on Sunday: "The world as we know it is passing away."

Now, in gray November, even nature seems to be dying. The trees are bare, the flowers gone.

But spring and new life will come again and Mary Rose reminded herself that although part of her childhood had died, her new adult life was filled with so many good things.

And so it will be when you die your final death. If you have been faithful to the Lord, you will leave one life behind and pass to a new and eternal life. Remember, at a funeral Mass the priest reminds the people that "life is changed, not taken away."

For centuries the church has encouraged us to pray for something astonishing—a happy death. The one to whom we pray in a special way is St. Joseph. An ancient tradition holds that he died at home with Jesus and Mary at his side.

That's a happy death indeed.

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

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Catholic school launches campaign to remember hostages

WASHINGTON (NC) — The younger pupils learned how fairy-tale characters were held hostage. Older students helped research information on Americans kidnapped in Beirut. Then the 482 students at St. Francis de Sales School, Philadelphia, wrote birthday cards for hostage American journalist Terry Anderson's 39th birthday Oct. 27 and the birthdays of six other hostages, five Americans and a Briton.

St. Francis de Sales and No Greater Love, a non-profit Washington-based organization that assists families of hostages and terrorist victims, teamed up to assure the captives they aren't forgotten.

At a news conference Oct. 27, they launched a national campaign, coordinated by No Greater Love, to remind Americans, including schoolchildren, of the hostages and to collect cards for the captives.

A key idea was "to get a message to the hostages," said Sister Constance Marie, St. Francis de Sales principal and a member of the Sisters Servants of the Immaculate Heart of Mary. At the suggestion of No Greater Love, the school's teachers first spent a week teaching their pupils about the hostages, the principal said. Assisted by seventh- and eighth-graders, the St. Francis de Sales faculty also developed a model curriculum to help both parochial and public schools teach children about hostages, she said.

U.S. seminary enrollments down again this year

by Jerry Filleau

WASHINGTON (NC)—The number of U.S. Catholic seminarians dropped 4 percent from 1985-86 to the 1986-87 school year, according to data released Oct. 29.

For 1986-87 there are 10,372 seminarians, compared to 10,811 last year. The new figure represents a 43 percent decline in the past decade and a 76 percent decline over the past 20 years.

In 1966-67 there were 42,767 students preparing for the priesthood, and in 1976-77 the number was 18,029.

The newest annual figures, based on starting enrollments this fall, were released by Benedictine Father Adrian Fuerst, seminary researcher for the Washington-based Center for Applied Research in the Apostolate. Highlights of the new data are:

- The smallest decline in the current year

occurred in the number of theology students, where the total figure dropped less than 1 percent, from 4,063 in 1985-86 to 4,039 in 1986-87. It was down 23 percent, however, from the 1976-77 total of 5,257.

► At the collegiate level, the number of seminarians in 1986-87 was 2,828. This was nearly 10 percent below the previous year's 3,120 and 41 percent below the 1976-77 total of 4,801.

► At the high school level, the 1986-87 total was 2,872. This was about 6 percent below the previous year's 3,051 and 59 percent below the 1976-77 total of 7,047.

Father Fuerst said the theology figures in the last few years have been skewed, however, by rapid increases in new categories which effectively expand the theology category by adding many students to it for an extra year or two.

Pre-theology, a "pastoral year" and a

fifth year of theology training, all one-year additions to the traditional four-year theology program, grew by 36 percent in just the past year, from 394 seminarians to 538. Only a few years ago those figures were insignificant and usually not even reported separately. Another new category, "on leave," added 117 seminarians to this year's theology count.

If those groups were subtracted from the theology figures, the total of theology students left in the traditional four-year program is 3,384, or some 500 below 1981-82, when a modern low of 3,908 theology students was recorded in U.S. Catholic seminaries.

Of seminarians already affiliated with a diocese or religious order in 1986-87, 68 percent were preparing for diocesan priesthood, 32 percent for religious life. About one seminarian in 20 was not yet formally linked with a particular diocese or religious order.

The diocesan-religious ratio was almost identical with the previous year, but a 10-year comparison showed religious orders attracting a gradually smaller share of all priesthood candidates. Among affiliated seminarians in 1976-77, 65 percent were diocesan candidates and 35 percent were linked to religious orders.

Novices in religious orders numbered 633 in 1986-87, up from 577 the previous year, but down from 703 the year before that. In 1966-67 the figure was 924, but in 1965-66 it was 628, about the same as the latest figure. Because the year-to-year fluctuations are so dramatic, single-year figures are not enough to identify trends.

Father Fuerst said the yearly novice fluctuations "may be due in part to the fact that some religious communities schedule their novitiates for every other year due to the small number of novices in single years."

Catholic women are urged to reclaim Mary as role model

by Mary Angela Layman

MILWAUKEE (NC)—Members of the National Council of Catholic Women (NCCW) were told at their annual convention to reclaim Mary as a role model for all women.

Doris Donnelly, co-director of the Center for Spirituality at St. Mary College in South Bend, Ind., said that "we have a role model in Mary who is stronger, more alive than ever."

She gave the keynote address to about 350 members at the Oct. 23-26 convention in Milwaukee.

The functions of a role model, according to Ms. Donnelly, are to offer guidance, validate inspirations and show active participation. Using Scripture scenes, she described how she believes Mary fulfills these three functions.

While Mary's exact age at the time of the Annunciation is uncertain, it is estimated that she was between 13 and 16, Ms. Donnelly noted. Upon hearing the startling news from a heavenly messenger that she was to have a baby, Mary broke every stereotype of the hysterical woman, said Ms. Donnelly.

"She was a model of clarity.... Her challenging direct response showed that she was not a passive person" but a poised young woman, she said.

Ms. Donnelly described the visitation of Mary to her cousin Elizabeth as the ideal story of woman ministering to woman, adding that it should be made a national feast day.

She said that as well as comforting each other, "women must also support the men who support us."

Ms. Donnelly said that Mary's trip to Bethlehem when nine months pregnant shattered

the image of the mother of God as a weak, fragile female.

Describing Mary as a cross between Olympic gymnast Mary Lou Retton and tennis star Chris Evert Lloyd, Ms. Donnelly said the Blessed Mother must have been in excellent shape to make the trip and suggested that her flight into Egypt should inspire women to monitor their health.

"If we want to build up the body of Christ, we must start building by caring for other bodies—those we wash and whose clothes we wash—and then we must take care of ourselves," she said.

Instead of shying away from conflict when Mary was rebuffed by her son at the wedding feast at Cana, Ms. Donnelly said, she stood up to him.

Mary proved to be "a politically astute and savvy woman who preaches economic justice and political radicalism," she said.

Following Mary's example, Ms. Donnelly said, women should be clear about their goals, deal with conflicts creatively and develop a sense of humor. Another speaker, Paulist Father Alvin Illig, director of the National Catholic Evangelization Association, said that the heritage of the Catholic Church, its structures and the large numbers of active Catholics inspire him to look with optimism toward the future of the church.

Acknowledging that the church has "warts, wrinkles, problems, tensions and personal conflicts with people who believe it is moving too fast or too slow, too liberally or too conservatively," Father Illig said the church has faced this dilemma for 2,000 years.

The NCCW is a federation of more than 8,000 Catholic women's organizations nationwide. Evelyn Kesterman of Indianapolis is a member of its board of directors.

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Book reviews

First class story of political intrigue

Siege of Silence, by A.J. Quinnett, E.P. Dutton (New York, 1986). 286 pp., \$16.95.

Reviewed by
William F. Muenchow
NC News Service

With an almost daily news menu of stories about hostages and terrorists, insurgents backed by foreign governments and dictators supported by foreign aid by our govern-

ment, this political espionage thriller, "Siege of Silence," fits in... loud and clear.

It is about a vital Central American nation whose capital, the City of San Carlo on the Caribbean Sea, has fallen to the Chamarristas, a radical element backed by Cuban guerrillas. American aid was not enough to keep President Vargas in power.

Genial, but tough-minded Ambassador Jason Peabody is

trapped with 27 other hostages in the embassy compound. Instrumental in the formation of the U.S. Cuban policy before being assigned to San Carlo, the ambassador is interrogated by Fidel Castro's brilliant, young, "make-talk" examiner, Jorge Calderon.

Past love affairs are exposed on both sides that provide a twist in their relationship but the sought-after name is not revealed. A much more

vicious, sadistic torturer with "equipment" follows Calderon to squeeze the name from the ambassador's lips.

A daring rescue plan by a black special operations officer, Col. Silas Slocum, is presented in the White House Situation Room. CIA strategists have another plan—kill the ambassador with their man in the compound before the ambassador breaks and gives away super-secret information. The American president, under pressure to do something, needs to choose among these and other options.

To bring the ambassador and other hostages home safely is a "Mission Impossible" scenario. Too many

things in a complex operation can go wrong (as they did in the real world during the Iranian crisis).

What makes this yarn especially exciting and gripping is that it is told in the first person as experienced through the eyes of three principal characters: Ambassador Peabody, Calderon, the Cuban interrogator, and Col. Slocum, head of the rescue team.

This brings the action closer, makes it three-dimensional and alive. The technique of moving this riveting tale along in a day-by-day countdown, shock by shock, creates a tension. And the technique used by the crack U.S. anti-terrorist squad in its breathtaking raid is ingenious,

almost believable and provocative.

The general reader will enjoy this first-class, rip-snorting story of political intrigue and terror as written by A. J. Quinnett. That name is a pseudonym. He notes that "I am not an American, North or South." The mystery author has written "Man of Fire," for which he won the Mystery Writers of America Edgar Award for best novel, and three other novels.

To your surprise, you will find a strand of humanity, of concern for others, and of deep-rooted understanding and another strand of honor and of duty interwoven in "Siege of Silence." But I will not be silent. It is superb entertainment. I recommend it highly.

(Muenchow is a free-lance writer who lives in Williamsburg, Va.)



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New study on grandparenting

The New American Grandparent, J. Cherlin and Frank P. Furstenberg Jr. Basic Books (New York, 1986). 278 pp., \$17.95.

Reviewed by
Mary Kenny
NC News Service

One of the few aspects of American family life which has not been researched extensively is grandparenthood. Cherlin and Furstenberg, both sociology professors, have made an effort to fill this gap.

To get a feel for the modern

American grandparent, they interviewed grandparents at senior citizen centers. This research produced anecdotal information about grandparenting.

To obtain wider statistical evidence about grandparenting, they also conducted or supervised 510 telephone interviews with grandparents drawn from a prior study of parents and children. By doing that they expanded research on children to a three-generational study.

The researchers asked cer-

tain questions about family values of all three groups—grandparents, parents and children—and found clear differences. The values of the grandchildren and those of their parents were relatively close while both groups differed significantly in values from those in the grandparent group.

Nevertheless, this very readable book provides information about a previously neglected aspect of American family life, that of grandparenting.

MAY THEY REST IN PEACE

Book and Mr. and Mrs. Russell Taylor.

† BREINER, Lewis A., 65, St. Pius X, Indianapolis, Oct. 21. Husband of Eileen M.; father of Janis Frazier, Deborah Cunningham, Pamela Beach, Jeffery Lewis and Jonathan Alder; grandfather of seven; brother of Frank G.

† DIETZ, Bertha L., 92, St. Michael, Brookville, Oct. 22.

† DORRUGH, Myrtle J., 80, St. Paul, Sellersburg, Oct. 21. Sister of Florence Nieman, aunt of seven; great-aunt of 26; great-great-aunt of 14.

† DURRENBERGER, Jesse B., 90, St. Joseph, Shelbyville, Oct. 29.

† FARLEY, Joseph E., 70, St. Monica, Indianapolis, Oct. 25. Brother of Mary Marlow and Robert E.

† GREEN, Viola, 88, St. Bridget, Indianapolis, Oct. 22. Mother of Roddell F., Sr., and Bonnie E. Rowland; grandmother of two.

† JACKSON, Lucille, 83, Holy Spirit, Indianapolis, Oct. 26. Mother of Lois.

† McLAUGHLIN, Thomas M., 30, St. Joan of Arc, Indianapolis, Oct. 24. Son of Thomas W. and Geraldine; brother of Timothy, Stephen, Andrew, Joseph and Matthew; grandson of Audrey M. Grady.

† MOORMAN, Otto J., 78, St. Anthony of Padua, Morris, Oct. 25. Husband of Leona; father of Virgil, Thomas, Helen Lattire, Ruth Ann Werner, Janet Blair, Rita Fiedlerman, Joan Wuestefeld and Mary Jane Wolters; brother of Mary Rennekamp, Sylvester and Raymond; grandfather of 28; great-grandfather of one.

† PITTMAN, Linda Ann, 37, Nativity of Our Lord, Indianapolis, Oct. 25. Wife of Robert; mother of Emily and Elizabeth; daughter of Carl and Lucille Maurer; sister of Carl Jr. and Marjorie Maurer and Jane Sears.

† REINERT, Walter R., 69, Little Flower, Indianapolis, Oct. 27. Father of Robert C., Nancy L. Hesselgrave and Diana L. Raf-

ferty; brother of Dorothy Pounds; grandfather of eight.

† SHEETZ, David S., 56, St. Bernadette, Indianapolis, Sept. 26. Husband of Eve Bush; father of Linda, Theresa King, Angela Smith and Lisa Goff; grandfather of three.

† THOMAN, Henry John, 63, St. Joseph, Shelbyville, Oct. 27. Husband of Anna Lappert; father of Norbert S. and Loren (Bill).

† TRENT, Clyde, 81, Sacred Heart (buried from Holy Cross), Indianapolis, July 23. Husband of Mary Bray; Father of Betty Lynn, Annetta Kennedy Doyle, Mary Blankenship, Patricia Bordenkecher, Bernard, Patrick and William; grandfather of 27; great-grandfather of six.

† TURK, Frank L., 89, St. Christopher (buried from Holy Trinity), Indianapolis, Oct. 24. Husband of Margaret; father of Frank, Jr., John and Michael; brother of John, Joseph, Tim, Vivian Turk, Constantine Canales and Linda J. Mann; son of Mary Kronoshek; grandfather of three.

† WEHRELL, Leonard A., 78, Holy Spirit, Indianapolis, Oct. 22. Husband of Irene Widloff; sister of Nell Branson.

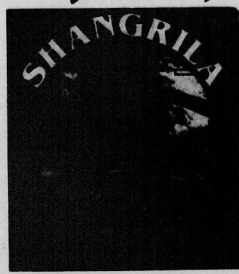
Flora Waldon dies Oct. 31

Flora Catherine Waldon, mother of Father Clarence R. Waldon, died Oct. 31 in St. Augustine Home for the Aged at the age of 90. She was buried from Holy Angels Church, of which she was a member and of which Father Waldon is pastor, on Nov. 3.

Mrs. Waldon was born in Rockport but lived in Indianapolis most of her life. She was preceded in death by her husband, Thomas G. Waldon.

In addition to Father Waldon, Mrs. Waldon is survived by another son, Thomas G., Jr.; a sister, Florence Milligan; six grandchildren; and seven great-grandchildren.

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Sister Theresa buried Oct. 30

ST. MARY OF THE WOODS—Providence Sister Theresa Enright died here Oct. 27 at the age of 89. She received the Mass of Christian Burial on Oct. 30 and was buried in the convent cemetery.

The former Julia Coleta Enright was born in Chicago. She entered the Congregation of the Sisters of Providence in 1918 and professed final vows in 1926.

Sister Theresa taught in Illinois and Indiana schools. Her assignments in the Indianapolis Archdiocese included St. Patrick and St. Peter and Paul Cathedral in Indianapolis.

Two sisters, Agnes Kuhn and Ann Belay, survive Sister Theresa. She is also survived by nieces and nephews.

† BEATTY, Joseph W., 65, Holy Spirit, Indianapolis, Oct. 22. Husband of Gertrude Stone.

† BOOK, Jamie Lynn, infant, St. Michael, Bradford, Oct. 24. Son of Mr. and Mrs. Bruce Book; grandson of Mr. and Mrs. Earl Book and Mr. and Mrs. Joseph Carter; great-grandson of Mr. and Mrs. Severus Uhl, Mr. and Mrs. Ed

Recent 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	The Doctor and	A-III
About Last Night.....	O	the Devils.....	A-III
Agent on Ice.....	O	Down by Law.....	A-III
Aliens.....	A-IV	Dreamchild.....	A-III
American Anthem.....	A-III	Dream Lover.....	A-III
American Justice.....	O	Echo Park.....	A-IV
Angry Harvest.....	A-IV	8 Million Ways to Die.....	O
Armed and Dangerous.....	A-III	Enemy Mine.....	A-III
At Close Range.....	A-IV	Extraterrestrials.....	O
Back to School.....	A-III	Femme de Personne.....	O
Bad Medicine.....	O	Ferris Bueller's Day Off.....	A-III
Basic Training.....	O	Fever Pitch.....	O
The Best of Times.....	O	A Fine Mess.....	O
Better.....	O	Fire With Fire.....	A-III
If Dead.....	O	Flanagan.....	A-III
Betty Blue.....	O	Flight of the Navigator.....	A-III
Big Trouble.....	A-III	The Fly.....	O
11- Trouble in	O	Fool for Love.....	O
the China.....	A-III	Fright Night.....	O
Blue.....	O	The Great Mouse Detective.....	A-I
Blue City.....	O	A Great Wall.....	O
Blue Velvet.....	O	Half Moon Street.....	O
Born American.....	O	Hard Travelling.....	A-III
The Boy in Blue.....	A-III	Haunted Honeymoon.....	A-II
The Boys Next Door.....	A-III	Heartburn.....	A-III
Brasil.....	A-III	The Heavenly Kid.....	A-III

Highlander.....	A-III	Manhunter.....	A-III
Home of the Brave.....	A-II	Maxie.....	A-III
House.....	O	Maximum Overdrive.....	O
Howard the Duck.....	O	Men.....	A-III
Invaders From Mars.....	O	Mishima: A Life	O
Invasion U.S.A.....	O	in Four Chapters.....	A-III
Jagged Edge.....	O	The Mission.....	A-III
Jake Speed.....	A-II	Mr. Love.....	O
The Journey of Natty Gann.....	A-I	Mona Lisa.....	O
Jumpin' Jack Flash.....	A-III	Murphy's Law.....	O
Just Between Friends.....	A-III	My American Cousin.....	A-II
*The Karate Kid Part II.....	A-I	The Name of the Rose.....	A-III
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Report to be made public after presented to bishops

Pope receives report on study of religious life

by Sr. Mary Ann Walsh

WASHINGTON (NC)—The final report of a three-year study of U.S. religious life was given to Pope John Paul II in October and is to be presented to the U.S. bishops at their annual meeting Nov. 10-13 in Washington.

Archbishop John R. Quinn of San Francisco, chairman of the papal commission studying Religious, said in a telephone interview that he gave the report to the pope during Oct. 16 and 23 meetings at the Vatican.

He described Pope John Paul as "very

open and receptive" and "very, very interested" in the report.

Archbishop Quinn, who would not go into specifics of the report, also said that he expected that the pope would make a response to the report but did not expect that it would come quickly.

During his two-week visit to Rome, Archbishop Quinn also met about the report Oct. 13 and 20 with officials at the Vatican Congregation for Religious and Secular Institutes, which oversees the approximately 1 million nuns in the world.

The next step of the commission, whose members also include Archbishop Thomas C. Kelly of Louisville, Ky., and Bishop Raymond W. Lessard of Savannah, Ga., is to present a written report on its work to the U.S. bishops and after that to make the report public, Archbishop Quinn said.

Archbishop Quinn said that the three-year study, which provoked strong criticism from many nuns when it was first announced, turned out to be "a tremendously beneficial experience."

"It has been a great opportunity to bring

Religious and bishops closer together," he said, adding that the study "created a more harmonious relationship."

As a result of the study, which included numerous meetings between bishops and nuns in dioceses throughout the nation, there is "better understanding of religious life and what has happened since" the Second Vatican Council, he said.

The pope commissioned the study in June 1983 to help U.S. bishops work with religious communities and seek to reverse the decline in U.S. vocations to the religious life.

Soviet official says churches' status changing under Gorbachev

by Tracy Early

NEW YORK (NC)—The top Soviet religious affairs official told a U.S. ecumenical group that the legal status of churches in the Soviet Union is changing under a "democratization" campaign launched by General Secretary Mikhail Gorbachev. Konstantin Kharchev, chairman of the Soviet government's Council on Religious Affairs, said the government is committed "to democratization in the sphere of...policy toward religion."

"Many questions relating to religious legislation are now being reconsidered," Kharchev said in a statement issued in connection with a New York visit. "The new legislation states openly that churches are a juridical entity. From that flows the right to own property."

Kharchev, who also spoke to a luncheon of Christian and Jewish representatives at the National Council of Churches, said in an interview with National Catholic News Service that religious problems in the officially atheist Soviet Union are "between churchmen and state leaders, not between believers

and the state." Soviet authorities will now "study" these problems, he said.

The Soviet Union, he said, has religious freedom "in the framework of our constitution," and he denied specifically that there was any repression of Catholics in the Ukraine, as has been charged.

Kharchev said Gorbachev had already declared "very openly" at the 27th congress of the Communist Party that he would work for improvement of relations with the churches.

The Soviet official declined in the interview to say whether Pope John Paul II would be allowed to visit Catholics in the Soviet Union.

The Italian news agency ANSA reported that Soviet authorities had given Russian Orthodox Patriarch Pimen of Moscow a green light to invite the pope to Moscow in 1988 for ceremonies commemorating the 1,000th anniversary of Christianity in Russia.

Asked if a Polish pope had any effect on the chances for developing relationships between the churches and the Soviet government, Kharchev replied that "the Soviet state will never say any bad words about the pope."

Kharchev came to the United States Oct. 19 for a two-week visit as the guest of the Appeal for Conscience Foundation. The foundation is an ecumenical group established in 1965 to work for religious liberty, particularly in the Soviet Union. In New York, he met with Cardinal John J. O'Connor, Greek Orthodox Archbishop Iakovos, Armenian Archbishop Toros Manogian, Jewish leaders and others. He was also scheduled to meet with religious and government leaders in Washington.

The Soviet official, the first in his position to visit the United States, also denied any knowledge of a reported decision by Lithuanian authorities to prohibit church officials' travel during the 1987 observance of the 600th anniversary of Lithuania's conversion.

In an Oct. 10 press release, the Lithuanian Information Center in Brooklyn said that "neither bishops nor priests of Soviet-occupied Lithuania will be allowed to leave the country during 1987, nor will any groups be allowed to come to solemnities next year to commemorate the 600 years of Lithuanian Christianity." The press release said the decision was relayed to the Lithuanian bishops' conference by Petras Anilionis, Lithuania's commissioner for religious affairs.

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