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Respect Life speaker rallies youth

by Mary Ann Wyand

Rallying archdiocesan pro-life supporters to even greater involvement in the fight to halt abortion, keynote speaker Molly Kelly of Philadelphia told the Respect Life Sunday gathering Oct. 1 that, "We have truth, the youth, and God on our side."

America's young people are a formidable foe to the pro-choice movement, she said, because the abortion holocaust is killing their generation and teen-agers are determined to help stop these deaths.

Kelly's keynote address during the Respect Life Sunday banquet was an upbeat conclusion to a busy day of legislative seminars, a youth Walk-a-Thon, and a Vesper Service at St. Peter and Paul Cathedral with Archbishop Edward T. O'Meara.



Molly Kelly

St. Mary Parishioner Eva Westhafer of Greensburg received the 1989 Respect Life Award during the annual banquet at the Catholic Center Assembly Hall. Father Larry Crawford, archdiocesan director of pro-life activities, presented other awards to Catholics who serve in the state legislature.

"It's been an exciting summer, as you know, with the Webster decision," Molly Kelly began, "and if it's been an exciting summer, then it's going to be an electrifying fall!"

Speaking to a large and enthusiastic crowd of adults and teen-agers, Kelly noted that the Supreme Court's Webster

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decision last summer is "a blueprint for victory, but it is a victory in the making because we have to enact it state by state."

However, she emphasized, "Webster gave us the freedom to act" and "is going to pave the way to victory."

And Kelly said she has developed a seven-point plan designed to erode the Supreme Court's 1973 decision.

"What I've brought with me is a plan for victory," she explained, "that will cause Roe v. Wade to come crashing down. I've chosen to unveil my plan in Indiana, and I will call it the 'Indiana Kelly Plan.' You've heard of Indiana Jones?" she asked. "Well, this is Indiana Kelly, and we're going to win too."

Kelly said education, political involvement, alternatives, direct action, prayer, chastity, and identification are the key components of her seven-point plan for halting abortion in the United States.

Continued education is necessary to stop abortion, she said, because "there are two sides to this issue and only one side has the truth. That's us!"

Pointing out that there never has been a youth rally for death, Kelly cited statistics of five million abortions performed in the United States during the years 1973

(See PRO-LIFE SPEAKER on page 19)



PRO-LIFE—Archbishop Edward T. O'Meara presents the Respect Life Award to St. Mary parishioner Eva Westhafer of Greensburg. (Photo by Beth Pigg)

Legislators stress importance of input

by Margaret Nelson

Legislators from both parties voiced their support of anti-abortion efforts at the well-attended meeting at the Catholic Center on Respect Life Sunday.

John Day (Dem.) and Don Nelson (Rep.), both state representatives from Indianapolis, explained their plans and fielded questions. They also advised parish Respect Life chairpersons and others on the most effective ways to influence legislation.

Dr. R. Desmond Ryan, lobbyist and director of the Indiana Catholic Conference (ICC), explained that "we have a greater opportunity to save lives" during this legislative session because of the Supreme Court Webster vs. Reproductive Health Services decision in July.

Nelson, co-chairman of the public health committee said, "One of the important things to remember is that, for a legislator, it's a no-win situation." He explained that the poll responses are varied, which proves that "people are not really totally up-to-date on their thinking on this issue. We need to educate people on this issue. If we don't, we're going to have a lot of squeamish legislators who wish the issue would never come up."

"It's going to be our charge and responsibility to make things happen," said Nelson. "The major thrust has to come from this group right here." He said that Indiana has some good laws but, "Anytime you play defense, you may lose the game. Some of us are willing to play offense and I'm willing to do that."

Day welcomed everyone to his district and his "old high school." He has

advocated "right to life in the fullest concept," including the homeless and babies who die in the first year or are handicapped because their mothers lack pre-natal care.

Ryan stressed that it is important for individuals to get involved. He said that he heard a legislator decide against an issue because "I haven't heard from one person in my district." And another



LEGISLATOR'S ADVICE—State representative Don Nelson gives advice on how to influence pro-life legislation. At the table are Dr. R. Desmond Ryan of the Indiana Catholic Conference, State Representative John Day, and Eva Westhafer. (Photo by Margaret Nelson)

pursued a bill because of "all those damn letters."

Legible, hand-written letters that are well thought out and include a name, address, phone number and district were said to get the most attention. Those who represent the writer's district and the co-speakers were important recipients. Nelson suggested one-page letters that register feelings about the issue. And he said, "Don't let them get away with the 'pro-choice term, they are pro-abortion.'"

The two representatives suggested visiting the legislator in their district early to ask support. Day said to leave with the remark, "See you again next month," so that the delegate will be accountable.

A Media Watch discussion was led by Eva Westhafer, parishioner of St. Mary, Greensburg, who received the Respect Life Award at the dinner that evening. She suggested that each of those present find five or six people to join them in their efforts. She asked them to monitor the news and write letters to the local media to correct the misinformation and half-truths that are being printed and shown concerning the abortion issue.

Westhafer suggested that communications be courteous, short, factual and to the point, double-spaced and include name and address. She also suggested contacting television and radio stations with names of people who could give the pro-life position on their shows.

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Pope again to travel to areas of conflict and controversy

by Agostino Bono

VATICAN CITY (CNS)—Pope John Paul II will again travel to areas of controversy and conflict on his scheduled Oct. 7-16 trip to Asia and the Indian Ocean.

The pope plans to preach peace and reconciliation in a divided Korea. His visit also will take him to Indonesia and to East Timor, scene of strong opposition to Indonesian rule.

Pope John Paul's globetrotting frequently takes him to areas of friction where he preaches unity, while avoiding entanglement in local partisan politics.

In Indonesia, the country with the world's largest Moslem population, the

Catholic Church is growing rapidly, mainly through conversions. Although Moslem-Catholic relations are good, officials worry that too much emphasis on the troubles in East Timor, where the majority is Catholic, could break the harmony.

The pope visits Indonesia and East Timor Oct. 9-14.

His travels also include Mauritius, an Indian Ocean nation where tourism is a key ingredient of economic development programs and local church leaders report an atmosphere of social harmony.

The pope's first stop will be Seoul, South Korea, to close the 44th International Eucharistic Congress and deliver a special peace message. Theme of the congress is "Christ Our Peace."

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The Franciscan's order for lay people

by John F. Fink

Few saints are as popular as St. Francis of Assisi, whose feast we celebrated this past Wednesday, Oct. 4. Many people have great devotion to, and admiration for, this gentle saint who lived from 1181 to 1226. He chose to live as nearly as possible as Jesus Christ, and in doing so, attracted many people to him.

As people came to him, Francis formed three orders, two for religious life and one for those not called to religious life: the Order of Friars Minor, for men; the Second Order, of the Poor Ladies, for women, which he started with the young Clare; and the Third Order of the Brothers and Sisters of Penance. For centuries the last order was called the Third Order of St. Francis; today it is called simply the Secular Franciscan Order (SFO). (One reason for changing the name probably was to end confusion with the Sisters of the Third Order of St. Francis, such as those at Oldenburg, or the Third Order Regular of St. Francis, a religious order for men.)

THE SECULAR FRANCISCANS are not exactly a secret because there are 780,000 of them throughout the world and 40,000 in the United States. But there are only three fraternities in the Archdiocese of Indianapolis, two at Alverno Center in Indianapolis and the other at Sacred Heart Church in Indianapolis. There are eight fraternities in the second diocese of Indiana, which stretches from Logansport to Evansville. Bill Schaefer of Indianapolis is the district coordinator.

The SFO is composed of Catholic men and women living in the world who seek to deepen their Christian lives and apostolic commitment in association with and

according to the spirit of St. Francis. According to the SFO Rule, "The rule and life of the Secular Franciscans is this: to observe the gospel of our Lord Jesus Christ by following the example of St. Francis of Assisi, who made Christ the inspiration and the center of his life with God and people."

The SFO is one of 11 secular orders recognized by the church, most of them founded in the 13th century. Another secular order in the archdiocese is the Oblates of St. Benedict, lay persons affiliated with the Benedictine Abbey at St. Meinrad who strive to direct their lives, as circumstances permit, according to the spirit and Rule of St. Benedict.

SECULAR FRANCISCANS HAVE a Rule of Life, a translation of gospel values for everyday application. The Rule was revised after the Second Vatican Council and was approved by Pope Paul VI in 1978. It highlights four areas:

► **Family:** "In their family, they should cultivate the Franciscan spirit of peace, fidelity, and respect for life, striving to make of it a sign of a world already renewed in Christ." Respect for life means a strong stance against abortion, capital punishment and the senseless killing in war.

► **Work:** "Let them esteem work as a gift and as a sharing in the creation, redemption and service of the human community." Franciscans believe that, by working, a person shares in the creative power of the Father, renews the face of the earth along with the Son, and brings the love of the Holy Spirit to the human community. They believe in the dignity of labor.

► **Justice and Peace:** "Let them individually and collectively be in the forefront in promoting justice by the testimony of their human lives and their courageous initiatives. Especially in the face of public life, they should make definite choices in harmony with their faith." Just as St. Francis was instrumental in bringing an end to war in his day, Franciscans today are working for peace in many

different ways. St. Francis' prayer for peace ("Lord, make me an instrument of your peace...") is, of course, well known.

► **Ecology or Environment:** "Moreover, they should respect all creatures, animate and inanimate, which bear the imprint of the Most High," and they should strive to move from the temptation of exploiting creation to the Franciscan concept of universal kinship. "Francis saw all creation as sacred and those who follow him work to ennoble nature and technology and build a community conscience toward using natural resources."

WHO CAN BECOME A Secular Franciscan? All classes of people are welcome: the married and the single, professional people and blue-collar workers, the old and the young, the rich and the poor. Only three things are required: that one be a practicing Catholic, that he/she have the sincere intention of being faithful to the Franciscan Way for a lifetime, and that he/she have the required age for making profession.

There is a probation period of about three months during which time one is given basic information about the life of Francis and his Way in SFO. This is followed by a period of formation of at least one year. At the end of this period the candidates are admitted to profession—a promise to God to live for one's lifetime according to the Rule of SFO. Secular Franciscans do not take vows and the points of the Rule do not oblige under sin.

Secular Franciscans are encouraged to attend Mass during the week, say more prayers including the Liturgy of the Hours or any other ecclesiastically approved office, meditate on the Scriptures, attend one meeting a month, do charitable deeds and more penance. Instead of a habit, they wear a medal, a Franciscan emblem ring or pin.

Anyone interested in learning more about the Secular Franciscan Order may contact: Bill Schaefer at 1722 Lawrence Ave., Indianapolis 46227. Phone 317-784-7689.

Terre Haute parish to celebrate 125 years

by Cynthia Derwes

St. Benedict Parish in Terre Haute will begin a year-long observance of the 125th anniversary of its founding on Saturday, Oct. 7. The initial event will feature appropriate German food, entertainment and dancing in recognition of the German origins of the parish.

Beginning at 5 p.m., Ninth Street will be

closed from Walnut to Ohio Streets for the kick-off event. Children's games and a flea market will be held, and a cassette tape on "Memories from St. Benedict" produced by Bill Balducci will be available for sale at \$10. The parish was established in 1865 by a group of German settlers who wanted to worship in a church where German was spoken. The first church was a frame structure facing Ohio Street. Later, a larger building was constructed on the same site.

The present St. Benedict church building was erected in 1894 at a cost of \$150,000, and dedicated in 1895. It was renovated recently, when new carpet, sound system and lighting were installed, and the sanctuary was enlarged.

In June, 1930 the high dome of St. Benedict Church caught fire during repair work, presumably from the torch of workmen. The church interior was destroyed, but the three large rose windows, and smaller stained glass windows were only slightly damaged.

After the fire the building was completely repaired and a new altar, pulpit and pews were installed.

Campaign to help aging nuns honors Lilly Endowment head

A campaign aimed at raising money to help aging nuns in need will honor Thomas H. Lake, chairman of the Lilly Endowment of Indianapolis, for his efforts to help U.S. religious orders face high retirement costs.

SOAR, or Support Our Aging Religious, will present Lake with its St. Elizabeth Seton Award Oct. 18 at its annual fund-raising dinner in Washington.

SOAR was established by lay Catholics in September 1986 in response to a study that showed nuns faced a retirement deficit estimated at \$2.5 billion.

Denise M. Hattler, SOAR chairman, said the organization chose Lake, who is

Presbyterian, because he and Lilly "have done some of the most thoughtful and innovative work toward solutions to this longstanding problem."

The endowment has granted \$996,000 to help 15 orders of Catholic nuns learn about fund raising, communication and long-term financial planning.

The endowment also provided a \$400,000 grant to the U.S. Catholic Conference, the Leadership Conference of Women Religious and the Conference of Major Superiors of Men to set up the Tri-Conference Retirement Project in May 1986 for fund raising, research and financial planning.

In September, the tri-conference project through its Retirement Fund for Religious announced it would distribute \$23 million in grants to 484 congregations and give another \$2 million in supplemental grants in December.

SOAR has awarded more than \$325,000 in grants to meet the immediate needs of retired nuns.

Archbishop O'Meara's Schedule
Week of October 8

SUNDAY, Oct. 8 — Eucharistic Liturgy and Installation of Rev. J. Lawrence Richard as pastor of St. Paul Parish, Tell City, and administrator of St. Pius Parish, Troy, and St. Michael Parish, Cannelton, 11:30 a.m.

TUESDAY, Oct. 10 — 1989 CYO Awards Banquet, Secunia High School, Indianapolis, 6:30 p.m.



PLANNING COMMITTEE—Members of the 125th Anniversary Committee of St. Benedict Parish in Terre Haute prepare for their kick-off celebration on Saturday, Oct. 7. Other anniversary activities will follow throughout the coming year. Shown standing on the church steps are (front row, from left): Ann Bloxdorf, Ruth Scheider, Fran Burget; (middle row) Mary Ann Tackett, Margaret Weist, St. Joseph Sister Carol Brouillette; and (back row) Fred Christman, Duane Miller, Tony Butwin and Jim Backes. Not shown are Bill Grimes, chairman of the planning committee, and Carol Heine.

SVDP hopes to receive 15,000 blankets on 'Blanket Sunday'

by Margaret Nelson

Thousands of needy people will receive warm blankets if the Indianapolis council of the St. Vincent de Paul Society meets its goal for the eighth annual Blanket Sunday on Oct. 14-15.

The council hopes to obtain 15,000 new or usable blankets, sheets and towels.

Pastors of area churches have been asked to insert flyers in the parish bulletins. The flyers were printed by K-Mart and

include a tear sheet offering a 20 percent discount on the regular price of any blanket in stock.

Parish conferences have been asked to contact other churches and organizations to involve them in the collection. These conferences can arrange for collection of the items for delivery to the warehouse from noon to 4 p.m. on Oct. 15.

Polly Heen and Elfride Goeben are co-chairing the project this year. They can be reached by calling 317-283-5242 and 317-547-6986.



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ARCHDIOCESE CATHOLIC CHARITIES

Retired Senior Volunteer Program set

Members of the Catholic Social Services' Retired Senior Volunteer Program (RSVP) are busy working on regular assignments such as mailings, bandage making, transporting patients and clerical work.

Currently, they are preparing for several special activities in October. On Oct. 5, the RSVP staff and volunteers will work together in a booth at "Old Fashioned Day" at the Cambridge Healthcare Center on Township Line Road.

On Oct. 6, active RSVP volunteers will be honored at a recognition lunch in the Assembly Hall at the Catholic Center.

On Oct. 10, 17 and 18, a federal representative of ACTION, which provides funds for RSVP, will visit the office.

During the same week, RSVP workers will cut red ribbons to be distributed by the Indiana Federation of Communities for Drug-Free Youth, Inc., in conjunction with the 1989 National Red Ribbon Campaign.

The theme for the campaign is: "My Choice... Drug-Free."

During October, the fall fundraiser will begin. Pecans and mixed nuts will be sold by RSVP in time for holiday baking and gifts.

In the office, RSVP staffers are changing the physical surroundings. The outer area of Room 215 in the Catholic Center will become a support staff work area. Information on the program and issues

pertinent to seniors will be posted in that area.

The transformation of the office will be completed before winter. RSVP and other visitors will be welcome to visit in the new reception area. The staff will personally answer questions and concerns about the program.

Those wishing to participate in any of the RSVP activities may call Catholic Social Services at 317-236-1558.

A mature Christian must be an evangelist, Father Waldon tells Serra

by John F. Fink

"Until you become an evangelist you are not a mature Christian," Father Clarence Waldon told members of the Indianapolis Serra Club Sept. 25.

The Serra Club is a Catholic lay organization whose primary purpose is to promote vocations to the priesthood. Its secondary purpose is to encourage its members to fulfill their Christian vocations to service.

Father Waldon, pastor of Holy Angels Parish in Indianapolis and archdiocesan director of evangelization, told the Serrans that, more than 20 years after the Second Vatican Council, "we haven't even begun to implement" it because Catholics are doing such a poor job of evangelizing.

He recalled that the late Pope Paul VI called a synod on the subject of evangelization shortly after the close of the council and then wrote his letter "Evangelization in the Modern World" to emphasize the importance of evangelization and his vision of what the church would look like when the council was fully implemented.

"We must get back to an evangelizing church," Father Waldon said. "Today we are mired in maintenance and that is not what Jesus' plan for his church was. The church was instituted to spread the word of God throughout the world. That's the only reason for the church's existence."

Too many Catholics have a self-centered idea of what it means to be a Christian, Father Waldon said. "But Jesus came to help us get out of ourselves," he said. "The church is supposed to be a means of bringing the word of God to others, not keep it for ourselves. We have turned the church into a private club—exactly what Jesus did not want it to be."

He listed five attributes that evangelizing parishes should have:

1. "An evangelizing parish must be a loving witness to the community," he said. "We witness to the community by showing that all we do is an outgrowth of our love of Jesus."

2. There must be an explicit proclamation that what is done is because of your belief in Jesus, Father Waldon said. "Christian charity is not evangelization if

Jesus doesn't come into it," he said. Some people think of the St. Vincent de Paul Society as a government agency, he said, because it doesn't state explicitly that it is a part of the Catholic Church.

3. Evangelizing must include an invitation to the Christian community. "Most non-Catholics look at the Catholic Church as we would look at a mosque or a synagogue," he said. "They don't know that they're welcome. They must be invited. An evangelizing parish is one where everybody brings someone to Mass with them. There should be more people in church on Sundays that there are members of the parish."

4. There must be nurture in the parish community, Father Waldon said. "This is what we're good at," he said. "The Catholic Church loses fewer members than any other Christian religion."

5. Finally, there must be an invitation to become an evangelizer, he said. "We are very bad at this," he said. "Sometimes it isn't even a goal. But just being active in your parish is not enough. Why don't we want to tell people about what we have in the church? The whole reason God gave us the faith is so we can share it with others."

He said that in an evangelizing parish the parishioners are eager to learn more about their faith precisely so they can then share it with others.

Father Waldon said that "evangelization" is not a Protestant word. "Evangelism" is the Protestant word," he said. "The two are not the same because our theology is different—how we come to the God is different, how we announce the Good News is different from the way Protestants announce it."

He stressed the importance of greeting visitors to our churches and making sure they know what is happening at Mass. He said we should have structures to help people be evangelizers. "An evangelizing parish cares for its members but it sees itself primarily as for the unchurched," he said. "It should have a plan for how it is going to reach every part of its geographical area."

AIDS workshops show need for education

by Margaret Nelson

Archdiocesan leaders who attended the AIDS workshops expressed appreciation for the presentation: "Ministering to the Ministers of Persons with AIDS."

The medical-moral ethics information sessions were held in South Bend, Indian-

apolis, and Jeffersonville at Knights of Columbus facilities the week of Sept. 25.

Providence Sister Loretta Schafer, chancellor for the archdiocese, attended the Indianapolis session. She said, "I thought it was excellent. Each of the speakers pinpointed each facet of the whole problem so well."

"The educational value of the program was incomparable," Sister Loretta added.

Providence Sister Lawrence Ann Liston, director of schools said, "I really thought it was a good day. It gave a broad scope, not only of basic information, but the moral aspects of the issue as well."

Annette Lentz, new coordinator of support services for the Office of Catholic Education said, "It was really an enlightening experience for me. I was unable to attend the NCEA one in the spring. It raised a real awareness in me. Before, it was like AIDS was somewhere out in space. It brought it home to me."

Lentz said, "It raised the questions, 'What are we in Catholic education going to do?' I think we're going to have to provide some leadership for our teachers."

"I guess I didn't really have a feel for the seriousness of the problem," said Lentz. "And as educators, we have to address it. It kind of scares me. The heart of our system is our teachers. Are we really doing enough to help the teachers who have rapport with the kids and see the kids more?"

Father Larry Crawford, director of the Pro-Life Office said, "It was fabulous. The program was superb. Father Michael Place is one of the foremost and most

respected moral theologians in the U.S. today. He has done this program for the clergy more than 25 times, from the east to the west coast."

"Father Place is a person who very clearly understands the medical and human suffering aspects of the problem," Father Crawford continued. "He understands the complexity of moral issues in our church and how they have to be so carefully nuanced."

"The thing that strikes me most about Father Place is that he comes out very faithful to the tradition of the Catholic Church and yet he reaches out in a very Christ-like way to minister to..." Father Crawford said. "His whole thing is the church reaching out to those who are marginalized, the ill, the hurting, and really bringing the love of Jesus to them. This is something that comes through very clearly in his delivery."

Father Crawford said that as far as Sister of Charity Patricia Murphy being there, "We got her because her experience of the last ten years of her life has been in a hospice. Seventy percent of her patients have AIDS."

"The gift she brought," he said, "was going from story to story, telling about ministry. She told about families being alienated and of others responding in heroic ways."

Father Crawford said, "The one thing both of them said over and over again was that the numbers of AIDS cases have hit the large cities first, but there is no doubt that the same reality is confronting this state. The numbers are not going up in arithmetic progression, but geometrically."

Fatima volunteers man phones

by Cynthia Dewes

Fatima Retreat House is in the middle of a "festival without spaghetti." A two-week Phon-a-Thon is currently underway, replacing Fatima's long-time Italian Festa as its annual fall fund raising event.

"We're increasing our base," said Mike Hoffman, chairman of the marketing and development committee of Fatima's board of directors. "We want to show the strong support there is for Fatima."

Hoffman said he hopes that at least ten percent of the 2,900 persons to be contacted will respond by making donations. "Our goal is to add at least 30 new donors to Fatima's list of supporters."

About 112 volunteers are involved in the phon-a-thon. They include staff members,

the board of directors, the executive council, other Fatima supporters, and many friends and relatives.

Most of the 20-odd volunteers per night are twomanning telephones. Others are tabulating results and doing secretarial work for the project.

On October 1, the first evening of calling, phon-a-thon participants made 493 phone calls and completed 284. They received 72 pledges for a total response of 25 percent. A ten to fifteen percent return is considered successful in telephone canvassing.

The Fatima Phon-a-thon is being conducted at the downtown office of Indiana National Bank, which is donating the use of the telephones. It will continue through Thursday, Oct. 12, excepting weekend nights.



DIALING FOR DOLLARS—Fatima boosters Jim Wither, Margaret Bonke and Kathy Hoffman telephone for support during the retreat house's current development campaign. (Photo by Kevin DePrey)

Pius X students aid Hugo victims

by Margaret Nelson

Because of an eighth grade student's idea, St. Pius X School in Indianapolis collected a small truckload of items for the victims of Hurricane Hugo.

The idea came from a conversation at the family dinner table. Michael Nevitt's father had been in Charleston, South Carolina. On his return, Robert Nevitt told the family about the devastation caused by the storm.

On Monday, Michael asked his religion

teacher, Melanie Petrilli, if they could collect materials to help a project.

The whole school became involved, collecting clothing for infants and children, paper products, and non-perishable food.

"They filled half a room with food and clothes," said Debra Dietrich, principal of the school. But she said that it had to be done quickly, so that it could be rushed down to Charleston.

The eighth grade class loaded the items on a Wheaton Van Lines truck, which transported the goods to the southern city.

Commentary

THE HUMAN SIDE

Immigrant integration—our brightest moment?

by Fr. Eugene Henrick

Never before has the Catholic Church seen such great diversity in the kinds of ethnic groups entering the United States and in their religious practice.

Never before has the church confronted the challenge it faces now to evangelize the different ethnic groups who enter the United States without bringing their own clergy with them (as was done in the past).

Changes in the immigration laws have made it somewhat easier for people from other countries to enter. For instance, the



nation had an influx of Southeast Asians after the fall of Saigon.

And though it is difficult to obtain precise figures, there also are approximately three million migrant farm workers in the United States. Refugees who leave their homes for either economic or political reasons also are arriving continuously from Haiti, El Salvador, Hong Kong, China and Eastern Europe.

What are some factors the church needs to consider as it faces the challenge to evangelize the newcomers?

First, it might look at its mode of operating and how this affects evangelization on the local level.

Many parishes operate out of a mind-set that the parishioner comes to the parish for pastoral services rather than parish staff going out to the parishioner.

Yet immigrants who come from mis-

sionary countries often have the opposite expectation. They expect the church to seek them out.

The better the response to those opposing expectations the better the chance the church won't lose these immigrants.

Another expectation that needs re-examination is the mistaken notion among some that newcomers are to be Americanized and mainstreamed—that immigrants are to be assimilated into one culture.

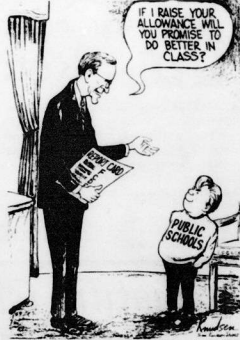
But does the church want assimilation, or would it be better to think of integration? Integration says to newcomers: "You came with a rich culture which can enhance the American culture. Preserve it and pass it on to us. We will do the same by passing on to you the best we have."

Integration implies mutuality and a desire to learn from each other.

Yet another expectation that needs rethinking holds that newcomers always must conform to parish policies in the same way as others.

For example, a parish might have a policy of pre-sacrament instruction in which children do not receive the sacraments unless both parent and child come for instruction. Sometimes, however, immigrants are unable to satisfy certain policies, not because they are unwilling, but because they don't know how to due to a language barrier or other difficulties that other families do not encounter.

In school I was taught to avoid universal sweeping statements such as, "This has never happened before." The teacher told



us there always are exceptions to such statements.

Be that as it may, current research tells us that never before have we so greatly needed to clarify expectations about the relationship of newcomers and the local Catholic Church.

Never before has the Catholic Church in the United States been at such a crossroads with immigrants. Depending on the direction it takes, the church could have its brightest or darkest moment of evangelization.

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THE YARDSTICK

Paul VI's vision of a new and better world

by Msgr. George G. Higgins

What is commonly said about the weather also can be said about the environment: Everybody talks about it, but nobody does anything about it.

That's an exaggeration, of course. But the point is that few of us who profess to be worried about the environmental crisis are prepared to do much more than talk about it. And then, as a rule, only in terms of being somebody else's responsibility, not our own.

Talk proverbially is cheap, of course, whereas actually doing something about the ecological crisis would hit us where it hurts the most—in the pocketbook.

To do something would cost us dollars and cents and might lead to a certain lowering of the standard of living or, at the



very least, in a drastic reappraisal of our sense of values and a radical redistribution or reallocation of the United States' economic resources.

Pope Paul VI spoke to this point with unusual vigor when he addressed the Rome headquarters of the U.N. Food and Agriculture Organization 20 years ago.

We have good reason to fear a "true biological death" in the near future unless energetic means to slow down the ecological crisis are taken immediately and rigorously put into action, the pope warned.

This means "a radical change in the conduct of humanity if it wishes to assure its survival," he said.

"It took millennia," Pope Paul noted, "for man to learn to dominate. . . . The time has now come for him to dominate his domination."

Such an undertaking requires "no less courage and dauntlessness than the conquest of nature itself," he said.

The pope's call for courageous action was addressed not just to public officials and leaders of commerce and industry, but

also to ordinary citizens and especially to youth.

I suspect his warmhearted confidence in the idealism of young people, in rich and poor nations alike, may strike some people today as maudlin and sentimental, not to say utopian. But his appeal bears repeating.

"There can be no doubt," he said, "that the combination of these young resources (in rich and poor countries) can change the future of the world, if we adults can prepare them for this great task, show them how to approach it and furnish them with the means to give themselves to it with success."

He added, however, that this would cost a lot of money and a cutback in our "public and private expenditures of a wasteful nature."

By "private expenditures of a wasteful nature," I take it he means those frivolous luxuries and expensive gadgets we've all come to think of as necessities. He seemed to be saying that at least some would have

to be sacrificed if we are really serious about solving the environmental crisis.

Pope Paul was referring not only to the poverty-stricken youth of the Third World, but also to the more affluent youth of America and other wealthy nations.

It may surprise those who write youth off as spoiled rotten to learn that Pope Paul looked to these young Americans and Europeans as the hope of the future.

He looked to all young people, rich and poor alike, to help bring about "a new world, a world that will know brotherly love and solidarity in effort because it will be united in the pursuit of the same ideal—a fruitful world for all men."

It is most encouraging to recall that a man of the late pope's advanced years was so full of admiration for their idealism, so willing to make allowances for their natural human failings and so confident that they will lead us, in due time, into a new and better world.

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EVERYDAY FAITH

Bigotry belittles bigot more than object of its scorn

by Lou Jacquet

It's pretty tough to shock me. I've been around journalism long enough to have seen and heard most of what the world deals out. I know all the words, if you know what I mean.

That's why something that happened in my presence a couple of weeks ago snapped my head back. Meeting genuine bigots face-to-face can do that to you.

I was sitting with a mid-40ish couple discussing where our lives had taken us in the past few years. They told me about their house, their jobs, their parish, their children. Then the wife, an educated woman who should know better, used a word that slapped me in the face.

"Things have gotten tough around here for the kids since the (racial slur) moved in," she said. "You can't trust those Iranians."

You know what the thing about blatant

bigotry is? It's embarrassing as all get out to be something like, "Pardon me, but do you realize how you've belittled yourself with



that remark?" You don't, of course. But you think less of the person who uttered it than you did before. You wonder when they started to hate so blindly.

Sadder of all, the couple's two young children had clearly picked up their parents' hatred for their Muslim neighbors. Kids have to learn to hate, and these two had learned all too well. What a legacy for their parents to pass on.

It's not as if I grew up a stranger to bigotry. The half-white, half-black neighborhood where I spent my childhood afforded too many opportunities to learn racist epithets. I've no doubt been guilty of using some myself. It's not something I'm proud to remember.

But now, curiously, all the clichés that whites once used about blacks—"there goes the neighborhood" and worse—have been applied by the next generation of whites to members of other groups (such as the Vietnamese, Hispanics, and Iranians) in their turn.

The United Negro College Fund had a good slogan a while back: "A mind is a terrible thing to waste." What a terrible irony that, in teaching their children to hate their neighbors, my friends have

unconsciously taken the first steps toward wasting the minds of their own children. They are the citizens of the future.

When will we ever learn that bigotry belittles the bigot more than it ever hurts the object of its scorn?

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To the Editor

Film "Romero" recommended

I had the opportunity to see the movie "Romero."

It is one of the most profound films I have ever seen. Archbishop Oscar Romero not only preached the Gospel, he lived it. The film shows a quiet man, one who never made any waves, become a hero in the eyes of others. The film is a high quality drama that people of all faiths would feel enriched and challenged by.

The film was turned down by three major networks as controversial, too depressing, and showing no love interest. My response to that is, yes, the film is controversial, because power, poverty, greed and need always have been controversial subjects. The film is depressing in areas, numbing in fact, but it is full of hope for freedom, hope for peace, and deep faith in God.

No love interest? The film is one of love. God's love for his people, and an archbishop's love for God and the people he was called to serve.

I recommend it to all who pray for peace, all who hunger for justice and liberation see this film.

Don Critchlow

Indianapolis

What is being done for special ed?

Your section on total Catholic education last week was very informative as to what is being done in our archdiocese, but unless I missed it, I was not able to find anything about what is being done for special education in our area.

These "special" children need the benefits of a Catholic school setting even though the state is required to educate them. How do these special children receive religious instructions?

The Guardian Angel Guild was formed many years ago to help these special children and is still doing this through funds and volunteers. What is the OCE doing to help them?

Mrs. Joseph A. (Florence) Bauman
Indianapolis

(Editor's note: OCE agreed with Bauman and said that St. Mark School has had this instruction for Indianapolis South Deamery and other Catholic students for four years. A similar program is planned for the North Deamery at Christ the King for 1990-91. A meeting to plan a model for special ed programs, including religious training, for schools around the archdiocese is scheduled for Oct. 30 at 1 p.m. at the OCE office in the Catholic Center. Those interested are welcome to attend.)

Catholic schools' importance

I thank you for your thorough coverage of total Catholic education in *The Criterion's* Sept. 15 Education Supplement. News of the archdiocese's fulfillment of its educational mission should encourage us all to participate more actively at our individual levels. I appreciate your coverage of local success stories for this supplement.

In your editorial of the same issue, you took time to clarify that total Catholic education means more than Catholic school education. You also quoted Father Reese's book, "Archbishop," and the difficult problem facing any archbishop... how to stress the importance of Catholic schools without seeming to denigrate the importance of religious education (outside of school), and vice versa. I can appreciate the dilemma.

However, I believe there is a time to stress the importance of Catholic schools just as there is a time to emphasize the importance of out-of-school religious education programs and no one should have to be fearful of denigrating either in

the process. Sometimes church leaders choose their words so cautiously in an effort to avoid slighting any particular constituency that real leadership is missing when it is truly needed.

No one should be reluctant to celebrate the success of Catholic school education and openly promote the value of schools to the faithful. Catholic school parents like myself would welcome the company and support of the leadership in the journey to make Catholic school education available to all those who want it.

Stephen J. Noone

Indianapolis

(Editor's note: *The Criterion* stresses the importance of Catholic schools with a special supplement the Friday before Catholic Schools Week. This was held Jan. 29-Feb. 4, 1989 and will be Jan. 28-Feb. 3, 1990. *The September supplement recognized Catechetical Sunday*, Sept. 17.)

Dress respectfully in God's home

Hoorah for Father Roger Griesse, pastor of Sacred Heart Church in Dayton, Ohio, for enforcing a much needed and too long abandoned "dress code" for his church.

According to an article in *Newsweek* Father Griesse has enforced a strict dress code, banning such garb as "shorts, tank tops, low-cut, backless and mini-dresses, halters and tight-fitting clothes." "Those who... come into church (un)dressed this way," the code reads, "will be asked to leave, and will not be given Holy Communion."

I am indeed pleased to learn that a priest has finally enforced a dress code. I am appalled at the manner in which parishioners come to church these days—not only in Indianapolis, but just about everywhere. As one friend recently stated, "I'm sick and tired of seeing people come to Mass in their underwear." Amen!

Let's hope that other priests will speak out and demand a dress code. When I was growing up in Catholic schools I was taught both by my parents and by the good sisters that when you go to Mass you are going to God's home and to go there with respect both in dress and demeanor. A non-Catholic friend of ours who frequently attended Mass with us was horrified to view the "fashion show" at Mass—be it a Saturday night or on Sunday morning except, of course, on Easter Sunday and Christmas day.

If people can dress for those two occasions, why can't they come in proper attire on all Sundays? Isn't it odd that they drive by a Protestant church you see parishioners dressed in their finest? What has happened to those attending Catholic churches? Aren't people being taught to have respect anymore?

I've often wondered: What if one could take all the people in church at a particular Mass, as is, and fly them to the White House for a dinner with the president. How many would ask to go home first and change clothes so that they would be properly dressed for the special occasion? But what greater "special occasion" than to have the opportunity to go to God's home?

I don't blame the kids, but look to the parents who should give good example. However, one look at some parents tells you why the kids look as disheveled as they do. Where is the respect that seemed to flourish prior to Vatican II?

Mary Anne Barothy

Indianapolis

Why should nuns leave Auschwitz?

Frankly, I am fed to the teeth with the outrageous demands of Jews that a Carmelite convert be forced to leave its location at or near Auschwitz. Why church officials ever agreed to such a demand is

beyond my comprehension. I have not read one logical reason for the demand!

The presence of a house of prayer, of any religious faith, should help to lessen its atmosphere of horror. It appears, in fact, that this is what the contentious Jewish leaders wish to preserve. In heaven's name, why?

Surely, there are issues more worthy of their time and effort than an attack on cloistered nuns who had nothing to do with the atrocities at Auschwitz.

Anna O'Sullivan

Indianapolis

Two sisters part of team ministry

Thank you for the article "Sisters relocate after decade, more" by Margaret Nelson in the Sept. 15 edition of *The Criterion's* God's Spirit works in marvelous ways. An article like yours may help some other person considering doing pastoral and religious education ministry in parishes outside the city of Indianapolis.

But the article did not mention that Sister Mary Philip Seib and Sister Mary Cecile Deken, who do the combined ministry of pastoral associate/religious education coordinator as a team. We worked as a team for 12 years at the rural parishes of St. Maurice and Napoleon and continue the team approach here.

We feel strongly that the pastoral team approach is the way to most effectively build community in parishes today. Working with us as pastoral team are Tom Wittkamp, a 10 hour per week youth minister, Margie Harris, St. Lawrence school principal, of course, Father Carmen Petrone, who is pastor, and Tom Clegg, who will be ordained a priest for our archdiocese in June. Tom works with us three weekends each month.

Add to this the hundreds of persons in leadership in evangelization, liturgy, pastoral council, parish board of total Catholic education, Scripture study leaders and the 57 persons who work on the three levels of religious education—adult, teens and children, and we have the team for continuing to build a Catholic community in Lawrenceburg that will influence our little corner of the archdiocese on the banks of the Ohio River.

Sister Mary Cecile Deken, OSB
Sister Mary Philip Seib, OSB
Lawrenceburg

Better to backslide 30 or 400 years?

The editor's note to Daniel Sweeney's letter of Sept. 22 states that "Irish Catholics would have been held together by today's

Mass just as much as they were by Mass celebrated during their time."

They would not only have been held together; they could have saved themselves much bloodshed. Only a few miles away their English counterparts accepted the new Mass of Cranmer, the Catholic Archbishop of Canterbury. Some of the more interesting aspects of Cranmer's reforms were:

1. The Latin was changed to English so that all might better partake.

2. The altar was eliminated, and the priest faced the people at a table.

3. Statues, altar stones with their relics, and gold plate vessels were destroyed.

4. The communion railing was eliminated, and communion was administered under both forms.

5. The "changeling" canon was rewritten to become a narrative which deleted all references to "victim," permitting only the phrase "sacrifice in spirit and truth" to convey the idea that only a spiritual, not a real sacrifice was being offered.

6. The priesthood of the celebrant was replaced by the priesthood of the congregation by eliminating all forms of the pronoun "I" so that "my sacrifice" became "our sacrifice."

7. The changes were gradually introduced by a series of homilies read each Sunday to prepare the people for even more changes to come.

8. The changes were imposed by the Catholic bishops of England.

9. So successful was the deception that for upwards of 50 years, the average Catholic did not realize the theological implications.

The same issue of *The Criterion* printed a letter from Father Clem Davis, who complained of "backsliding" with regard to the return of an occasional Tridentine Mass. "I would ask, who is going backward?—the Catholic who wants to go back 30 years or the Catholic, such as Father Davis, who wants to go back 400 years?"

David Sims

Indianapolis

Unity or reunion—take your pick

After reading Jerome Schneider's letter on Catholics and Baptists (Sept. 15 issue), I would like to say that the biggest obstacle to Christian unity is theologians' ignorance and pride. Christ prayed for Christian unity, that they should be one. Jerome Schneider says they should be split by differences and retain their identities—not reunion. Take your pick.

R. Lumsford

Indianapolis

LIGHT ONE CANDLE

God delights in you

by Fr. John Cator
Director, The Christophers

I'm in the process of writing a new book entitled "God Delights in You." There is so much written about how easy it is to offend God. I thought, "I'd focus on the ways we please Him."

St. Thomas Aquinas wrote in his *Summa Theologiae* "The happiness is God's above all things."

For his delight God has joy in himself and everything else. "You and I are part of the 'everything else.'"

God actually delights in his children. Like a grandfather at a family picnic, God smiles with deep satisfaction at the sight of his progeny.

He is opposed to evil because it brings such sadness and destruction to the world. However, wherever there is evil, grace abounds to overcome it. God wants us to be happy. We were created for happiness. He sent Jesus, his only beloved Son, to make our joy complete.

He wants us to begin now to take responsibility for living gladly. We honor Him by our joyful spirit, because it's a sign that we really believe in his love. In spite of our crosses, it is possible and even necessary for us to sing for joy

because the time is not far off when all our tears will be wiped away.

"God's greatest glory is man fully alive" (Origen, early church father). However, it must please God to see us enjoying the beauty of his creation, living a life of fullness of hope, joy and love.

Would you be interested in helping me write this book? Maybe you could write a paragraph or two on the idea. Try to describe a time in your life when you felt you delighted the Lord by something you did. Be brave, trust your instincts; it isn't hard to deny what you know to be true, simply because you've sinned along the way and feel unworthy. If you wish I'll print only your initials.

Believing that God is a personal friend, a lover in fact, is perfectly consistent with church teaching. The mystics and saints knew a supernatural mystery is not a way of substituting analogy for fact. To accept a mystery is to believe a truth which is not completely clear. As St. Paul wrote, "We see in a mirror dimly" (1 Cor. 13:12).

Heaven would not be a happy place at all if it didn't vibrate with God's happiness. We are living in his happiness all the time. As he gives you what you know to be true, simply because you're in his joy.

You are God's delight. Amazing, isn't it? (For a free copy of *The Christophers* News Notes, "Be Of Good Cheer," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

Service to commemorate infant loss

by Mary Ann Wyand

What do you say to parents who have lost a child?

"I'm so sorry."

"I don't know what to say."

"Is there anything I can do to help?"

Just don't say that it was probably for the best, that it was God's will, that you can have another baby. Never say that. And don't pretend that nothing has happened, because the tragic death of a child has altered their lives forever.

That's the consensus of a group of

bereaved parents who talked about their feelings and experiences in an effort to increase awareness about infant loss.

October is National Pregnancy and Infant Loss Awareness Month, as well as Respect Life Month.

Three Indianapolis-area hospitals have organized a citywide "Walk to Remember" memorial service on Oct. 14 for parents who have lost children during the past year or in previous years. The ceremony will also commemorate the more than one million babies nationwide who die each year because of miscarriage, stillbirth, or newborn death.

Prayers, songs, dialogue, and the release of helium-filled balloons are among the memorial events planned each year by staff members of St. Francis Hospital Center at Beech Grove, St. Vincent Hospital and Health Care Center in Indianapolis, and Methodist Hospital of Indiana as part of the citywide "Walk to Remember" ceremony.

Bereaved parents may gather at the Pan American Plaza at 11:30 a.m. on Oct. 14 for the memorial service, which will be followed by a walk to the Statehouse.

Reflecting on the loss of her child, one grief-stricken mother said, "All that I can think about is the baby, and how we were all going to be so happy, and all of the wonderful things that we were going to do together as a family."

And another woman whose child died recently said, "Last spring I had so many hopes and dreams for what this year would bring." Now, she admitted, it is difficult to even make plans for the future.

"One day you're pregnant, and the next day you're not," another mother explained. "It's such a terrible blow."

On the topic of miscarriage, a woman admitted that she can hardly say that word. Then she lamented that most people just do not understand the pain that a couple goes through as a result of the loss of a pregnancy, even in the first trimester.

"Sometimes it seems like a horrible nightmare," a mother explained, "and at other times I cling to my memories."

All agreed that friends and relatives who are willing to listen have helped them in the slow healing process.

"Everyone was so kind to us," one mother remembered. "One friend came to visit me and held my hands and listened. Another friend cried with me. I needed that. I realized that nobody expects you to be okay."

The pain of infant loss sometimes causes

a rift between the parents, as men and women deal with their grief in different ways.

"My husband doesn't like it when I cry," one bereaved mother lamented, "and he doesn't want to talk about it as much as I do. He says we need to get on with our lives. That really hurts."

Other couples found that their grief strengthened their closeness.

"Losing the baby has brought us closer together, in a very painful way," a wife explained. "It was really tough for a while, but we're doing better now."

And another mother expressed gratitude that people mentioned their sorrow.

"I was so glad when friends and family and people from our church took the time to talk with me about our loss," she said. "What really hurts is when people act like nothing has happened, like nothing is wrong."

Bereaved parents praised the hospital staff members trained in grief counseling who offered immeasurable support.

"When our baby died, a sister at the hospital told us, 'You have given your child eternal life,' a mother remembered. "That means so much to me."

Acceptance of their loss comes slowly and painfully for bereaved parents, but one grief-stricken father was able to acknowledge love and joy for the birth of his son at the time of the infant's death.

"After we looked at our baby together," his wife explained, "my husband said, 'We need to celebrate this brief life that brought us so much joy.'"

Parents in mourning also expressed gratitude for the memorial services sponsored by St. Francis and St. Vincent hospitals each year, as well as the citywide "Walk to Remember" ceremony.

"There is something very special about watching a balloon with your beloved baby's name written on it as it floats off into the sky," a mother explained. "You stand there and watch that precious balloon rise until it disappears from sight. And then you cry."

Father O'Donovan inaugurated as new Georgetown president

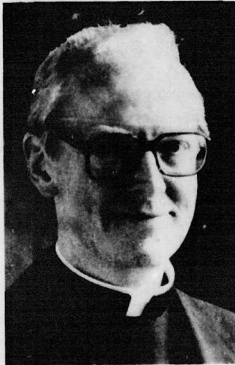
by Dr. Daniel A. Felicetti
President, Marian College

On Saturday, Sept. 23, at 3:30 p.m., in the nation's capital and among campus representatives from colleges and universities throughout the world, each appearing in full academic regalia, Jesuit Father Leo J. O'Donovan was poised to be inaugurated as Georgetown University's 47th president.

As hundreds marched and were being seated on Healy lawn, the tail of Hurricane Hugo appeared and unleashed a relentless rainstorm which caused the ceremony to be cancelled. Drenched guests were forced to scatter following the invocation and singing of the National Anthem. Father O'Donovan, in a triumph of the spirit over elements beyond his control, sought the support of his thoroughly moist attendees—and received it. Not a dry eye in the audience; nor a single dry cap, gown, shoe or sock for that matter.

Father O'Donovan succeeded Jesuit Father Timothy S. Healy, who left Georgetown to become president of the New York City Public Library.

President O'Donovan was born in New York City in 1934. He holds degrees from Georgetown University, Fordham University, Woodstock College, and the University of Muenster, where he received his doctorate in theology.



Jesuit Father Leo J. O'Donovan

He has taught at Loyola College (Baltimore), Woodstock College, Union Theological Seminary, and the Weston School of Theology. He has also served as provincial assistant for formation in the Maryland province of the Society of Jesus and was a visiting fellow at the Woodstock Theological Center.

He has published four books, and a fifth will soon appear from Crossroad Press titled "Faithful Witness: Foundations of Theology for Today's Church." He has also published numerous articles in journals such as *America*, *Communio*, *Cross Currents*, *Religion in Life*, *Theological Studies*, *Thought*, and *Worship*.

He serves as a member of the *America* Magazine advisory board and is an associate editor of *The Journal of the American Academy of Religion*. He has also been a consultant for the Committee on Doctrine of the National Conference of Catholic Bishops and is a trustee of the University of Detroit.

He was a member of the board of directors of the Catholic Theological Society of America before serving as its president in 1981-82. He has also served on various committees and boards for the American Academy of Religion and the Archdiocese of Boston.

He has held a Fulbright Scholarship and a Danforth Fellowship. He was a post-doctoral scholar at the University of Chicago and has held several research grants from the Association of Theological Schools.

The inauguration was scheduled to be part of the university's biennial closing weekend ceremonies. Jesuit Father Charles L. Currie, bicentennial director, said, "Inaugurating a new president at the beginning of our third century adds even more historical significance to a year of celebrating Georgetown's 200 years. The entire university family is excited about this event."

Thinking about the impending inauguration of Marian College's new president Nov. 12, Father Currie observed that "such events can highlight what Catholic higher education institutions are able to do to promote a strong concern for ethical issues in this society."

Father O'Donovan noted, "...our Catholicity requires an ethics of inclusion marked by open, frank and consistent conversation among all members and divisions of the university community."

As the rains continued to fall heavily, the new president of Georgetown beckoned his audience, "Will you enter the new century with me?" He received a hearty affirmation from a crowd which evidenced great affection for him.

Beech Grove sets family sessions

by Sr. Mary Luke Jones, OSB

Responding to the crisis in family life, the Benedictine Sisters in Beech Grove are offering a Family Life Series of nine presentations relevant to the family. The first presentation of the series will be Tuesday, Oct. 10 at the Beech Grove Benedictine Center.

The nine sessions will offer such topics as spirituality for the disabled, how to pray while suffering, and dealing with a family member with a chemical problem.

Sponsorship of the series is one of the

ways the Benedictine Sisters are moving toward a goal adopted last November—"responding to the needs of family life through education and service."

Knowing that many families in need of the series would be unable to attend due to financial restraints, the sisters have also offered 144 scholarships to the series to the Urban Parish Cooperative (UPC). The UPC is made up of the 6,000 parishioners of 11 parishes in Indianapolis' center city.

Cost for the series is \$5 per person, or \$7 per couple/family unit, per session. For more information call the Beech Grove Benedictine Center, 317-788-7581.

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PRELATES AND PATRIOTS

When the pope condemned Americanism

by John F. Fink

Editor, The Criterion
Eleventh in a series of articles

(This year the church in the U.S. is observing the bicentennial of the appointment of the first American bishop, John Carroll of Baltimore, in 1789. This series is about some of the most prominent bishops in U.S. history who also happened to be American patriots.)



In 1899 Pope Leo XIII condemned Americanism.

By that time Father Isaac Thomas Hecker had already been dead for 11 years, but he was indirectly responsible for the heresy that went under the name of "Americanism." Indirectly because it was really a translation of a biography of Father Hecker that was responsible. Besides that, if the heresy existed anywhere it was in France, not the United States.

Father Hecker was the founder of the Paulist Fathers, a congregation devoted to missionary work in the United States. Hecker and his followers devoted their lives to explaining the Catholic Church to Americans. After his death, Paulist Father Valter Elliott wrote the book, "The Life of Father Isaac Thomas Hecker."

Abbe Felix Klein, a professor at the Catholic Institute of France who greatly admired Father Hecker, translated the book into French. Hecker had preached the compatibility of American political institutions with the Catholic Church, and the French translation of the book was soon eagerly grabbed up by the French Republicans to be used as a charter for their whole new approach to church affairs in the Third Republic.

With his translation, Abbe Klein wrote a glowing, if somewhat inaccurate, preface, praising Hecker as the ideal type of

modern priest who could overcome Protestantism with new methods. The French royalists immediately condemned the book as preaching heresy. They said that Hecker's method of winning converts was to water down doctrine to such an extent that Hecker was really a Protestant.

Thus, a priest who had lived in comparative obscurity in the United States became the center of a religious battle in Europe after his death. When American bishops learned that French clergymen were condemning something called Americanism, they were dumfounded. To them Americanism meant nothing more than love of country and they couldn't imagine what the fuss was all about.

Msr. Denis O'Connell, rector of the American College in Rome and one of Cardinal James Gibbons' closest confidants, was invited to speak on Americanism at the Fourth International Catholic Scientific Congress in Fribourg, Switzerland. In his talk, he carefully distinguished between the political meaning of the term and its meaning in the religious sense. He said that "political Americanism" was based chiefly on the Declaration of Independence and the Constitution, and he showed that the ideas in these documents were in agreement with the principles of the Catholic faith because they recognized the dignity of man and the equality of persons.

Explaining "ecclesiastical Americanism," Msr. O'Connell said that it was a practical solution to the relation between church and state in the United States. In the U.S., he said, the church was allowed full freedom, which it would not have if there were an established church.

O'Connell said that Father Hecker had accepted both Americanisms—the political because he thought it was as good if not better than any other existing system, the ecclesiastical because he could find nothing that served the church better in America.

After this speech, Cardinal Gibbons

told Msr. O'Connell that "every sentence conveys a pregnant idea and the relations of church and state are admirably set forth, especially for the eye of Rome. If this be treason, let them make the most of it," to use the words of Patrick Henry. I must congratulate you on your success. I have often written and spoken on the subject, but you have gone more profoundly to the root."

Then, in 1898, a new book was printed in France, a book with the satirical title "Is Father Hecker a Saint?" An attack on Hecker by Abbe Charles Maignen, it was a malicious jumble of accusations and distortions. This was too much for Cardinal Gibbons, and he wrote a strong letter to the Holy See protesting "this incriminating tendency," "perverse insinuations," and "revolting calumnies."

The cardinal declared: "I could hardly believe my eyes to read such atrocities. What do they mean when they talk about Americanism in relation to this episcopate and this clergy? Of course we love our country and are devoted to it; we like its institutions because they allow us our whole liberty for goodness and allow us to spread more and more the action of religion and the influence of the church. If that be what they call Americanism, wherein is the harm?"

"But no," he continued. "They are using the word like a scarecrow; they want to suggest a perverse tendency of a doctrine not only suspicious but clearly erroneous and even heretical. Well, I can guarantee that all this is false, unfair, slanderous. I have no hesitation in affirming that you have not in the whole world an episcopate, a clergy, and believers more fundamentally Catholic, firmer in their faith, and more devoted to the Holy See."

By this time the issue was being debated throughout Europe and newspapers were proclaiming, "Americanism condemned! Paulists are anathema! Gibbons, Keane and Ireland under papal censure!" Yet most Americans didn't even realize this conflict existed because

the issue was hardly discussed in the American press.

Pope Leo XIII finally felt compelled to act. On Jan. 22, 1899 he signed an encyclical, "Testem Benevolentiae (Proof of Our Love)," addressed to "Our Beloved Son, James Cardinal Gibbons." It condemned "Americanisms" (which some comprise under the name of Americanism.)

The pope's encyclical mentioned some teachings found in the French edition of "The Life of Father Hecker," such as over-reliance on the Holy Ghost's individual guidance; the stressing of "natural" over "supernatural" virtues; the distinction between "active and passive" virtues; and the use of "new" methods of winning converts. But he also was careful to proclaim that he was not condemning the American spirit and that Americanism was not necessarily a doctrine accepted by Americans, but that he retained the name because it was so used in Europe.

Cardinal Gibbons now was obliged to formally reply to the letter. In doing so, he thanked Pope Leo for "having cast light on all these questions," and then continued firmly:

"The doctrine, which I deliberately call extravagant and absurd, this Americanism, as it has been called, has nothing in common with the views, aspirations, doctrine, and conduct of Americans. I do not think that there can be found in the entire country a bishop, a priest, or even a layman with a knowledge of his religion who has ever uttered such enormities. No, this is not—it never has been and never will be—our Americanism. I am deeply grateful to Your Holiness for having yourself made this distinction in your apostolic letter."

Through private sources, Cardinal Gibbons learned that although the encyclical was addressed to America, it was actually aimed at France where, because of the encyclical, French Americanism had faded almost overnight.

So the "phantom heresy" was laid to rest.

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Special liturgies enable variations in Scripture

by Stanley J. Konieczny

Fabian Yanez vividly recalls a day in his childhood when a stranger, carrying two heavy valises, trudged up the sidewalk toward the Yanez family's home. The man introduced himself as a Bible salesman.

Yanez's mother ushered the stranger into the living room and the entire family gathered around to see his wares.

"He pointed out the fine binding, the pretty pictures, and the red type that highlighted Jesus' words. He stressed the importance of a family Bible—not so much for reading, but for record keeping," Yanez said.

Smiling at the memory, he added that the family bought the Bible and "put it up on a shelf in the closet where it gathered dust until we would bring it out to make entries in the family-record section."

By contrast, in many households today, the family Bible has taken on a new prominence, said Yanez, director of the Office of Worship for the Diocese of Belleville, Ill.

As people grow in familiarity with Scripture, they want to have more input into planning special liturgies which mark personal milestones, Yanez added. They want to incorporate Bible passages that have special meaning for them into wedding and anniversary liturgies, wake services, and funerals.

"On Sundays and solemnities, the readings are strictly set, but on other days, if you look at The Order for the Mass and Liturgy of the Hours, you are told when the readings can be changed at the prerogative of the celebrant," the liturgist explained.

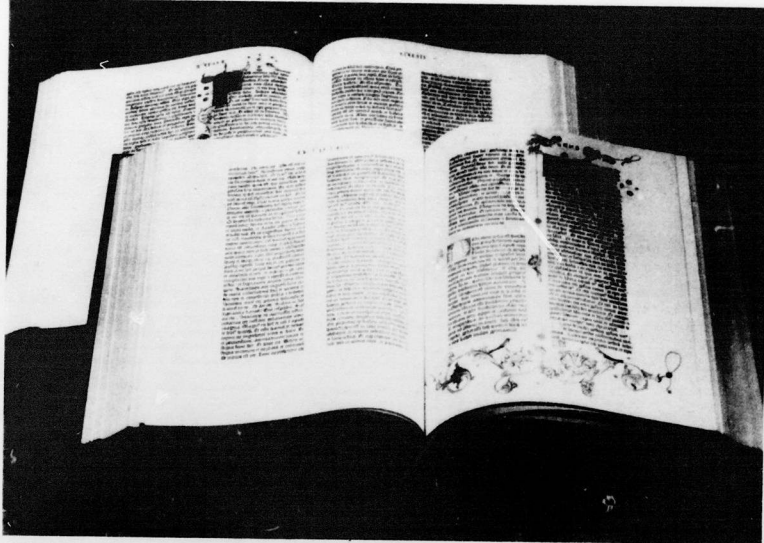
Optional readings are then suggested in the Lectionary, or people can select Scripture readings that they find suitable for the occasion, the liturgist explained.

"When I choose readings for a liturgy, I like to start with the Gospel," since the other readings evolve around it, Yanez said. "Then I try to select an Old Testament reading with the same theme as the Gospel."

Sometimes he uses the same theme in the second reading, sometimes a contrasting theme.

Prayer and reflection are important tools for Sister Catherine Wellinghoff when she selects readings for liturgies and prayer services. A member of the Adorers of the Blood of Christ, she serves as pastoral associate of St. Dominic Parish in Breese, Ill.

On occasions such as funerals or



FAMILIARITY—As people grow in familiarity with the Bible, they want to incorporate Bible passages that have special meaning for them into liturgies which mark their personal milestones, such as weddings, baptisms, and funerals. (CNS photo of an illustrated Bible)

anniversaries, she tries to think about the people involved. She considers a person's "characteristics, lifestyle, commitment to the church. Then I try to think of passages from Scripture that fit that person."

She tries to listen to the word of God carefully and store up what she hears, paying attention to passages that might be useful in planning special liturgies.

"Last year, on the feast of Sts. Joachim and Ann, the reading from Sirach was so appropriate for a man who was a good father and was well respected in the community," Sister Wellinghoff said. "It struck me that the reading was a wonderful description."

A month later, parishioner Frank Kuhl died. "I remembered that passage from Sirach and how it so aptly described Frank,

so we used it," she said. "After the funeral Mass, people commented on how appropriate the reading was."

She added quickly that pieces do not always fit so easily. "Sometimes, I don't know quite what readings to choose for a special event. Then I pray I try to be quiet in the presence of the living God and try to see what Scripture passage surfaces."

When Tom and Ceil Pajda, members of Our Lady Queen of Peace Parish at Belleville, were planning their 1985 wedding, they received some helpful tips during their pre-Cana training and from her cousin, Father John Myler, the wedding celebrant.

When they selected their readings, Tom was certain of one thing. They were going

to use St. Paul's soliloquy on love from his First Letter to the Corinthians.

"It was familiar. It meant something to me and I wanted others to get something out of it like I had," Tom said. "Now, looking back, I can say that I understand that reading even better because of four years of married life."

Ceil agreed, noting that she had been asked to read the passage at the wedding of some friends.

"I felt I did it with special meaning," she said. "Those words speak volumes to me. They tell me that I can lose everything, but as long as I have Tom, I'm fine."

Reading, reflecting, remembering, and day-to-day living all contribute to selecting meaningful Scripture readings for special liturgies.

Could we ever take Scripture out of the liturgy?

by Fr. Robert Kinast

Every year at Christmas, a friend receives a coconut. This has been happening for 25 years.

My friend has no idea who sends the coconut, why he receives it, or what he is supposed to do with it. It simply shows up as a consistent, although meaningless, part of his Christmas ritual.

To celebrate the Mass or the sacraments without using Scripture would be something like the gift of the Christmas

coconut. A symbolic action would take place, but it would not be clear who is responsible for it, why it occurs, and what its purpose is.

Scripture answers those questions. At the same time, what Scripture says is given a concrete, here-and-now application in the liturgy.

►Scripture proclaims who is responsible for the liturgy. By telling some part of the story of God's relationship with our ancestors in the faith, Scripture reminds us that God is at the origin of the Mass and the other sacraments.

During a baptism, for example, we hear through Scripture of a God who gives life, who freed the Jews from slavery. The same life-giving and liberating action of God is made present in the sacramental rite.

At the sacrament of reconciliation, the God who forgives and revitalizes sinners is proclaimed through biblical stories. Then God's forgiveness and mercy are offered through the sacrament.

Without Scripture, the origin of liturgical actions can become obscure. This could lead to the conclusion that liturgy is our doing alone or that its value is limited to the aesthetic quality we build into it.

►Scripture also makes clear why the Mass and sacraments are celebrated by connecting the liturgy to its origin in God. Liturgy is meant to deepen the relationship between God and the people.

This relationship, of course, is not just seen in distant, past times. It is an invitation in the present to re-enact and continue the story Scripture proclaims.

For example, a sacramental marriage is not merely a

reminder that God established a relationship with Abram and Sara long ago, or that God renewed it through Jesus. A sacramental marriage re-enacts that relationship—that covenant—in the commitment and love of the spouses. It is more than a civil contract, but its further meaning becomes clear only in light of the biblical interpretation.

Without Scripture, the meaning of liturgical actions can be distorted. For example, the Eucharist might be viewed as just another ritual meal rather than a celebration of the Lord's presence in the way he requested; anointing could be viewed as a sign that a person is about to die rather than an invocation of God's abiding support during a serious illness.

Scripture sheds light on why liturgy is celebrated. In doing so, it clarifies the role of the participants. God's relationship to people today is not radically different from God's relationship to people in biblical times. The biblical stories which describe their responses to God describe our responses as well.

►The Eucharist tells communicants fed with the bread of life that there are other hungerers which they must feed.

►The forgiveness of sin brings penitents face to face with evil, challenging each one to take responsibility for the moral quality of life.

Scripture keeps the liturgy from becoming self-serving. Scripture tells participants what they are to do with the gift they receive.

Liturgy without Scripture is like an unintelligible Christmas gift. Liturgy with Scripture is like the mystery God intended.

This Week in Focus

The ties that bind the liturgy and the Bible are so strong that it is unimaginable that the church would celebrate a scriptureless liturgy. A close look at the place of Scripture in the liturgy emphasizes Scripture's role in making clear the purpose and goals of the celebration. One role of the Scripture readings during the Eucharist is to make people think, as when a prayer offered during the Prayers of the Faithful catches everyone's attention and prompts reflection on the Gospel reading for that day. There are various criteria for the selection of Scripture readings for special Masses, as it is a common practice today.

Biblical word is hard at work when people reflect on liturgy

by Fr. Eugene LaVerdiere

Every so often something happens in the course of a liturgy that lifts it way out of the ordinary. It could be just about anything.

A little child responds to a rhetorical question in the midst of the homily.

The homilist very eloquently asks, "Who could possibly do such a thing?"

Pause.

Then a child's voice pierces the silence with the response, "My daddy!"

Or consider the inopportune timing when a police radio breaks into the church's sound system at the consecration.

Either of those occurrences could make a liturgy memorable. But sometimes what happens is connected directly with the liturgy itself.

Perhaps former friends, long estranged, are reconciled as they share the Eucharist together.

Or a Gospel reading clearly addresses a local problem. People have been complaining about "those new neighbors." The Gospel asks, "Who is my neighbor?" and continues with the story of the good Samaritan.

Again, one of the Prayers of the Faithful may express a need felt deeply by everyone. When something like this happens, the liturgy is not just extraordinary and memorable. It is significant. Everyone gets a glimpse into what our eucharistic liturgy is meant to be.

Sometimes, a liturgy becomes significant because of something reported in the news. Let me explain.

A name that became familiar to everyone during the past 10 years was that of Iran's Ayatollah Khomeini, who died recently.

Within a couple days of his death, I was with a group of people attending a

Scripture workshop. At the liturgy, I introduced the Prayers of the Faithful and invited the participants to share their own intentions.

After a couple of intentions, a voice said, "Let us pray for the repose of the soul of the Ayatollah Khomeini." Everybody responded, "Lord, hear our prayer."

I was taken aback. It never would have occurred to me—sadly—to pray for the ayatollah.

Now here I was at the liturgy joining in with everyone else, praying for him.

The whole event stayed with me, but with no special connection to the Liturgy of the Word for that day.

Some time later, I was in New Mexico teaching in a summer institute sponsored by the Norbertine priory in Albuquerque for the Archdiocese of Santa Fe. Participants came from many surrounding dioceses.

We were gathered for the Eucharist in a beautiful chapel rich in the culture and atmosphere of the Old Southwest. The chapel evokes the religious world of the native Americans who inhabited the area long before Europeans first came there.

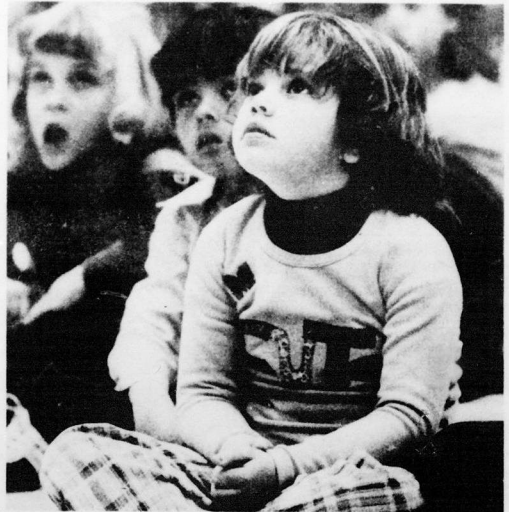
The Gospel reading for the day was Matthew 5:38-42, which contains a saying familiar to just about everyone: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you..."

At first I was quite stymied, trying to find something for the homily that would be helpful.

Then it struck me. I introduced the homily with the story I have just told.

The incident put the Gospel reading in a strong light. Everyone was attentive to the homily, and I could see that people were pensive after it was over.

The liturgy, a bearer of the Gospel, was making people think, leading them to a fuller understanding of prayer and its purpose. One person told me later that the



THOUGHTFUL—The liturgy, a bearer of the Gospel, should make people think. When this happens at a liturgy, it means the biblical word is at work. Sometimes children can offer amazing insight with their fresh outlook on life, whether in church or elsewhere. (CNS photo by Mimi Forsyth)

experience, though welcome, was unsettling.

In the Prayer of the Faithful, as you might guess, someone prayed for the ayatollah.

The liturgy should make a difference in the way we think. Sometimes it ought to trouble us and help us to deal with problems we may have set aside and refused to face.

As with the liturgy I described in New Mexico, you really do not know whether the liturgy actually did some of this until it is over.

A good barometer is what people are talking about as they leave the church. If I overhear them talking about the issues raised in the homily, I say to myself, "The biblical word is hard at work today."

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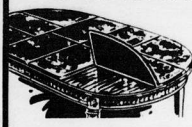
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The Sunday Readings

Sunday, October 8, 1989

Habakkuk 1:2-3; 2:2-4 — 2 Timothy 1:6-8, 13-14 — Luke 17:5-10

by Fr. Ou'ou F. Campion

The very geography of the land settled by the Jews in the Middle East has contributed to problems. Rising mightily around that land in ancient times were the great powers of the earth: Egypt, Assyria, and Babylonia. Those powers rose, stood, and then fell as the world's great centers of influence and strength.

For the prophets, the issues were theological. Pragmatically, the Jewish kingdoms linked themselves with one ally or another, depending upon the needs of the moment, the eminence of the ally itself, and the strategy dictated by being geographically amid powerful, struggling empires. Worrying the prophets constantly was the thought that such alliances brought into the very heart of God's people paganism and motives other than always to serve him.

In the reading, Habakkuk uses the literary technique of dialogue. What is read

is a "conversation" between God and Habakkuk himself.

The message is warning, demand, and judgment. In context, the links between God's people and the adjoining ambitious pagan empires could bring nothing but heartbreak and even death, Habakkuk insisted.

Timothy was an enthusiastic follower of Paul. In fact, the great apostle ordained Timothy a bishop to serve the infant church. This weekend's second reading, from the Second Epistle to Timothy, remembers that event.

Not only did Timothy serve the church as a bishop early in his history, but the epistles addressed to him supplied the church—then and now—with great lessons of faith and morals.

In this weekend's reading, the epistle calls Timothy to strong faith and precisely to strong faith in those beliefs given him by St. Paul himself.

St. Luke's Gospel is the source of this liturgy's gospel reading. The entire setting of St. Luke's Gospel is mission. The Lord himself, from the moment of birth onward, was on mission. Thus, he was "about his Father's business" in the temple when lost from Mary and Joseph. His public ministry inevitably and constantly moved toward Jerusalem, and the fulfillment of his mission in sacrifice, and in resurrection.

All along the way of that mission, the

Lord faced obstacles—from the viciousness of Herod, when he was a child, to the treachery of Judas. Others walked away from him, mocked him, and attempted to trick him. As those events occurred, perhaps as dangers emerged for them in those unhappy times, the apostles yearned for greater faith. In time, tears and even betrayals among them would demonstrate the need for such strong faith.

In this weekend's reading, the Lord answers those appeals. Faith is a paradox. It is not quantity of testimony that gives faith lustre before God, but rather depth of commitment. To serve God is our duty.

Reflection

For weeks, the church, through its Liturgies of the Word, has called upon weekend worshippers to live justly, to place God and his justice above all things, and to live Christianity in the routine experiences of life everyday, as well as in the triumphs, or trauma, that may occur only occasionally in a lifetime.

Quite starkly, in those weeks, the church at times contrasted the Christian life and the life of worldly achievement and struggle. It is a contrast met by faithful Christians daily, and often with considerable force.

What fuels the Christian resolve in this life of contrasts and even conflicts in values? This weekend's liturgy insists that faith is the object and the strength of believers in such circumstances.

The supreme demand upon any Christian is to believe. It is a demand rooted first in our instincts and limitations, a condition theologians historically have called the effects of Original Sin. Those effects burden us in the actual happenings of our lives and the times in which we all live.

God summons us to faith. It is a faith with reward—even in this life. Great, however, is the reward that awaits the faithful after death. Habakkuk firmly reminded his contemporaries—and ourselves—of the peril of acting as if God and his law did not exist.

Faith is no mere good intention, although pure intentions are essential. It is exact application of God's revealed virtue and justice to life. That revelation is in Jesus, remembered and repeated by the apostles through the visible church.

For each believer, faith is total giving. However, that giving frees, just as a person carrying a heavy load will run much faster and longer when that load is dropped aside.

THE POPE TEACHES

Church must preach Gospel to all

by Pope John Paul II

Remarks at audience, September 20

On the day of Pentecost, the Holy Spirit came down upon the Apostles in the form of tongues of fire. In this mysterious event, the church was revealed as a missionary church.

As the tongues of fire came to rest upon them, the Apostles received the gift of the Holy Spirit and immediately began to speak in other tongues, as the Spirit prompted them.

From the Upper Room, they began to proclaim to all the world, beginning in Jerusalem, the good news of what God had done in Jesus Christ.

In the Acts of the Apostles, we read that devout Jews from every nation were in Jerusalem at that time and that each of them heard the Apostles speaking in his own language. The church's mission to the world had begun. Through the power of the Holy Spirit, the church is enabled to fulfill this mission in every age.

The coming of the Holy Spirit in tongues of fire and the preaching of the Apostles at Pentecost reflected not only the missionary character of the church, but also her universal nature.

The fact that people from all over the world heard the preaching of the Apostles reminds us that the church must preach the Gospel to all nations and draw people of every land to Christ.

This, too, is the work of the Holy



Spirit, who throughout the world produces a unity which transcends the frontiers of language and culture.

In the events of Pentecost, the human race, once shattered at Babel, is now brought together by the spirit of truth to praise God in one voice. The Holy Spirit thus enables the church to fulfill the mission which Jesus Christ has entrusted to her, namely, to be his witness to the very ends of the earth.

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Alpha and Omega

"My God and my all!"
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Francis put it so well
as he lay aside the trappings
of pomp and circumstance—
his heart steeped in love—
to focus with laser intensity
on his God as Alpha and Omega,
as the beginning and the end.
But what about our lesser mortals
caught up today in a devious,

narcissistic world—
a world peopled with
seductive icons—
in a world that deceives
with fragile peace
and broken promises?
Can we leave all behind
to ascend the solitary mountain—
be content with only God?
Can we find solace and strength
in his healing embrace?
Only the faith-filled and loving
will dare try.

—by Father Sylvester Jaworski

(A member of the Society of the Divine Word, Father Jaworski is associate pastor at St. Rita Parish in Indianapolis.)

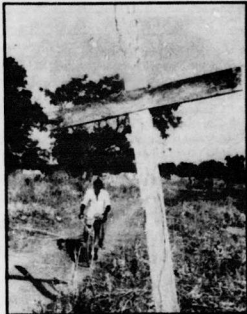
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Entertainment

VIEWING WITH ARNOLD

'Jesus of Montreal' is a modern day retelling

by James W. Arnold

The story of Christ continues to be told in the movies, this time with contemporary wit and sympathy, as well as a smidgen of mischief, in "Jesus of Montreal."

This new film, by writer-director Denys Arcand, emerges from the Catholic "environment" of French Canada, with the backing of the prestigious and occasionally daring National Film Board. At the Cannes Festival, it won the special jury prize, and raves from critics and the public. The ecumenical jury of three Catholics and three Protestants said that their choice was the film that best "communicates human and/or spiritual values."

In the "Last Temptation" backlash, the movie would not be ready for any of the major religious films. Already there is talk that American distributors, still shaken by their experiences of 1988, are reluctant to take on a foreign film with no box-office names that is likely to stir among the fundamentalist waters.

That would be an outrage, because



American Catholics ought to have a chance to see "Jesus of Montreal." (So far it has been shown only in Canada, in French with English subtitles.) It would also make the damage caused by the "Last Temptation" protestors more permanent than they deserve or even intended.

Quebec's Arcand, raised a Catholic and best known in the U.S. for "Decline of the American Empire" (1986), deals indirectly with the old question of what would happen if Christ lived in modern times. He chooses the milieu he knows best—the greedy and sophisticated world of theater, film and media in Montreal, which does not significantly differ from its counterparts in New York, Paris or Rome.

The pious and ascetic young hero, Daniel Coulombe (Lothaire Bluteau), is not really Jesus, of course. He's an idealistic young actor who is asked by a priest to breathe new life into a conventional Passion Play put on through the summer in the St. Joseph Oratory gardens on Mt. Royal.

He takes the job seriously, turning the production into a hit with both critics and audiences. But by stretching the "script" to underline its modern relevance, Daniel draws the wrath of church authorities. They demand he go back to the "old script."

"Jesus of Montreal" thus belongs to that genre of Christ film in which modern actors

put on a play of the gospel story and are changed by the experience. The story begins to take on a life of its own. Daniel finds himself looking at Montreal with the eyes of Christ, and what happens to him has remarkable parallels to St. Mark's original account.

Arcand attacks the pretense and hypocrisy of show business, media advertising, as well as of the clergy. But the basic idea is that the Christian message is so radical that every time it is preached seriously, it will end with the same insipidly but tragic results.

Daniel gathers a cast of four talented sinners. Martin (Remy Girard) duels the male voices for porn movies (the scene is a choice bit of satire). Constance (Johanne-Marie Tremblay) works in a soup kitchen, and we learn that she's the mistress of the guilt-ridden priest in charge of the pageant. René (Robert Lepage) is narrator of a science film that speculates about the origin and fate of the cosmos, and also possibilities of life in other galaxies. Mireille (Catherine Wilkening) is a beautiful, exploited model who hopes to be an actress.

Part of the film shows segments of the play, remarkable mostly for its setting (at night, high above the lights of the city) and fresh inventions (René gives a memorable reading of the "Hallelujah" psalm as the disciples gather in hiding after the crucifixion). The play also works in, as background, some speculations by current scholars that are far from orthodox. In the context of the whole movie, they're only a minor irritation. It's unclear if Arcand accepts them or simply uses them to bring about the conflict needed by his plot.

Outside the play itself, many moments are creative and wonderful. Daniel goes to an audition where Mireille is routinely asked to strip for the director of a beer commercial. In a rage, he knocks over the expensive audio and video gear and drives everyone out. He's arrested for this action during the play's crucifixion scene. "Sorry," says the cop. "I really liked the show." He's taken to a crowded court where the judge (Arcand) says, "Make it

fast. I have 60 cases today." His judgment is to send Daniel to a psychiatrist.

After Daniel's success with the show, an agent urges him to cut a few corners to celebrity and wealth. As they walk about the top floor of a skyscraper with Montreal at their feet, he says, "The city is yours if you want it."

When he's critically injured in a melee during the show, Daniel is taken to a rammed public hospital. He must give his medicare number and wait in line. Eventually, as he preaches on the Metro (strangers ignore him), he collapses in Mireille's arms. Later, his heart is removed and transplanted—a stunning image of the Resurrection.

The cast vows to carry on the play in his memory, but as a few sing the "Stabat Mater" with taped music in the subway, to raise money, the public ignores them as it always does.

Arcand's film is ingenious, deeply moving and wittily ironic. Its focus is not on the historical Jesus or on ultimate belief in the supernatural. Instead, it is on bringing the Lord, in a poetic way, into collision with us and the values of our world.

(Christian parable amid the subways, high rises, and beer commercials; pointed, sad, and funny; some offbeat spiritual footnotes and sexual situations; otherwise, recommended for mature audiences.) (No USCC classification.)

Recent USCC Film Classifications

Black RainO
High FidelityA-III
Johnny HandsomeO
Penn & Teller Get KilledA-III
Sea of LoveO
Thelma & LouiseO
Straight, No ChaserA-III

Leg. not. A-I—general patronage. A-II—adults, with

moderation. A-III—adults, with

moderation. O—high moral content. USCC

moderation from the USCC is indicated by the

before the title.

Prime-time Catholicism plays role in fall TV season

by Sister Mary Ann Walsh

Prime-time television's getting Catholicism. At least that seems to be the case with the networks' fall lineup. The Catholic religion figures significantly in two new network programs, NBC's "Sister Kate," about a nun, and ABC's "Chicken Soup," about a Jewish man in love with the Irish-Catholic widow next door.

The fall lineup also includes the return of "Just the Ten of Us," a half-hour comedy set at a private Catholic school for boys. And ABC is developing "Father Dowling Mysteries" as a mid-season replacement. The program

about a priest-nun detective team debuted last season on NBC.

None of the programs attempts to promote religion per se, studio officials said, but Catholicism is expected to play a part in all of them.

It will fit naturally into "Sister Kate," a series built around a nun who heads a group home for recalcitrant orphans, according to Jeff Stein, executive producer of the show. Stephanie Beacham, known as the conniving billionaire Sable Colby of "Dynasty," now stars as Sister Kate.

Catholicism also plays a part in "Chicken Soup," starring Jackie Mason and Lynn Redgrave. The program humorizes the differences between Jews and gentiles for

starring, its producers said.

Bernard Orenstein, executive producer, said at a press conference in Los Angeles that the show will deal with clashes between Catholics and Jews.

"We're going to deal with Jackie meeting members of her family and their friends, and how they feel about each other, how Jews feel about Catholics, how Jackie and the priest that runs the school that the (widow's) boys go to differ on certain things," he said.

Mason said he agreed to do the program because it was going to present realistic Jews and gentiles.

"They told me they were going to make this a real Jewish genre show, where I won't have to dilute my Jewishness, and whoever they're going to pick as a gentile is definitely going to look like a gentile," he said.

TV professionals offered several theories about Catholicism's recent move into prime time.

Robert C. Wright, president and chief executive officer of NBC, told the Catholic News Service he thought the emphasis stemmed from what he said is society's current "fascination with things conservative."

There seems to be an attraction for shows "featuring religion, a wholesomeness" and shows which are "conservative and discipline-oriented," he said. But "Sister Kate" won't be a "pulpit for religious doctrine."

Stein said there's "no denying the mystique of the habit" and the "breed of women who serve" the church. But "Sister Kate" is "comedy, not religion," he said.

"In terms of religion—we're not trying to send America to Sunday school with this show," he said. Religion will be in it, but it "will come naturally and probably not that frequently, but it will be there."

Beacham cited a move toward law and order in society as an impetus for the use of Catholicism in prime time. A program about a nun is contemporary, she said, and reflects today's standards.

"There's a strong revival of morality in America today," she said. "I think it's going to be quite modern to have somebody with some very definite standards who will not lower those standards. I don't think it will clash with the temperature of today."

Sacred Heart Father J. Andrew Herman, who served as

technical adviser on "Have Faith"—last season's ABC program about four priests in a Chicago rectory which was not renewed for this season—told CNS that Hollywood "thinks it can make money" on religion because people there "think it's popular now."

The Los Angeles priest also said changes in society affect the media. "We are swinging back in television to reliance on institutions that once gave warmth and direction, such as the family," he said, adding that religion would be in that category.

TV Programs of Note

Friday, Oct. 6, 10-11 p.m. (PBS) "The Journey of Carlos Fuentes: Crossing Borders." Filmed in Mexico, Nicaragua, and the United States, this documentary portrait of Mexico's leading novelist follows Fuentes as he unravels the mysteries of Aztec ruins, tours a Central American war zone, and recalls his childhood meeting with President Franklin Roosevelt.

Sunday, Oct. 8, 8-9 p.m. (PBS) "The Great Rift: Footprints in the Valley." The eighth season of "Nature" begins with a three-part series exploring the great African rift, a fault line along a continent that is being torn apart from the plains and mountains of southeast Africa to the Red Sea.

Sunday, Oct. 9, 9-10 p.m. (PBS) "David Copperfield." In this final episode in the "Masterpiece Theatre" adaptation of the Dickens novel, David returns home after bidding a goodbye and begins a new life as a happily married man.

Monday, Oct. 9, 9-11 p.m. (ABC) "I Love You Perfect." Love story based on fact about the effect of a woman's cancer on her relationship. The two partners, the unlikely lovers Susan Dev and Anthony John Denison face her tragic diagnosis with dignity.

Tuesday, Oct. 10, 10-11:30 p.m. (PBS) "The Other Side of the News: Athletics and the Academics." Fred Friendly moderates a round-table discussion on the rising tensions between college athletic programs and the academic demands of a college education.

Wednesday, Oct. 11, 9-10:30 p.m. (PBS) "Harry Hopkins: At F.D.R.'s Side." President Franklin D. Roosevelt's closest friend and adviser, Hopkins played a crucial role during the Great Depression by heading emergency federal relief efforts and in World War II when he served as F.D.R.'s personal envoy to Winston Churchill and Josef Stalin and helped to forge the Grand Alliance.

Thursday, Oct. 12, 8-8:30 p.m. (PBS) "This Old House." Returning for its 11th season with master carpenter Norm Abram, the series introduces new host Steve Thomas and a new project—an 1885 barn in Concord, Mass., that the homeowners want to dismantle, rebuild, and live in.

Thursday, Oct. 12, 10-11 p.m. (PBS) "The Sweeteners of Squares." The seventh program in the nine-part video history, "The Struggles for Poland," looks at the Communist leadership of Wladyslaw Gomulka. (Check local listings to verify program dates and times.)

A VIEWER'S GUIDE TO NEW TV SHOWS

(All Eastern Times)

GOOD BETS

LIFE GOES ON Sun., 7-8 ABC

SISTER KATE Sun., 8-8:30 NBC

FAMILY MATTERS Fri., 8-9:30 ABC

FREE SPIRIT Sun., 8-8:30 ABC

HOMERUN Sun., 8-9:30 ABC

MAJOR DAD Mon., 8-8:30 CBS

THE FAMOUS TEDDY Z. Mon., 9-10:30 CBS

CHICKEN SOUP Tues., 9-10:30 ABC

ANYTHING BUT LOVE Wed., 9-10:30 ABC

WOLFE Tues., 8-9 CBS

RESCUE 911 Tues., 9-10 CBS

PEACABLE KINGDOM Wed., 8-9 CBS

TOP OF THE HILL Thurs., 9-10 CBS

SNOOPS Fri., 8-9 CBS

HARDBALL Fri., 9-10 NBC

MANCUSO, FBI Fri., 10-11 NBC

THE PEOPLE NEXT DOOR Mon., 8-9:30 CBS

ISLAND SON Tues., 10-11 CBS

DOOGIE HOWER, M.D. Wed., 9-10:30 ABC

NUTTY HOUSE Wed., 9-10:30 NBC

BAYWATCH Fri., 8-9 NBC

LIVING DOLLS Sat., 8-9:30 ABC

SOME INTEREST

DON'T BOTHER

Source: U.S. Catholic Conference Office for Film and Broadcasting.

VIEWER'S GUIDE—Three of the fall season's new television shows are considered "good bets" by the U.S. Catholic Conference Office for Film and Broadcasting, which previewed the network's latest prime-time offerings. Of the 22 programs considered, six were in the "don't bother" category.

QUESTION CORNER

Is annulment possible?

by Fr. John Dietzen

Q My daughter was married to a non-Catholic who was opposed to having children. Their marriage lasted almost 10 years. She became pregnant after nine years of marriage and that led to a divorce.

Since then she has remarried and has another child by her second husband, plus two children from his first marriage. They attend Mass and her oldest, now 7, is attending Catholic school.

She approached her parish priest about having her first marriage annulled so she could be married now in the church. Her pastor told her it could not be done unless her husband took an oath that his first marriage was not valid. Her husband feels he cannot do this since it was made in good faith and produced two children.

We have heard other stories where couples had no such problem. Needless to say, we are concerned. Our daughter would like very much to receive the sacraments with her children. (Kansas)



A There appear to be serious and basic misunderstandings, at least on the part of your daughter's husband, about annulments.

It is unfortunate that the priest did not explain things more fully. The points that concern her husband about what would be involved for him are only part of the story; they need to be placed in a fuller context of the process toward annulment of his first marriage.

I'm assuming also that her parish priest obtained enough information about her husband's first marriage to be certain that an annulment procedure is appropriate, and that no other resolution of the problem is possible.

Previous marriages and baptism or non-baptism of the parties involved would affect that question.

Of course, some solution concerning your daughter's previous marriage would be necessary, judging only from what you write, a serious impediment to that marriage was present in the opposition of her first husband to having children.

If you send me your complete name and address, I will send you a brochure explaining the meaning of procedures for annulments. It may be helpful to your daughter and her

husband and encourage them to investigate further what might be possible for them.

Q My wife and I are Catholic. We are both in our 70s and after much thought have decided we will donate our bodies to the medical college for studies. Our eyes will be donated first to someone who needs them. After six months the remains will be buried in a Catholic cemetery.

What is proper at the time of our death? Should a Mass be said at that time, then a funeral Mass six months later? We want to follow what would be best. (New Jersey)

A You probably are aware that when bodies are given for medical research or study, they are taken immediately after death for that purpose. Thus there is no time for a funeral Mass with the body present in these circumstances.

Normally, a Mass of Christian burial is offered for the deceased person a few days after death, as soon as the family is able to arrange it conveniently.

All prayers are offered as at a usual funeral Mass, except those that would be inappropriate or meaningless without the body present.

This procedure is quite common for people who wish, as you do, to donate their bodies for medical research.

To have a funeral Mass with what remains of the body six months or more after death would appear somewhat bizarre, it seems to me. It's not impossible, I suppose, but I've not heard of it being done.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Infants need love and attention at night too

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have a beautiful baby boy. In my birthing class, I met several women whom I keep in touch with. We breast-feed and share parenting ideas.

All the other children are in cribs in their own rooms. The mothers say they close the bedroom door and let their babies cry, even for one hour. They say their babies will figure out it's bedtime. Our babies are eight months old.

Some mothers will get up, go to the child's room, and sit in a chair to nurse. Some will get up four times a night. The others let them cry.

I've had my baby in a cradle next to my bed all these months. If he wakes up, I pop him in bed with me. I get a good night's sleep. So do my baby and my husband.

I would never admit this. The big no-no is having your baby in your room, let alone in your bed. Am I wrong? Will I harm my baby? I may wake to find my baby nursing on and off as he pleases. Is this wrong? I love it. So does he. Will the milk damage his teeth?

He has a beautiful nursery with a crib. He does take naps there and sometimes starts his night's sleep there.

My husband loves to get up and see him with us. My mother says put the baby in the crib and let him cry. It's good for him. My heart says go to him, hold him, and let him sleep next to me.

Any advice or information is appreciated. (Pennsylvania)

Answer: What a lucky baby to have a mother like you. Nursing your baby off and on during the night is the way the human race has raised children for centuries.

I suspect our culture is one of the few which condemns this practice. For more on this subject, read "The Family Bed," by Tine Thevenin (Minneapolis, Time Thevenin, 1976).

Why do we condemn it? The obvious but unspoken reason is a sexual fear. The child's presence might interfere with the parents' sex life and the child might be corrupted.

In some cases all touching is viewed as sexual, hence holding a child beside you in bed all night is, as you say, a no-no. Actually, touching is as vital to humans as food, warmth, and shelter. If you wish to pursue this subject, check your library for a fascinating book, "Touching: The Human Significance of the Skin," by Ashley Montagu (New York, Harper and Row, 1971).

Until recently, most babies in the United States were bottle fed. Many practices toward infant feeding which your friends advocate developed as a result of bottle feeding.

Bottle-fed babies are fed larger amounts at less frequent intervals. Attempts to feed a bottle while lying in bed would be at least messy and at worst dangerous since the baby could choke. Finally, formula can damage infant teeth if allowed to remain in the mouth for long intervals. For this reason, mothers are advised not to let their babies take a bottle of formula to bed.

Breast milk contains different sugars, and nursing causes no harm to teeth. In fact, the sucking motion in breast-feeding promotes tooth and jaw development.

Following your heart in the face of criticism is difficult, even though you are right. To gain more support and to meet people who feel as you do, contact La Leche League, an organization which provides information and support for breast-feeding, child nutrition, childbirth, and parenting.

To find a group in your area, check your telephone book or write to La Leche League International, P.O. Box 1209, Franklin Park, Ill. 60131-8209.

(Address questions on family living or child care to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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"We do not see why the state's interest in protecting human life should come into existence only at the point of viability..."

Chief Justice William Rehnquist

July 3, 1989



Life begins at fertilization.

And, on July 3, the Supreme Court returned to individual states a limited right to protect preborn human life.

You can help stop the slaughter in your state by telling your governor and state legislators how you feel about abortion.

Answer the Census in the next issue of this publication.



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The Active List

The Criterion upcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our office by 10 a.m. Monday. The week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

October 6

The Channel of Peace charismatic community will celebrate First Friday Mass at 7:30 p.m. at Holy Angels Parish, 740 W. 28th St. Life in the Spirit Seminar 6 p.m. Call 317-926-3324 for information.

☆☆☆

A Monte Carlo Night will be held from 6 p.m.-midnight in St. Ann Parish Hall, 2860 S. Holt Rd. Admission \$2, adults only.

October 6-7

Holy Rosary Parish, Secelyville will sponsor a Country Craft Boutique from 9 a.m.-6 p.m. Fri. and from 9 a.m.-3 p.m. Sat. Lunch served.

☆☆☆

St. Bridget Parish, 801 N. West St. will hold its Annual Fall Festival featuring Fish Fry Fri. from 6 p.m. and Bar-B-Q from 11 a.m. Sat.

October 6-8

A Concerned Marriages Retreat will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for details.

October 7

The Liturgical Ministry Formation Program Phase 1 Session I "The Church at Worship" will be held from 10 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆☆

Archdiocesan Black Catholics Concerned (ABCC) will hold a Lay Leadership Day from 9 a.m.-2 p.m. at Martin Center College, 2171 Avondale Place. Call 317-631-2939 for information.

☆☆☆

Cardinal Ritter High School will hold a 25th anniversary Homecoming Dance from 8-11 p.m.

☆☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆☆

A FIRE chapter meeting and Fatima devotions follow 8 a.m. Mass in St. Nicholas Church, Surman.

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The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone welcome.

☆☆☆

The Sisters of St. Francis at Oldenburg will sponsor a Day of Prayer from 9 a.m.-4 p.m. EST in Olivia Hall. \$5 cost; drinks and snacks provided. For information call Franciscan Sister Maureen Irvin 812-934-2475 or 812-934-3016.

☆☆☆

The Holy Name Society of St. Mary Parish, Navilleton will sponsor an Autumn Dance featuring Jerry Sharp and the Nio Notes from 9 p.m.-1 a.m. BYOB; must be 21.

☆☆☆

Connerville Deanery Board of Total Catholic education will sponsor a catechist workshop on "Fundamentals of Being a Catechist" from 9 a.m.-2 p.m. at St. Gabriel Parish, Connerville. Bring \$3 or bag lunch.

October 8

Benedictine Father Aurelius Bobenski continues the October pilgrimages from St. Meinrad Seminary to the Shrine of Our Lady of Monte Cassino with "Mary, Mother of All the Living" at 2 p.m. CDT.

☆☆☆

St. Mary of the Rock Parish near Batesville will hold its annual Turkey Festival serving dinner from 11 a.m.-6 p.m. EST. Adults \$5; kids under 12 \$2. Booths, country store, processed livestock drawing.

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Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆☆☆

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

☆☆☆

The World Apostolate of Fatima (The Blue Army) will sponsor a Rosary March at 3 p.m. at Our Lady of Lourdes Church, 5333 E. Washington St. All welcome.

☆☆☆

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Immaculate Conception Church, Milltown will be open to visitors from 12:30-5 p.m. in conjunction with arts and crafts fair held at Knights hall Sat. and Sun.

☆☆☆

The Catholic Alumni Club (CAC) will visit Eagle Creek Park's Fall Festival. Meet at Waffle House, 56th and Georgetown at 11 a.m. For information call Mary 317-255-3841 late evenings.

☆☆☆

A Natural Family Planning class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville. For reservations call 812-934-3338 or 812-934-4054.

October 9

Kevin DePrey continues the Scripture Series on "Relating God's Word to Today's World" from 7:15-9 p.m. at Fatima Re-

treat House, 5353 E. 56th St. Supper 6:30 p.m. Call 317-545-7681 for information.

☆☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for panel discussion on "Children of Divorce."

☆☆☆

Systematic Training for Effective Parenting (STEP) classes begin at 7 p.m. at St. Lawrence Parish, 4850 N. Shadeland. For details call 317-543-4925.

☆☆☆

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SPEAKER: Fr. John Maung

Sunday, October 8, 1989, 3:00 p.m.

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Listen To This Class Act!

Sister Maureen Therese Cooney is called to listen with the ear of her heart to students at Holy Cross School. She follows this call as a Benedictine prayer, work and hospitality enables her to join other women in this work of God. If you are a single woman, High School Senior or older, listening to a call to religious life, this weekend is for you.

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"Listen With The Ear Of Your Heart" Rule of Benedict

This weekend experience will focus on the need to listen with your heart to what God is calling you to become. Through scripture, the Rule of Benedict and sharing life experiences participants will deepen their understanding of the call to monastic life.



October 21-22, 1989

Saturday 10 a.m. to Sunday 1:30 p.m.

Our Lady of Grace Monastery

1402 Southern Ave., Beech Grove, IN 46107 • (317) 787-3327

For more information on this weekend contact Sister Juliann Babcock, OSB

Systematic Training for Effective Parenting (STEP) classes begin at 7 p.m. at St. Ann Parish, 2862 S. Holt Rd. Call Terri Brassard 317-236-1500 for information.

October 10

Mature Living Seminars continue with "International Students in Indianapolis" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$20 donation.

☆☆☆

The Bible study on the Acts of the Apostles sponsored by St. Christopher Parish, Speedway continues from 7:30-9 p.m. in the Annex meeting room. Call 317-241-6314 for information.

☆☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Parish chapel, 317 N. New Jersey St. Call 317-786-7517 for more information.

☆☆☆

St. Christopher Parish, Speedway continues its "Making a Good Marriage Better" series from 7:30-9 p.m. in the parish activity room. Call 317-241-6314 for details.

☆☆☆

Benedictine Sister Antoinette Purcell will present "How to Pray with your Pre-Schooler" from 7-9 p.m. at Beech Grove Benedictine Center. Call 317-786-7581 for details.

☆☆☆

The Fall Religious Studies Program on Basic Catechetics sponsored by New Albany Deaneary Youth Ministry begins from 7-9:30 p.m. at the Aquinas Center, Clarksville.

☆☆☆

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

☆☆☆

The Inquiry Program sponsored by Holy Spirit Parish, 7243 E. 10th St. continues with "Jesus' Bible: The Hebrew Tradition" from 7:30-9 p.m. in the parish center.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes begin at 7 p.m. at St. Jude School, 5375 McFarland Rd. For details, call Terri Brassard 317-236-1500.

October 11

Natural Family Planning instruction will be held at 7:30 p.m. in

Room 212 at the Catholic Center, 1400 N. Meridian St. \$15 fee. For reservations call 317-236-1596.

☆☆☆

Moderna Circle #1190, Daughters of Isabella will meet at 12 noon at St. Elizabeth's Home, 2500 Churchman Ave. Luncheon, installation of officers.

October 12

The Bible study on the Book of Exodus sponsored by St. Christopher Parish, Speedway continues from 10:11-30 a.m. in the Annex meeting room. Call 317-241-6314 for information.

☆☆☆

"The Ascending View: New Light" program continues from 7:30-9:30 p.m. at St. Lawrence Parish, 4850 N. Shadeland. Call 317-543-4925.

☆☆☆

The Spiritual Leadership Program Unit I continues with "Play and Leisure" from 7:10 p.m. at Beech Grove Benedictine Center. Call 317-786-7581 for details.

☆☆☆

The Spiritual Leadership Program Unit III continues with "Group Facilitation" from 7:10 p.m. at Beech Grove Benedictine Center. Call 317-786-7581 for information.

October 12-14

St. Ann Parish, Terre Haute will hold its Fall Festival featuring egg roll booth, games, chili supper. Start from 4:30-7:30 p.m.

October 13

As a kick-off event for their 150th anniversary the Carmelites of Indianapolis will present "Keys to the Castle," a free dramatic reflection on St. Teresa of Avila's book "The Interior Castle," at 7:30 p.m. in St. Thomas Aquinas Church, 46th and Illinois.

October 13-14

The Urban Parish Cooperative (UPC) will sponsor a "Celebrating Our Challenges" workshop. Mass 6 p.m., pitch in dinner 7:30 p.m. Fri.; workshops 8:30 a.m.-3 p.m. Sat. (see ad next week).

October 13-15

An Inner Journey Part II retreat for adult children of dysfunctional families will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7581.

☆☆☆

A Serenity Retreat will be held at

Mount St. Francis Retreat Center, Call 812-923-8817 for information.

October 14

A Jonah Fish Fry will be held from 4-8 p.m. at Holy Rosary Parish, Seelyville. Adults \$5, children 12 and under \$2.50.

☆☆☆

The Catholic Alumni Club (CAC) will attend the Covered Bridge Festival, Meet at Crafty Cockney, Rockville Rd. at I-465 at 10:30 a.m. For details call Mary 317-255-3841 late evenings.

☆☆☆

A FIRE Growth Weekend will be held from 9 a.m.-9 p.m. at St. Nicholas Parish, Sunman. Bring sack lunch and salad or dessert for evening meal. Fee \$5. Reservation deadline Oct. 11.

October 15

Benedictine Father Plus Klein continues the October pilgrimage to St. Monrad Archdiocese to the Shrine of Monte Cassino with "Mary, Cause of Our Joy" at 2 p.m. CDT.

☆☆☆

A Memorial Mass for deceased members of Kevin Barry Division #3, Ancient Order of Hibernians will be held at 11 a.m. at St. Philip Neri Church, Indianapolis. Everyone invited.

Socials:

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY, K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Greenwood K of C Council 6138, 6:05 p.m. FRIDAY, 7 p.m., food served 6 p.m. WEDNESDAY, St. Anthony, 6:30 p.m.; St. Roch, 7:11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY, St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 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, 1305 N. Delaware, 4:30 p.m. SUNDAY, Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Recent movie 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 at each title is the USCC rating. Here are the USCC symbols and their meanings:					
A-1—general patronage;					
A-1I—adults and adolescents;					
A-1II—adults, with reservations;					
O—morally offensive.					
Some films receive high recommendation by the USCC. These are indicated by the * before the title.					
Abyss, The.....A-III					
*Adventures of Milo and Otis.....A-1					
Babar: The Movie.....A-1					
Batman.....A-III					
Big Picture, The.....A-III					
Bill and Ted's.....A-III					
Excellent Adventure.....A-III					
Black Rain.....A-III					
Casualties of War.....A-IV					
Cheetah.....A-III					
Chocolat.....A-III					
Disapproval, A.....A-III					
Cold Feet.....A-III					
Dead Post Society.....A-III					
Disorganized Crime.....A-III					
Distant Voices.....A-III					
Still Lives.....A-III					
Do the Right Thing.....A-IV					
Dream Team.....A-III					
Earth Girls Are Easy.....O					
Eat a Bowl of Tea.....A-III					
Few Days With Me, A.....A-III					
Four Seasons.....A-III					
For Queen and Country.....A-IV					
Four Adventures of Renette and Mirabelle.....A-III					
Friday 13e 13th, Part VIII.....A-III					
Jason Takes Manhattan.....A-III					
Getting It Right.....A-IV					
Ghostbusters II.....A-III					
Great Balls of Fire!.....A-III					
Heart of Dixie.....A-III					
Heathers.....O					
High Fidelity.....A-III					
High Hopes.....A-IV					
Honey, I Shrunk the Kids.....A-III					
How I Got Into College.....A-III					
Hot to Get Ahead.....A-IV					
In Advertising.....A-IV					
In Country.....A-III					
Indiana Jones and the Last Crusade.....A-III					
Johnny's Handsome.....O					
K-9.....A-III					
Karate Kid, The: Part III.....A-III					
Kickboxer.....O					
Kung Fu Master!.....A-III					
La Boda del Loba.....A-III					
La Boheme.....A-III					
Last Temptation of Christ, The.....A-III					
Lawrence of Arabia.....A-III					
Lean on Me.....A-III					
Lethal Weapon 2.....A-IV					
Licence to Kill.....O					
Little Thief, The.....A-IV					
Little Vera.....A-IV					
Lock Up.....O					
Milk and Honey.....A-III					
Millennium.....A-III					
Miss Firecracker.....A-III					
Mississippi Burning.....A-IV					
Murmur of the Heart.....O					
Music Teacher, The.....A-III					
Navigator, The: An Odyssey Across Time.....A-III					
New York Stories.....A-III					
New York Stories.....A-III					
Night Game.....A-III					
Nightmare on Elm Street 5.....A-III					
The Dream Child.....A-III					
No Holds Barred.....O					
Out Cold.....A-III					
Package, The.....A-III					
Paradise.....A-III					
Parents.....A-III					
Penn & Teller Get Killed.....A-III					
Pet Sematary.....A-III					
Peter Pan.....A-1					
Rainbow, The.....A-III					
Relentless.....A-III					
Renegades.....A-III					
Rescuers, The.....A-1					
Road House.....A-III					
Romero.....A-III					
See Anything.....A-III					
Scandal.....O					
Scenes from the Class Struggle in Beverly Hills.....O					
Sea of Love.....O					
See No Evil.....O					
Hear No Evil.....A-III					
Sex, Lies and Videotape.....A-IV					
Shag, The Movie.....A-III					
Shirley Valentine.....A-III					
Spies.....A-III					
Star Trek: The Final Frontier.....A-III					
Taxing Wombat.....A-IV					
Return, A.....A-IV					
Thelma & Louise.....A-III					
Straight, No Chaser.....A-III					
Turner & Hoock.....A-III					
Twins.....A-III					
UHF.....A-III					
Uncle Buck.....A-III					
Valentino Returns.....A-III					
Weekend at Bernie's.....O					
When Harry Met Sally.....A-IV					
Wired.....A-III					
Women on the Verge of a Nervous Breakdown.....A-IV					
Young Einstein.....A-III					

For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by your contributions to the Archdiocesan Annual Appeal.



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October 14

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October 20-22

Presenter: Craig Overmyer, D.Min.
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This 24-hour retreat is a time to relax, reflect and gain new perspectives on the challenges of single parenting.

October 21-22

Presenters: Peter Sebert, M.Div. & Tahira Abubakr
Cost: \$50.00 per person

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Youth News/Views

Teens support pro-life

Several hundred archdiocesan teenagers enthusiastically supported Respect Life Sunday events Oct. 1 in Indianapolis by participating in the Walk-a-Thon. Vesper Service, and awards dinner sponsored by the Office for Pro-Life Activities.

Nationally known pro-life speaker Molly Kelly of Philadelphia, who talks to 50,000 young people each year, joined the teens on their march from Monument Circle to St. Peter and Paul Cathedral.

Along the way, the pro-life marchers stopped at two downtown parks for brief prayer services. Father Adolph Dwenger, associate pastor of St. Jude Parish in Indianapolis, led the teen-agers in prayer at University Park. Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, offered a second respect life prayer as participants held hands at Obelisk Square.

Following the Walk-a-Thon, the teen-agers joined other pro-life supporters at the cathedral for a Vesper Service offered by Archbishop Edward T. O'Meara.

Archdiocesan pro-life advisory committee members, deanery pro-life chairpersons, and parish pro-life liaisons were recognized by Father Larry Crawford, director of pro-life activities, during the rite of commissioning as part of the liturgy.

And members of Dance KO, the Catholic Youth Organization's dance company, presented a dramatic interpretation on the consistent ethic of life that earned praise from Archbishop O'Meara.

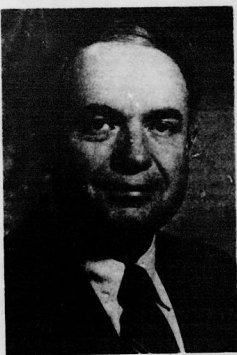
Following the dinner, keynote speaker Molly Kelly praised America's young people for carrying on the pro-life movement with enthusiasm and vigor. "We have truth, the youth, and God on our side," she said, "and we're going to win!"

Charles A. Wiles

**Cathedral High School
Class of 1952**

Judge

**Marion County Municipal Court
State of Indiana**



Hitchhiking or taking public transportation to and from school or running 1 mile to and from football practice freshman year did not seem unusual in those days—that was Cathedral High School. What a great place it is to learn and grow, have a good time, laugh, be serious, and develop values! I say this from personal experience, having attended CHS at 14th and Meridian Streets and from the experiences of three of my children who attended at the present location.

What I have encountered in my life's work as attorney and judge provides vivid evidence of the difference a school like Cathedral can make in someone's life. I learned not only lessons, but discipline; along with math and English, I was taught moral values and a sense of purpose. I became aware of the community around me and realized a responsibility to get involved in that community.

At CHS I met people from all areas of Central Indiana and developed lasting friendships. I became part of a family, the Cathedral family, sharing an unforgettable high school experience with faculty and students alike, getting help and perhaps giving help in the growing-up process.

Cathedral High School means excellence and quality in education. Even before my time, Cathedral's reputation was legend and its reputation has continued to grow, but never has it related to expensive "extras" or frills. We've never had an Olympic-sized swimming pool. What we've had is an Olympic-quality education rooted in the fundamentals of hard work, moral values, self-discipline and another thing: the gift of independent thought. For me it was an indispensable part of preparation for higher education and further achievement.

Much was expected of me at Cathedral, and much is expected of today's students, but much is given in return. A CHS education is not inexpensive, either in dollars or in effort, but the reward is everlasting. I made a great discovery—that learning is one of the joys open to the human spirit, even though it demands rigor and some pain. To get that kind of start in life is worth the sacrifice.

Do yourself a favor: when selecting a high school, consider Cathedral. I guarantee it will be a truly positive experience in your life.

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PRAYERFUL—Father Adolph Dwenger, associate pastor of St. Jude Parish in Indianapolis, (top) leads several hundred archdiocesan teen-agers in prayer at University Park in Indianapolis during the annual Respect Life Walk-a-Thon Sunday afternoon. Respect Life Sunday speaker Molly Kelly (at right) uses a bullhorn at Monument Circle during a brief pep talk before the march. (Photos by Mary Ann Wyand and Beth Pigg)



Depth of true friendships depends on self-revelation

by Michael Warren
Catholic News Service

Some people seem to think that friendship is an accident, that it just sort of happens. You're in the same high school class as some other person, you sit near each other, and then you find that you have become friends.

I say it doesn't work that way. Friendship can endure only through human intention.

If you don't intend to be a friend, then you might continue a connection with the person, but it won't be friendship. True friendship is an achievement, not an accident.

Friendship has to be worked at. For example, a special friend goes away for the whole summer. When he comes back, you find that you have been waiting and waiting to see him, and now he is right here. But you know that it isn't so easy to reconnect.

While he was away, many things must have happened in his life that you know nothing about. He's met new people, been to new places, had new experiences. And the same for you. He doesn't know about all the things that have happened in your life since he last saw you.

Each of you now has a part of your life that is a stranger to the other. In order to move back to the level of friendship you had, you have to take the time to find out not just what happened to each, but also how it felt and what it meant. That will take time and sharing.

The kind of sharing that friendship calls for is not always easy. Sometimes there are things about ourselves, the most important things, we would rather not talk about. But we have to share them with someone if we want the other person to really know us.

In Robin Archer's musical play, "A Pack of Women," an old woman says: "Nobody ever knew me. That's the cause of all my rage. Once they only saw my beauty. Now they only see my age."

That woman's cry of rage only could have been silenced by having someone know there was more to her than her appearances.

The other side of her situation is that she is the only one who can reveal to another person who she really is. Apparently she never confided in anyone.

That kind of revelation doesn't happen automatically or even just once. It has to be built up over time with another person. It has to be worked at.

Real friendship does not answer the question "How are you?" with the word, "Fine." Realistically, "fine" communicates little of your inner life.

One of the ironies of life is that we think if people know who we really are, they won't love us.

The fact is that others can only begin to love us when they start to know who we really are. That's such a thing that you don't really know another person until you know that person's heartaches.

A final note about revealing oneself. A key word to remember when thinking about revealing yourself is the word "appropriate." Not all revelation is appropriate. There is such a thing as unhealthy revelation, revealing your private, intimate self to those who don't care or can't understand.

With friends, however, revealing yourself often is appropriate, and of all the things we work at in friendship this is one of the most important. Never easy, it is an important part of the achievement of friendship.

Actor Burke has 'Up's syndrome'

Burke sees himself as a catalyst for others with the disability that occurs once in about every 800 births. He takes inspiration from the NBC series "L.A. Law." "I love Larry Drake," he said. On

Roncalli High School's **Rebel Soccer Club** is experiencing a successful season this year. On August 19, the Rebels finished second in the 1989 Lafayette Jeff/Burger King Soccer Classic and five players were voted to the all-tournament team. Defenders Bob Spotts and Mark Craney, midfielder Mike O'Leary, and attackers Mark Lawry and Jack Lawry received special recognition for their tournament performances that day.

"There are a lot of hurts" that come with Down's syndrome, she said. "But it will get better, especially if this gets exposure. We didn't know what it was either."

Youth Events

Oct. 22-29—Catholic Youth Week celebration for the New Albany Deanery.

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BOOK REVIEW

Criminal justice system critiqued

CONVICTED, by Charles Colson and Daniel Van Ness. Crossway (Westchester, Ill., 1989). 111 pp., no price given.

Reviewed by William F. Muenchow

"Convicted" is about the nation's criminal justice system—what is wrong with it, how it got that way and how it can be fixed.

Charles Colson was special counsel to President Richard M. Nixon from 1969 to 1972. He was fiercely loyal and the "administration hatchet man." While serving, pride devastated all his common sense.

The Watergate affair, which struck the administration like a tornado, left Colson a changed man with deep religious convictions. He entered a surprise plea of guilty of obstruction of justice and was sentenced to prison.

Co-author Daniel Van Ness is a lawyer who served inner-city clients and saw close up the inequities and injustices of our criminal system. He is president of Justice Fellowship, an arm of Prison Fellowship, which advocates reform of prisons and is involved with prisoners throughout the country.

Colson's many solid recommendations are based largely on sharp observation while imprisoned and on keen analysis. His starting point is concern for the victim of the crime, for which he cites biblical passages.

Our method of enforcing law, he contends, ignores the victims and centers on crimes as offenses against government—law and order. It does not work, Colson asserts. In support he cites former Chief Justice Warren Burger as saying, "We have developed systems of correction that do not correct."

The authors agree with Norman Carlson, a former director of federal prisons, that "change has got to come

from the heart." In their views the personality and character of criminals cause crime, not society or other external factors. They do not regard poverty, bad environments and slack parental guidance as major causes of crime.

Prisons in their view are for hardened murderers, rapists and armed robbers. Non-violent criminals should be put to work outside prison walls redressing the harm they did to their victims and bettering community life. That approach to rehabilitation works, they have found.

As leading advocates of repayment to victims they describe the victim-offender reconciliation programs that exist in more than 20 states. In Florida, they say, a program that reduces prison confinements has made it possible to forego the construction of more than seven prisons.

Their explanation of how our dominant justice systems were developed from a centuries-old concept of all-powerful kings is both interesting and convincing.

"Convicted" is timely, thought-provoking and responsive to public concerns. The author propose rehabilitative programs that work. I highly recommend that book for the general reader.

(Muenchow is a former newspaper editor and columnist.)

Of particular interest to Catholic readers

The following is a book of particular interest to Catholic readers.

"Lessons in Loving," by Philip St. Romain, Ligouri Publications. \$3.95, 127 pp. Healthy, positive relationship skills that lead to the satisfaction of emotional and social needs.

† Rest in Peace

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

† **BOWMAN, Harry N.**, 76, Little Flower, Indianapolis, Sept. 19. Father of Wayne, Gene, Lawrence and Linda; brother of Wayne, Bonnie Edwards and Jan Heitzman; grandfather of seven.

† **CRONIN, William J.**, 68, St. Matthew, Indianapolis, Sept. 25. Husband of Margaret Ann (Freney); father of Thomas William, Ann Morris, Patricia Stites, Mollie Weinberg, Marie, Catherine and Jacqueline; brother of Robert E. and M. Patricia; grandfather of five.

† **DAY, Mathilda**, 91, St. Andrew, Richmond, Sept. 18. Sister of Mello, Theresa Barth and Dorothy.

† **EVARD, Francis L.**, 43, Holy Name, Beech Grove, Sept. 22. Son of Irene V.; brother of Marion E.; Karen Sue Bailey and Veronica L. Tibbs.

† **FITZGERALD, William J.**, 76, St. Philip Neri, Indianapolis, Sept. 20.

† **HUGHES, Alma C.**, 79, Holy Spirit, Indianapolis, Sept. 14. Charter and active member of Holy Spirit Parish.

† **LAKER, Rosella M.**, 76, St. Mary, Rushville, Sept. 24. Mother of Wilbur, Donald and Lawrence; sister of Stephen Krutzer and Oletia Gulley; grandmother of nine; great-grandmother of two.

† **LOFTUS, James Sr.**, 86, formerly of Holy Trinity, Indianapolis, Sept. 18. Father of James Jr.; grandfather of three; great-grandfather of two.

† **MANNING, Edith**, 77, St. Pius X, Indianapolis, Sept. 20. Sister of Dolores.

† **MCALL, Jerome M.**, 71, St. Joseph, Shelbyville, Sept. 21. Husband of Florence (Schuett); father of Michael J., Lawrence P., Dennis R. and Terry; brother of Patricia Cassidy; grandfather of 21; great-grandfather of seven.

† **MUNCY, Margaret**, 45, St. Mary, New Albany, Sept. 21. Mother of Joann and Maria; daughter of Margaret Gillespie; sister of Ernest Gillespie.

† **O'CONNELL, Philip E.**, 66, St. Lawrence, Indianapolis, Sept. 23. Husband of Rita M. (Jones); father of Kevin P., Michael J., Philip E. Jr. and Margaret E.; brother of Charles, Arthur, and Maureen Lawler; grandfather of seven.

† **PAZDER, Frances**, 94, Our Lady of the Greenwood, Greenwood, Sept. 14. Mother of George, William, and Marie Huck; sister of Frank Bolton and Antoinette Marko; grandmother of 11; great-grandmother of 30.

† **REISENBERGER, Claud M.**, 87, St. Joan of Arc, Indianapolis, Sept. 27. Father of Joan Thiel, Franciscan Sister Ann, and Nancy Latendresse; grandfather of 14; great-grandfather of 10.

† **RIES, Rolf**, 50, Our Lady of the Greenwood, Greenwood, Sept. 8. Father of Michael, Michelle and Monica; brother of Ralph and Dorothy Melford; grandfather of one.

† **SABELHAUS, John A.**, 83, St. Paul, Tell City, Sept. 26. Husband of Aurelia.

† **SCHAFFER, Myrtle F.**, 82, Christ the King, Indianapolis, Sept. 18.

† **SEDLER, Lillian**, 90, St. Lawrence, Lawrenceburg, Sept. 26. Mother of Leonard; grandmother of two.

† **SKERBEC, John**, 76, Our Lady of the Greenwood, Greenwood, Sept. 20. Husband of Vilma; father of Diane Becker and Dennis Beck; grandfather of six.

† **SNYDER, Martin H.**, 58, St. Paul, Tell City, Sept. 21. Husband of Betty Sue; father of Marty, Mike, and Karen Wright; brother of Herman, Paul, Hubert, Cecilia Hurn, Josephine Kress, Margaret Browning and Mary Poag.

† **SYLVESTER-HAUSSER, Margaret C.**, 90, Holy Name, Beech Grove, Sept. 22. Mother of Eileen M. Tandyk, Dorothy A. Evans, Paul C. and Jerry R. Sylvester; sister of Nancy and Agnes Carroll; grandmother of nine; great-grandmother of four.

† **TOKARCIC, Joseph E.**, 87, St. Andrew, Richmond, Sept. 26. Brother of Andrew.

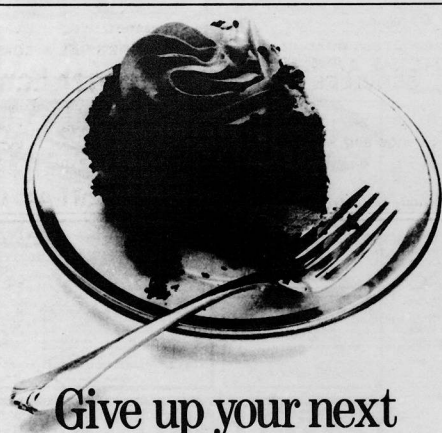
† **WALSH, Rosemary E.**, 71, St. Pius X, Indianapolis, Sept. 25. Sister of John, Barbara Bakos and Marjorie Haskin.

† **WRIGHTHOUSE, Josephine (Camp)**, Sacred Heart, Jeffersonville, Sept. 22. Mother of Paul F.; sister of Roma Lowrey, Ruth Robinson and Ice Bryson; grandmother of six; great-grandmother of eight.

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Watch for the Religious Vocations Special in next week's *CRITERION*



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Pro-life speaker rallies youth

(Continued from page 1)

through 1976 and noted that those babies would now be 13 to 16 years old. "Abortion not only kills human beings," she said, "it's killing off a generation."

Molly Kelly speaks to more than 50,000 teen-agers each year during pro-life appearances throughout the country, and her message to America's youth is always direct.

"Abortion kills a human being," she stressed. "Abortion is harmful to a woman, physically, mentally, emotionally, and spiritually. And abortion is not a loving, caring answer to a woman crying out for help."

Education is on her side, she emphasized. "But we have to continue to convince people that abortion is wrong."

Political awareness is another crucial part of the Indiana Kelly Plan. "We've got to get every single politician in this country to declare what side of the issue they are on," she said. "And Webster is going to do that."

Alternatives to abortion are equally important. Kelly added, because the pro-life movement must offer loving support to pregnant women in crisis.

Calling for direct action by pro-life supporters, Kelly said protesting, picketing, and marching are all acceptable methods of communication as long as they are done peacefully and prayerfully.

"We've got to sensitize people to the horrors of abortion," she emphasized.

Prayer is another component of Kelly's plan to repeal legalized abortion in this country. "Without prayer, we cannot win," she said. "And with prayer, we cannot lose."

Equally important is the need for chastity among youth. "I speak to 50,000 teens every year," Kelly said. "I think teen-agers today are sensitive, caring, concerned, nonjudgmental, and willing to be involved. This is a very caring generation of young people, but they live under very difficult circumstances at times."

Chastity is a virtue, the keynote speaker emphasized, that teen-agers can always come back to. If teens have already become sexually active, they can decide to opt for secondary virginity. "Conception is a lie," she said. "And a multi-million dollar a year business."

And identification of the enemy is necessary to target pro-life efforts more effectively. "If you're going to win this battle, you have to know the enemy," she said. "And Planned Parenthood is our biggest enemy."

In addition to dispensing contraceptives, Kelly explained, Planned Parenthood is the largest single provider of abortions in our country because "Planned Parenthood did 100,000 abortions last year."

In closing, Molly Kelly reminded the pro-life supporters that, "We're winning, and you can tell that we're winning because the pro-choice supporters are angry."

Calling Kelly's speech "a hard act to follow," Archbishop O'Meara noted that, "None of us is ever really very far away from the pro-life issue. Abortion is no solution. It only compounds the problems that we face the rest of our lives."

We must remember the dignity of the human person and the purpose that God has in mind for all of us, the archbishop said. "Abortion is a cancer in our midst that we deplore," he added. "We are prepared to take the best possible advantage of the recent Supreme Court decision."

During his remarks, Father Crawford told the gathering that, "We unite and celebrate who we are and what we have done. Who we are is the Catholic Church of the Archdiocese of Indianapolis. What we have done is plenty."

The Office of Pro-Life Activities has added yet another issue to its concerns for the consistent ethic of life, he said. "An archdiocesan task force on AIDS has been formed, and is very active. The archdiocese has published a policy on AIDS and written guidelines for the policy's implementation. We have done considerable AIDS education."

Further, Father Crawford said, "We have established a task force on school-based health clinics and formed a media watch network to help get our story of pro-life accurately presented to the press."

In legislative matters, he explained, "We rejoiced in the July 3 Supreme Court decision and immediately went to work to ensure that the church's view will be adequately presented in the State Legislature as the fight for the pre-born now moves to state legislative halls."

Evaluation of other pro-life needs involves searching out those women who are hurting, Father Crawford said, for participation in a post-abortion reconciliation workshop scheduled next month.

In all of these ways, he emphasized, "We have reached out to proclaim the dignity of human life."

Pope calls drug addiction a modern 'curse'

by John Thavis

VATICAN CITY (CNS)—Drug addiction is a modern "curse" on entire nations, and illegal drug trafficking represents a serious threat to freedom, Pope John Paul II told the new U.S. ambassador to the Vatican.

The pope made the remarks in a well-worn ceremony Oct. 3 for Thomas Melady, who became the third U.S. ambassador to the Holy See since full diplomatic relations were established in 1984.

In an exchange of speeches, the pope and the new ambassador talked about the concept of freedom in the American experience and in the rest of the world.

One lesson to be learned from the United States, the pope said, is that freedom is often hard-won and "may not be taken for granted from generation to generation." New challenges such as drug abuse must be "confronted with confidence and resolution," he said.

"The profound threat to human freedom posed by illegal traffic in narcotics is but one example. The curse of drug addiction, which hovers like a dark cloud over entire nations, is surely one of the most serious menaces to freedom in our time," the pope said.

The pope said that, in general, the United States' experience demonstrates that "a disciplined and generous freedom is the path to peace, to a just social order and to the achievement of the good of the nation."

But he added that "there can be no true freedom without moral accountability" and objective norms of conduct.

Melady referred briefly to the drug issue, saying it was one of the challenges that today's industrial societies need to face. President Bush recently proposed a new program to respond to the United States' growing drug problem.

In his speech, Melady emphasized the question of

religious liberty, praising the pope for insisting that freedom of conviction and worship be recognized as a fundamental human right. He said an international human rights accord reached in Vienna, Austria, last January was partly due to the "skillful efforts" of the Vatican delegation to the meeting.

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Pope, Anglican prelate agree to work for unity

by Cindy Wooden

VATICAN CITY (CNS)—While it is not clear how differences dividing Roman Catholics and Anglicans can be resolved, the two churches will continue working toward full communion, said a declaration signed Oct. 2 by Pope John Paul II and the spiritual leader of the worldwide Anglican Communion.

"No pilgrim knows in advance all the steps along the path," said the declaration signed by the pope and Anglican Archbishop Robert Runcie of Canterbury, England, during a meeting in the pope's private library.

The declaration urged ecumenists "and all others engaged in prayer and work for visible unity" not to minimize the differences between the two denominations.

"The question and practice of the admission of women to the ministerial priesthood in some provinces of the Anglican Communion prevents reconciliation between us even where there is otherwise progress toward agreement in faith on the meaning of the Eucharist and the ordained ministry," the declaration said.

"While we ourselves do not see a solution to this obstacle," the pope and archbishop wrote, conversations and theological examinations of the issues involved "will in fact help to deepen and enlarge our understanding."

The declaration renewed support for the work of the Second Anglican-Roman Catholic International Commission and welcomed the Anglican Communion's acceptance of the 1982 final report by the commission's predecessor.

"This report is currently also being studied by the Catholic Church with a view to responding to it," the declaration said.

The pope and Archbishop Runcie asked "our clergy and faithful not to neglect or undervalue that certain yet imperfect communion we already share."

Anglicans and Roman Catholics share faith in God, in Jesus, in the Holy Spirit and a common baptism in the name of Christ, the declaration said. They read the same Scriptures and recite the same creeds.

"This communion should be cherished and guarded as we seek to grow into the fuller communion Christ wills," the declaration said.

After signing the declaration and reciting the Lord's Prayer, Pope John Paul II and Archbishop Runcie offered personal prayers and good wishes to each other. They left last meeting during Archbishop Runcie's Sept. 28-Oct. 2 visit to the Vatican.

The archbishop thanked the pope for "frank talk" and the opportunity "to meet in friendship around your table."

On the second day of the Sept. 29-Oct. 2 visit to the Vatican of Anglican Archbishop Robert Runcie of Canterbury, the two leaders celebrated vespers at Rome's Church of St. Gregory.

The site was chosen as a reminder that in 596 Pope St. Gregory the Great sent St. Augustine of Canterbury to evangelize the Anglo-Saxon people. Christians there remained united with the church in Rome until the Church of England was established in the mid-16th century.

When he sent missionaries to what is now England, St. Gregory was exercising the pastoral and missionary responsibility which is proper to the office of the bishop of Rome," the pope said. "In his own writings we discover a profound and rich appreciation for the universal primacy entrusted to the bishop who occupies the See of Peter," he said.

Pope John Paul said it was St. Gregory who called the See of Rome the "caput fidei" (center of faith) and the bishop of Rome the "servant of the servants of God."

In his address at the service, Archbishop Runcie said that "Gregory's example of a primacy for the sake of unity and mission—which we also see embodied in the ministry of his successor, John Paul II—begins to find a place in Anglican thinking."

At the 1988 Lambeth Conference, a meeting of the world's Anglican bishops, Archbishop Runcie spoke of "the need for a personal focus of unity." At the Rome prayer service, he said his position as spiritual head of the Anglican Communion is partially a response to that need.

"But for the universal church I renew the plea I made at the Lambeth Conference: Could not all Christians come to reconsider the kind of primacy the bishop of Rome exercised within the early church, a 'presiding in love' for the sake of the unity of the churches in the diversity of their mission?" the archbishop asked.

The "careful theological conversation" between Anglicans and Roman Catholics must continue, he said. "There are many things which need discussion and resolution. But there is also an urgency in the need to proclaim and re-proclaim the Gospel to all the world," the archbishop said.

Pope John Paul said work toward Christian unity must be "carried out in total fidelity to the faith in Christ that was handed on by the apostles. The integrity of the apostolic faith as delivered once and for all to the saints in the apostolic tradition must be fully preserved if our unity is to be that for which Christ prayed."

"As we meet today, we cannot but acknowledge that events in recent years have seriously aggravated the differences between us," the pope said. But the work of the Second Anglican-Roman Catholic International Commission must continue, he said. "I wish today to confirm the members of the commission in their arduous task as they

study the roots and origins of the differences between us," he said.

Pope Gregory "knew well that there could be variety in confessing and living out the faith," Pope John Paul said. He knew that liturgical expressions, spirituality, theology and church discipline could differ "while preserving all things in the unity of the Spirit," the pope said.

"It is my firm hope that our meeting in Rome will pave the way for the time when Rome and Canterbury will once more be fully able to proclaim together the 'word of truth' as they did in the days of Gregory and Augustine."

The need to spread the Gospel message makes Christian unity more urgent, the pope said. "We have a special responsibility to the developing countries of the world where the divisions originating in Europe have been transplanted," he said.

In many parts of the world, Archbishop Runcie said, "separated Christians are beginning to recognize and to act upon their baptismal unity, their one apostolic calling and their common obligation to proclaim the Gospel—in spite of an inheritance of Christian division not of their making."

The division was made in Europe, he said, and it now "gravely impairs our ability to reclaim for Christ's Gospel a continent which is fast losing its Christian soul."

At the same time, Archbishop Runcie said, some diversity in church practices are important. "The variety of Christian disciplines throughout the world brings an enrichment which is true catholicity," he said.

"But there must be bounds to legitimate diversity," the archbishop said. "Realism and honesty prompt me to acknowledge that the action of some Anglican provinces in opening the order of priesthood and episcopate to women seems to the Roman Catholic Church to have gone beyond these bounds."

Pope John Paul said the goal of his meetings with Archbishop Runcie and the continuing work of the international dialogue was "to discover once more that common inheritance of faith which was shared before the tragic sequence of events which divided Christian Europe four centuries ago."

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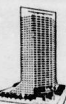
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