

# Three will be ordained priests Saturday

Three deacons will be ordained to the priesthood for the Archdiocese of Indianapolis at Saints Peter and Paul Cathedral tomorrow (Saturday, June 7) at 11 a.m. They are Stephen D. Donahue of

Frenchtown, Daniel B. Donohoo and Michael Widner, both of Indianapolis.

Archbishop Edward T. O'Meara will officiate at the ordination. Joining him will be a large number of the priests of the arch-

diocese and the Benedictine community of St. Meinrad Archabbey and Seminary.

A special choir composed of persons from throughout the archdiocese will take part in the service. The choir will be under

the direction of Charles Gardner, archdiocesan director of liturgical music. Father Stephen Jarrell is in charge of the ordination liturgy.

(See TO BE ORDAINED on page 3)

## The CRITERION

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# Bps. call for reform of World Bank

## Third draft of economic pastoral also emphasizes family life and education

by Jerry Fliteau

WASHINGTON (NC)—Shifting from earlier approaches, the third draft of the U.S. Catholic bishops' pastoral on the economy has called for sweeping reform or even replacement of the World Bank, the International Monetary Fund and the General Agreement on Tariffs and Trade.

Those institutions "should be reformed or replaced" because they "are neither representative nor capable of dealing adequately with current problems," said the new draft, released June 3.

The draft argued that the Third World debt crisis not only threatens the viability of the international banking system but is a moral "scandal" that "oppresses large numbers of . . . the poorest people."

Other major changes from second to third draft included greater emphasis on family life and on education. Both changes were "by popular demand" of the nation's bishops, said Archbishop Rembert Weakland of Milwaukee, who heads of the five-bishop drafting committee that has been working on the pastoral since 1981.

**THE NEW VERSION** of the document, now 53,000 words, is scheduled to come before the bishops this November for final debate and a vote on whether to adopt it as a national pastoral letter.

The third draft also has a title, "Economic Justice for All." Earlier drafts had been identified by the description, "Catholic social teaching and the U.S. economy."

The title reflected the bottom-line stand of all drafts, including the latest: a challenge to Americans to make a "preferential option for the poor" the centerpiece of their own lives and of U.S. economic policy.

Responding to earlier criticisms of its stand on "economic rights" as fundamental human rights, the new draft of the letter expanded its argument of that position. It said that such rights, just like civil and political rights, are essential and "are bestowed on human beings by God . . . not created by society."

The difference between rights in the two areas is in the "mode of implementation," the draft said. Economic rights such as shelter and employment "are empowerments that call for positive action,"

while rights like freedom of worship and speech are "negative immunities from interference," it said.

It added, however, that "both kinds of rights call for positive action to create social and political institutions that enable all persons to become active members of society."

**THE THIRD DRAFT** of the new criticisms of the World Bank, International Monetary Fund and General Agreement on Tariffs and Trade reflected drafting committee consultations last December with Third World economists and last April with representatives of Latin American bishops' conferences, Archbishop Weakland said in an interview.

(See THIRD DRAFT on page 11)

# Pope contrasts Holy Spirit with atheistic ideologies

## New encyclical traces role of Holy Spirit as an antidote to spiritual decadence of today's society

by John Thavis

VATICAN CITY (NC)—A new papal encyclical called for a new devotion to the Holy Spirit as an antidote to personal and social sin in the modern age.

Denouncing the "frightful" spiritual decadence of contemporary society, Pope John Paul II described in the document a world filled with "signs of death," ranging from abortion and euthanasia to terrorism organized "on an international scale."

The 141-page encyclical "Dominum et Vivificantem" (Lord and Giver of Life), the pope's fifth, was released May 30 at the Vatican.

In it Pope John Paul strongly contrasted the church's message of life through the Spirit with "atheistic ideologies" that want to "root out religion." He says Marxism is a particularly dangerous form of materialism.

As the church and the world approach the end of the second millennium of Christ's coming, the pope said, they have a "special need of prayer." He singled out for praise those who have joined prayer and spiritual renewal movements in the church.



Most of the document traces the role of the Holy Spirit as the "supreme guide" of the apostles, the institution of the church, and contemporary humanity. But the pope's strongest language referred to social problems and ideologies which he

said reject such guidance and reflect a "rebellion" against God.

"On the horizon of contemporary civilization," the pope said, "the signs and symptoms of death have become particularly present and frequent."

"One has only to think of the arms race and of its inherent danger of nuclear self-destruction," he said. Many areas of the world are "marked by death-dealing poverty and famine," and wars creating thousands of casualties, he added.

The pope said that "the taking of human beings even before they are born, or before they reach the natural point of death" are "even darker signs of death." Abortion and euthanasia, he said, threaten to become an institution in some places.

"And how can one fail to mention the attacks against human life by terrorism, organized even on an international scale?" he said.

Against the "dark shades of materialistic civilization," the pope said, the church proclaims "the life which is stronger than death." He said that materialism, which

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## Two-year project to help orders meet retirement costs

### Debt for retirement costs of Religious has hit \$2.5 billion

by Julie Asher and Liz Schevtchuk

WASHINGTON (NC)—Three major Catholic agencies have announced a new two-year project to help religious orders deal with the increasing financial burdens of retirement.

They also released a study showing that although male and female religious orders are increasing efforts to fund their retirement needs, the debt for their retirement costs has hit \$2.5 billion.

Representatives from the three agencies—the National Conference of Catholic

Bishops, the Conference of Major Superiors of Men and the Leadership Conference of Women Religious—held a press conference May 30 in Washington to announce the project and release the study.

Msgr. Daniel F. Hoye, NCCB general secretary, referred to the \$2.5 billion figure as "soft" because varying factors, such as retirement ages and returns on investments, may lower or raise the figure.

He said the figure was not meant to "scare anyone" and "the sheriff isn't at the door" to foreclose on religious order (See MEETING DEBT on page 20)

the CRITERION  
Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## The church's position on liberation theology

by John F. Fink

Some people are confused about the church's position on liberation theology. They know that the church has issued two documents about it, the first negative and the second positive, but they don't really know what it's all about. This column is meant to help them understand it better; I hope it won't add to their confusion.

But before getting into liberation theology itself, let's have a short review of the relationship between religion and economics. It's not just a recent relationship because, back in the Old Testament, the Jewish prophets began denouncing economic structures that made the rich richer and the poor poorer.

The Catholic Church, acting on the words of Jesus, particularly during the Sermon on the Mount, continued that tradition. Both St. Augustine and St. Thomas Aquinas emphasized "the common good" to describe the Christian approach to economic questions.

In more modern times, Pope Leo XIII put the church solidly behind the struggle for decent wages and working conditions with his encyclical "Rerum Novarum" in 1891. Forty years later Pope Pius XI followed with "Quadragesimo Anno," which, in turn, was followed 30 years later by Pope John XXIII's "Mater et Magistra" in 1961.

In all of these encyclicals, the popes have condemned two extremes—collectivism, in which an economy is controlled by a handful of bureaucrats; and individualism, in which there are no reins on what in-

dividuals can accumulate at the expense of others. The middle way between the extremes is the way of the common good—an economy that benefits everyone.

These principles are still guiding the U.S. bishops as they continue their process of writing their pastoral letter on the economy.

THE ECONOMY in most Latin American countries has resembled the extreme of individualism. Power and wealth have been concentrated in the hands of the few while most people are forced to live in poverty and squalor, exploited and often even denied basic human rights. By the late 1950s and early '60s, there was an awakening of conscience in the church.

Two South American priests who studied in Belgium returned to their countries determined to do something about the plight of the poor. The first was Father Camilo Torres, who joined the guerrillas in Colombia. He was killed in his first battle.

The second was Father Gustavo Gutierrez, who returned to Peru and took up his pen. His was the first and most famous of the theologies of liberation. It uses some Marxist ideas in both its analysis and methods of changing society.

At this same time the Second Vatican Council was taking place in Rome and, of course, the Latin American bishops were taking part. They returned to Latin America and met in Medellin, Colombia in 1968 to see how to apply the council to Latin America. They were fortified for that task by Pope Paul VI's encyclical "Populorum Progressio," written in 1967. It was at Medellin that the now-famous phrase "preferential option for the poor" was first articulated.

Through the years, though, the way that preferential option was emphasized tended to sound like Marxism,

with emphasis on class struggle and the legitimization of violence to change society. Therefore, in 1984, the Vatican felt it necessary to issue a document criticizing those branches of liberation theology that use "concepts uncritically borrowed from Marxist ideology."

The church did not, however, want to give the impression that it totally condemns liberation theology. Therefore, the 1984 document promised that a second document would be issued on the positive aspects of liberation as soon as it could be prepared.

When I was at the Vatican 15 months ago, I was told that every bishops' conference was consulted about the project and asked for input. There were seven drafts before the Congregation for the Doctrine of the Faith was satisfied with it and it was finally approved by Pope John Paul II.

THE 50-PAGE document was issued April 5 and it was reported and analyzed in The Criterion in April. It called for Catholics to "work out and set in motion ambitious programs aimed at the socio-economic liberation of millions of men and women caught in an intolerable situation of economic and social oppression." It said that people oppressed by "the wealthy or the politically powerful should take action, through morally licit means, in order to secure structures and institutions in which their rights will be truly respected."

At the same time, the document again criticized "all forms of collectivism" and called the idea that violence is a necessary path to liberation "a destructive illusion."

So the church's position on economic issues. The latest document is only the most recent effort by the church to put into practice its founder's answer to the question, "But who is my neighbor?"

## Parish celebrates 150 years of Catholicity in New Albany

by Tony Cooper

St. Mary's Church in New Albany is celebrating its sesquicentennial this year, even though the parish is only 134 years old. Actually, the parishioners are celebrating 150 years of the Catholic Church in New Albany, which began back in 1836 when Holy Trinity was formed. The two parishes merged after a fire in December 1975 destroyed Holy Trinity.

The first Catholics in the New Albany area arrived with the French settlers. Father Louis Neyron came from France in 1836 and established Holy Trinity that same year. Sixteen years later, in 1852, the German-speaking members of Holy Trinity petitioned Bishop de Palais of Vincennes to form a parish of their own. The next year, Father Alphonse Munschka was appointed to organize the new parish, which was known as St. Mary's of the Annunciation.

The most famous son of St. Mary Parish was the late Cardinal Joseph Ritter, archbishop of St. Louis, who was elevated to a cardinal in 1961. One of the parish sesquicentennial events featured a talk on the life and times of Cardinal Ritter, by Msgr. Raymond Bosler.

St. Mary's began celebrating the sesquicentennial back in March with a talk on the early history of the Catholic Church in New Albany, presented by John Cody.

Other events to mark the sesquicentennial have been a heritage festival featuring foods, dress, and entertainment from the German and Irish heritages; a talent show; a concert by the Indiana University Southeast Choral Club; and a style show.

One of the high points of the parish's celebration was the sesquicentennial Mass celebrated by Archbishop Edward T. O'Meara and Father Stan Herber of St. Mary's, Father Larry Voelker of Our Lady of Perpetual Help, and Father Gerald Burkert of Holy Family, the three New Albany parishes. The Mass was followed by a reception and dinner which featured speaker Father Thomas Carey, who was associate pastor of Holy Trinity during the 1930s and '40s.

A member of the sesquicentennial committee, Jim Russell, said he was very pleased with the sesquicentennial Mass and dinner. "We had one of the most beautiful liturgies I've ever participated in, with the archbishop, many priests and nuns who have served at St. Mary's and Holy Trinity, and the participation of the laity."

In October, the parish will celebrate the 134th anniversary of the first Mass celebrated in Holy Trinity Church. "I was a lifetime member of Holy Trinity," Russell said, "and it was like losing a member of your family when Holy Trinity burned. It was hard to give that identity up, but the

Lord is everywhere, and my wife and I moved to St. Mary's and have been active members."

Larry Clem, parish council president, said he is optimistic about the present and the future of St. Mary's. "I think we have a very progressive parish, one that's trying to get in tune with the changes of Vatican II, which have proven beneficial to the vast majority of Catholics. The school attracts a number of younger families, which adds a richness to the parish, and to its future. Adult religious education has been excellent. Young people are the future of the church, so I think we as a parish need to support youth ministry and the faith growth of our youth."

One of those young people, 16-year-old Julie Klein, said the thing she likes best about St. Mary's is the Sunday liturgy. "I think we have one of the most beautiful Masses around. We sing! After Mass, everyone stays around to talk. It's friendly, and nobody feels out of place, at least I don't."

Klein says she has a few suggestions to make the parish even better. "I think that in the future, a young person should be elected to the parish council. I think youth should get more involved in the Mass, by becoming eucharistic ministers and readers. Also, we should have more parish renewals, because the ones in the past have

really changed people a lot. Maybe the youth could do more service projects, because we should take the time to think of others, not just ourselves."

Russell says he has enjoyed working on the sesquicentennial committee. "I'm thankful that the decision was made to celebrate 150 years of Catholicity in New Albany, since it gave me a chance to say thank you to the many wonderful people who've been a part of my life for so many years."

Later this year, on Nov. 2, the parish will conclude its sesquicentennial with the dedication of a plaque honoring Father Neyron, the first resident priest in New Albany, and the Mass for All Souls day to remember the deceased members of the parish.

## Groups urged to apply for grants

Catholic parishes and organizations were large supporters of Hands Across America, and state officials for the project would like to see them get something in return.

Part of the proceeds from the May 25 fund raiser will be distributed in the form of grants to existing programs for the hungry and homeless; the rest will be used to launch new programs. Brad Senden, state director, is encouraging Catholic groups which may be eligible for grants to call the state office at 317-576-1550 to begin the application process. Programs which might be eligible include food pantries, soup kitchens, shelter houses and various social service agencies.

"We had so much support from some of the Catholic churches and groups that we would like to have some of them apply," Senden said.

## Archbishop O'Meara's Schedule

Week of June 8

DAY through SATURDAY, June 14—NCCB/USCC General Assembly, St. John's University, Collegeville, Minn.



SESSUICENTENNIAL DINNER—Father Thomas Carey was the featured speaker at St. Mary's Sesquicentennial Dinner, held last month in New Albany. More than 300 people attended the event, which marked 150 years of the Catholic Church in New Albany. Father Carey was a former associate pastor of Holy Trinity Parish, which merged with St. Mary's after a 1975 fire destroyed the church. Pictured next to Father Carey are Larry Fischer of St. Mary's, master of ceremonies, and Father Larry Voelker, pastor of Our Lady of Perpetual Help Parish. Archbishop Edward T. O'Meara is at far left. (Photo by Tony Cooper)

## When Are You Receiving Your Criterion?

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

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

What day do you normally receive your Criterion?

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





Archdiocesan Catholic Charities

# Terre Haute Foodbank serves 7 counties

by John Etling

Terre Haute Catholic Charities Foodbank, Inc., distributed 400,000 pounds of food to member agencies that feed the hungry in seven counties in 1985.

Pat Etling, director of the foodbank, said, "We have disbursed over one million pounds of food since September of 1982." The demand for food grows as the economy in west central Indiana deteriorates. As Carin Bailly, a VISTA volunteer and the

resource developer for the foodbank, said, "We are continually seeking additional donations locally and never seem to have enough."

Amid the stories of the homeless, the jobless and the terrorized, there is some good news creeping into the sunlight, an unabashed success story for the food industry—the booming business of foodbanks.

These are banks that deal in food rather than currency or investments. Food sup-

pliers and distributors are the depositors. They also help distribute the food and provide guidance on storage and sanitation. All the proceeds go to the hungry.

Most responsible for the success is Second Harvest, a national network of 78 food banks in 46 states. The network distributed \$300 million in food last year to more than 16,000 soup kitchens, churches, shelters, senior citizen programs and other emergency food outlets.

According to a study done by the General Accounting Office in 1974, 60 million tons of grain, fruit and vegetables worth \$5 billion were left to rot unharvested. Also, a study by the Department of Agriculture says that 137 million tons of food are wasted each year. This is 20 percent of all food produced in the U.S. and enough to feed every person living in poverty in the U.S.

It is such facts about the waste in foodstuffs in the nation that brought about the first foodbank established in the United States, St. Mary's Foodbank of Phoenix, Ariz., in 1964. It was formed to serve as a central clearing house for large donations of surplus and salvage foods. The foods were distributed to local agencies that helped feed people who were temporarily or chronically unable to provide for themselves. Other foodbanks soon sprang up across the country, leading to the formation of Second Harvest, a national clearinghouse which would distribute food donations to member foodbanks in every state.

Gleaners Foodbank of Indiana, located in Indianapolis is the only Second Harvest foodbank in Indiana. Terre Haute, Gary, South Bend, Fort Wayne, Anderson, Richmond, Columbus, Evansville and Bloomington have foodbanks that are affiliates of Gleaners. These are called the Indiana Affiliate Foodbank Network and they agree to participate with Gleaners in providing food to agencies that feed the hungry and share in the Second Harvest product allotted to Gleaners.

During 1985 Second Harvest shared more than 100 million pounds of food

throughout the national network. Gleaners Foodbank of Indiana and the Indiana Affiliate Foodbank Network shared 3,316,523 pounds of Second Harvest food.

The foodbank is designed to bring some of the food usually lost to those in need: the elderly, ill, handicapped, children and poor, who are served by charitable organizations. The foodbank is not designed to distribute food to individuals. It is a clearinghouse for food with facilities to receive tons of surplus food, a capability which local pantries and agencies do not have.

Currently, the 57 agencies that receive food from the Catholic Charities Foodbank include several that received guidance and help from Terre Haute Catholic Charities Foodbank to get into operation. They include the Clay County Pantry, Terre Haute Church Federation/Samaritans Pantry, Lost Creek Food Pantry, Sullivan County Food Pantry, Vermillion County Soup Kitchen and Pantry, St. Patrick Parish Soup Kitchen, St. Benedict Parish Soup Kitchen and Hyte Center Soup Kitchen.

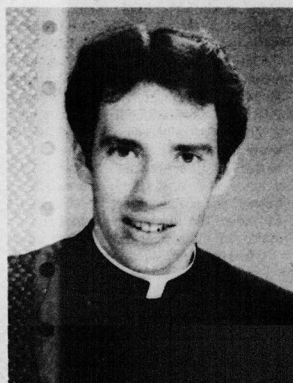
Other agencies that make use of the foodbank include senior citizen centers such as Volunteers of America, Simeon House 1, Simeon House 2 and McMillan Adult Day Care; camp programs such as Boys Club, Illiana Camp and Wabash Valley Christian Youth Camp; day care centers for children such as United Child Care, Happiness Bag and Rose Southside Day Care Center; and group homes such as Gibault School and Open Arms Christian Home.

Catholic Charities of Terre Haute coordinates the financing, programming, maintenance and staffing for the Terre Haute Catholic Charities Foodbank, RSVP, Simeon House 1, Simeon House 2, Day Activities Program for Elderly, Ryves Hall Youth Center, Bethany House, Soup Kitchen and Clothes Closet.

Catholic Charities of Terre Haute is funded by the Archdiocese of Indianapolis Catholic Charities through the Archbishop's Annual Appeal, United Way of the Wabash Valley, ACTION and many private contributions.

## Three to be ordained priests for Indianapolis Archdiocese

(Continued from page 1)



DANIEL B. DONOHO is the son of Ann M. Donohoo of Indianapolis. He attended St. Luke elementary school, Valencia High School in Placentia, Cal., the University of San Diego, the Catholic University of Louvain in Belgium, and St. Patrick Seminary in Menlo Park, Cal.

He will say his Mass of thanksgiving at St. Luke Church at 9 a.m. Sunday. Sulpician Father Gerald Coleman and Father David Petting will be concelebrants, Father John Keashan of New Brunswick, Canada will be homilist and Rev. Mr. Thomas Daly of San Francisco will be deacon. A reception in St. Luke parish hall will follow the Mass.



MICHAEL WIDNER is the son of Frank and Marie Widner of Indianapolis. He attended St. Bernadette elementary school, the Latin School of Indianapolis, and St. Mary University and Seminary in Baltimore, Md.

His Mass of thanksgiving will be at St. Bernadette Church at 1:30 p.m. Sunday. Father Carlton Beever and Sulpician Father Vincent McMurry will be concelebrants, and Jesuit Father Thomas Widner, the ordinand's brother, will be homilist. A reception in St. Bernadette School will follow the Mass.

## Religion teachers are urged to see beyond classroom

by Peg Hall

LEOPOLD—At a dinner in their honor May 21, Catholic religion teachers of the Tell City Deanery heard guest speaker Tom Walters challenge them to take a broad view of their role.

Walters is associate professor of religious education and academic dean of St. Meinrad School of Theology.

"Religious education is a little bit more than getting through the textbook," he said. "What's interesting is that the God of our tradition is bigger than the classroom. The classroom isn't the primary or even the best place to receive religious training. It comes in the context of the strength of the community and family."

He said that adults do more of a service to children by letting them see parents and teachers sharing religious questions about life than by acting as if they have all the answers.

The catechists' recognition dinner was held in St. Augustine's parish hall at Leopold with 122 persons being honored for their work in religious education for the past year. Most are unpaid volunteers. Kathy Thomas, director of religious education for St. Paul Parish, and Benedictine Sisters Mary Lois Hohl and Mary Ruth Krack, pastoral associates of St. Mark and St. Augustine parishes and St. Pius and St. Michael parishes respectively, organized the event.



IDENTITY—A new cross helps to better identify St. Jude Church and rectory in Spencer, home for 50 families and their pastor, Father Samuel Curry. Many travelers visit the parish, located near McCormick's Creek State Park.

## Large wooden cross added to St. Jude parish in Spencer

A large wooden cross was recently added to the front of St. Jude Catholic Church in Spencer. Formal dedication ceremonies for the new cross were conducted by Father Samuel Curry, pastor.

The eight-foot cross was a gift to the parish from Joe Jelase. Joe and his wife, Freda, are active members of St. Jude.

Members of the 50 families that comprise the Owen county parish have no trouble finding their church on the corner of Hillside and Middle streets, but visitors to St. Jude's should now find it much easier to identify. McCormick's Creek State Park

is about two miles from Spencer and during tourist season visitors more than double the attendance at Saturday and Sunday Masses in the small church.

The church/rectory was converted from a large Dutch colonial home and first used as a place of worship by the Oblate Fathers in 1951. It is now operated by the Archdiocese of Indianapolis.

Father Curry has served the scattered community for 10 years. He travels to each of the five surrounding counties, Clay, Monroe, Morgan, Greene and Putnam, for visits with parishioners.



STEPHEN DONAHUE is the son of Robert E. and the late Juanita M. Donahue of Frenchtown. He attended St. Lawrence elementary school in Lawrence, Cathedral High School in Indianapolis, and St. Meinrad College and School of Theology.

He will say two Masses of thanksgiving, the first at St. Bernard Church in Frenchtown at 10:30 a.m. Sunday. Concelebrants of the liturgy will be Father John Fink and Father Frederick Denison and Father Fink will give the homily. The Rev. Mr. Carl Hood of Memphis, Tenn., will be the deacon. A reception in St. Bernard's Hall will follow the Mass.

The second Mass of thanksgiving will be at St. Lawrence Church in Lawrence next Sunday, June 15, at 12 noon, with a reception following the Mass.

# COMMENTARY

## A case of the pot calling the kettle black

by Msgr. George G. Higgins

In 1982 I resigned from the board of advisers of People for the American Way, an organization put together by TV producer Norman Lear to monitor and counteract propaganda by extremist elements in the New Christian Right. I didn't have time to keep up with PAW's work and did not want to leave the impression that I was contributing to its policy-making process.

I also informed Lear that I disagreed with the content and tone of some PAW advertisements and public statements. I said I agreed with Commonweal's editors. They had charged that PAW has a "weakness for the slippery half-truths and stock slogans of moral relativism and unthinking individualism."



Commonweal said the organization's technique of indiscriminately tarring all "moral majoritarians" with the same brush is one a clever copywriter could use against the anti-nuclear movement, for example, and much like the technique the Religious Right itself employs against "secular humanists" or "atheistic liberals."

I had forgotten about PAW until I received a recent computerized mailing from it asking me to send a printed petition to President Reagan protesting a plan, apparently supported by Attorney General Edwin Meese, to "pack" the federal courts with judges committed to what PAW calls a "narrow ideological agenda."

I agree with some PAW arguments against the alleged court-packing plan, if PAW has correctly interpreted its long-range purpose. Anthony T. Podesta, PAW president, rebutted the plan in a New York Times op-ed piece.

Podesta charged that some sponsors of the plan hope to reverse or restrict some gains in social legislation and First

Amendment rights. If so, the sponsors deserve to be opposed. Apparently, however, there is more to it than that.

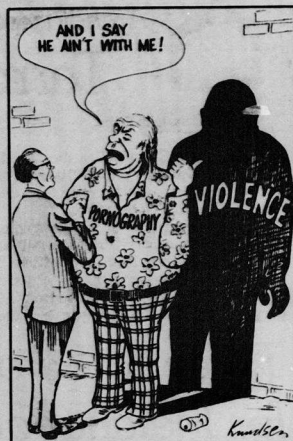
Podesta let the cat out of the bag in complaining that Meese wants nominees who believe in "the sanctity of human life—shorthand for opposing the Supreme Court's 1973" abortion rulings. Podesta added that Meese's language parallels that of the 1984 Republican Party Platform calling for judges who "respect traditional family values and the sanctity of innocent human life."

Podesta and his PAW associates are entitled to their opinion on the abortion decisions and the platform plank. But I fail to understand what this has to do with PAW's stated purpose to promote "the best of the American way—its tolerance, diversity and pluralism."

This is not to endorse the so-called Meese plan. But I find it almost impossible to believe that PAW would attack so vigorously if Meese and company were campaigning for judges who favor the Supreme Court's abortion decisions.

PAW leaders will counter, saying in the words of their own brochure that judges should be fair and impartial and that what is offensive is the attempt to guarantee that candidates for the federal judiciary swear loyalty to a "narrow ideological agenda." That legitimate concern would be more convincing if PAW refrained from injecting its own "narrow ideological agenda" into the debate.

The New Christian Right is open to criticism on a number of counts. I've criticized it on several scores. It is inconsistent, however, for a group like PAW to retaliate against New Right extremism with its own form of extremist



propaganda—in favor of abortion, for example.

In summary, PAW would be well-advised to take seriously an article by Kathleen Kennedy Townsend, daughter of the late Sen. Robert F. Kennedy, published a few years ago in the liberal Washington Monthly and reprinted in The Washington Post. Mrs. Townsend, currently running for a Maryland congressional seat, said that while the New Right may have a "simplistic" and "reactionary" view of moral values, "at least they understand the importance of the subject." Unfortunately, she adds, the discussion of moral values makes too many liberals nowadays uneasy.

I feel more or less the same about PAW.

## Remember the women who served Christ by serving you

by Dale Francis

Half a mile from our home, over the hill, is Victory Noll, the motherhouse of the Our Lady of Victory Missionary Sisters. The very first sisters I ever knew, 43 years ago, out in Big Spring, Texas, came from Victory Noll, were called catechists rather than sisters, and one of the two who were there then is at Victory Noll now.

The retired sisters at Victory Noll invited me out to talk with them not long ago and it was a pleasure for me. These were retired sisters but busy with many things, women of spirituality and intelligence. They have served the Lord so well and we, who are the Catholic people, are among the greatest beneficiaries of their service.

There was a letter in the mail from the



Sisters of Saint Dominic at Mount Saint Mary in Newburgh, N.Y.. It was not a personal letter to me but a form letter, but it carried a personal message to anyone who might have read it. It told of the retired sisters of the community and how they still find ways to serve. It was a letter asking those who had in years before been served by the Sisters of St. Dominic if they could send a small gift to help the sisters in retirement.

Sister Joann Boneski, who wrote the letter, told a truth I'm sure when she wrote, "I must tell you, not one of these sisters would ever consider asking for help for herself. Yet every one would be quick to ask you to help one of the others!"

The Wonderful Sisters of Victory Noll who are my neighbors and the letter from the Sisters of St. Dominic suggest an idea to me that I would like to pass on to you.

In the last decade or so, there has been an irritating small infestation of books, plays and essays in which sisters have been blamed for the psychological confusion of the authors, who, having abandoned their

faith, are in need of someone to blame and decide it must have been sister.

Millions who remember with gratitude the sisters who taught them have thought how unfair this has been. Many have joined protests against the slandering of sisters.

But those plays, books and essays will not do lasting harm. They can even do good if they inspire a positive reaction and what is needed now is a positive response of gratitude to sisters.

In the last two turbulent decades, many sisters have left their communities and the balance of support within the communities has been tilted.

Religious communities have been in great part self-supporting. Those sisters who teach, who serve in hospitals, who work in social service or in other tasks, provide the support for the community. For 40 or 50 years they bring to the community the financial support not only for their own needs but for the college education of young sisters and for the care of those sisters who come to retirement.

Those who have left have been among

those serving in various professions. When they leave the balance of the financial structure of the community is thrown out of kilter. The ratio of sisters working to those who have reached retirement is changed. No sister ever retires unless she is absolutely unable to care for herself. Sisters in retirement do many useful things, praying the most important of all.

But, I would guess, there is no religious community that is not having some financial difficulty today. This is what I suggest. If you have gratitude for sisters who have helped you in the past, as nurses, as teachers, as caring persons, send a contribution to the motherhouse of those sisters for care of retired sisters. If you don't know where the motherhouse is, ask at a convent of the community that might be in your town, or ask at your parish if someone could look for it in the Catholic Directory. Send what you can, \$5, \$10, \$20, more if you can.

Remember those remarkable women who, in serving Christ, served you. You'll be glad if you do.

## Retrieve the baby, yes, but without the old bath water

by Antoinette Bosco

Motherhood is definitely back in style. Every time I turn around I'm hearing another story about a 39-year-old career woman giving birth to her first child.

The baby boomers' biological clocks are ticking away and many women are desperately racing to get pregnant before time runs out.

Attitudes toward motherhood appear to have changed dramatically in the last few years. In a Ladies Home Journal article called "The Turning Tides," novelist Danielle Steele summed up how people react to her being the mother of eight:

"In the '80s they thought I was drunk. In the '70s they said I was irresponsible. Now they think I'm so lucky."

I have experienced a similar change in attitudes about motherhood. A decade ago people outside of Catholic circles thought I was crazy for having six children.



Now, people are impressed by my "wonderful accomplishment."

It was, of course, fallout from the women's movement combined with concerns about overpopulation that caused motherhood to go out of fashion in the 1970s.

The women's movement accomplished a great deal in terms of necessary social changes. But it implied that having babies was a way of keeping women dependent, homebound, poor and powerless. It seemed to say that women could achieve fulfillment only by developing professional careers.

As the pendulum swings back in favor of having babies, the women's movement is coming under renewed attack.

Some working mothers, especially those who spend their days in drudge jobs, are starting to admit a disillusionment with women's "progress." Many are looking back, wondering what was wrong with the old system where wives stayed home and husbands supported the family.

The women's movement has fallen short of its mark and lost momentum. It's no wonder—because it was never a real women's movement to begin with.

The movement emerged out of the 1960s when women were having many babies. Many gradually found themselves trapped

in a stifling, bedroom community lifestyle with narrowly defined roles.

The time came when things had to change—women had to break forth.

The militant feminists who spearheaded the movement, however, were doomed to fail because they denied women's biology and deepest natural instincts. Women have always wanted to have and care for babies, and always will.

On the other hand, to return women to their pre-women's movement status is unthinkable.

I remember the days when a woman couldn't even apply to most medical schools, when most of the world was a big men's club, when equality of opportunity simply didn't exist, and when a woman who tried to step out of her pre-established role was suspect.

I remember in the late 1960s being told that I was wasting an employer's time applying for a job because I was a mother.

When I tried to buy a house, real-estate agents kept asking, "How much does your husband make?" They wouldn't sell me a house until I came back with a man.

It would be a horror to go back to the way things were. I don't think that young women today have the remotest idea of the

groundbreaking that was done for them by the feminists of the previous generation.

Young women today, eager to be full-time mothers, ought to keep their facts straight. While the early feminists should not have thrown the baby out with the bath water, the stagnant old bath water did have to go.

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## ENTERTAINMENT

VIEWING WITH ARNOLD  
'Short Circuit' is  
nice little sci-fi surprise

by James W. Arnold

In "Short Circuit," a military killer robot gets grilled by a bolt of lightning during an electrical storm and suddenly develops a soul. Or as the movie puts it, to stay out of the mystical woods, it becomes "really alive."

As a result, Number Five (the machine's only name) becomes non-violent, admires butterflies, imagines poetic shapes in cloud formations, and falls in love with Ally Sheedy.

If this premise appeals to you, then you're among those who have made "Circuit" the top film in the country this week (as I'm writing this). It gets brisk (98-minute), good-natured treatment from director John Badham, the well-established Yale alum ("Saturday Night Fever," "WarGames"). And if it's basically silly, it seems to know it.

"Circuit" is in the recent tradition of cute robot or alien movies that began with "Silent Running," "Dark Star" and "Star Wars." Number Five, spiritually, has much in common with the alien heroes of "Starman" and "E.T.," but physically he looks exactly like a machine, in fact, like those real robots working on factory assembly lines. He won't win any cuddly competition with either E.T. or Jeff Bridges.

The major fascination, actually, is the mechanical wizardry that brings Five and his brother robots to life. There is no room for little men to operate inside their steel-rod bodies and metal computer-box heads.



The closest ancestor was the villain robot in "Saturn Three," which developed a passion for Farrah Fawcett but had relatively uncomplicated motives.

Adding "humanity" to Five are double camera-lens eyes, which seem oddly sensitive, and metal flaps over the lenses that react like human brows and eyelids. He also has a voice that sounds a bit like Bugs Bunny with a Japanese accent.

Nothing at all, by the way, is done with the what-is-human theme, always a possibility in tales about robots that want to cross the line. Here it's just fairytale magic, as in Pinocchio, without even a Blue

Fairy. But there is a nice scene in which Five's inventor (Steve Guttenberg) becomes convinced he's "really alive" when he tells him a priest-and-rabbi joke and the machine goes into uncontrollable laughter.

Most of the story is an extended chase, with the military types (led by G.W. Bailey as a stereotyped warmonger) trying to retrieve or destroy the \$11 million secret weapon. It has wandered off the reservation and taken refuge with Ms. Sheedy, a feistily independent young woman who runs a natural foods business and (appropriately) takes in stray animals. Her picturesque house is located in sight of the Astoria, Ore., bridge over the Columbia River, and the fresh locale is a major asset.

This is one of the first adult roles for Sheedy (now 23), and she gives the movie more juice than the original lightning bolt. She doesn't quite return Five's ardor, but she's fond of him, and they develop a spunky, touching woman-machine relationship. A highlight: Five, impressed by watching Travolta in "Saturday Night Fever," and Sheedy dance to "More Than a Woman." It's as sexy as "Circuit" gets.

As in all films of this genre, the main issue is whether the U.S. government heavies will crunch this strange and lovable lifeform, or whether it/he will survive to learn more of the joys and miseries of being human.

Much of "Circuit's" modest success is due to the inventiveness of writers S.S. Wilson and Brent Maddock in creating a characterization for Five, whose fear of being "disassembled" leads him to a respect for life. E.g., he's a quick learner, "reading" an encyclopedia in seconds and soaking up everything on TV, from commercials to John Wayne and Three Stooges films.

This leads to a string of funny bits and hip wisecracks, as well as to Five's endearing penchant for hearing a word and then reciting a list of synonyms (solitude-isolation-alone-lonely), or to an impromptu imitation of a baseball telecast.

The dialogue is witty, so densely packed that you need a tape recorder to get it all. A minor character, Guttenberg's sidekick (Roger Stevens), appears to be an East Indian, who has as much trouble with the language as Five. His fractured English ("We are losing valuable time") is a running joke and source of double entendres.

In sum, "Circuit" is a pleasant little surprise, although it won't make the sci-fi hall of fame. Kids will love it, but parents should know that the language is occasionally gritty.

(Satisfactory entertainment for all ages, but note some language and violence.)

USCC classification: A-I—general patronage.



RIDE WITH A ROBOT—A robot named "Number Five" which has developed a soul is the star of "Short Circuit," a Tri-Star release. Here, the robot scans a road map in an effort to help Stephanie

Speck, played by Ally Sheedy, in her catering truck. Calling it "light entertainment for children," the U.S. Catholic Conference classifies the film A-I. (NC photo)

Recent USCC  
Film Classifications

Cobra ..... O  
Ronja, Robber's Daughter ..... A-I  
Spacecamp ..... A-I

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

## Finale for American Playhouse's 'Roanoke' is weak

by Henry Herz

"American Playhouse" concludes its three-part "Roanoke" series Monday, June 9, 8-9 p.m. EST on PBS.

The final episode recounts the story of Sir Walter Raleigh's ill-fated attempt to plant a settlement on the shores of Chesapeake Bay in 1587. Instead, the captain of the ship carrying the colonists refused to go beyond Virginia's marshy Roanoke Island.

Aware that the area could not yield enough crops to sustain the colony through the winter, John White, the settlement's governor, sailed back to England for additional supplies. The war with Spain, however, made a return voyage impossible for the next three years. When White finally arrived, he found the settlement abandoned without trace of those he had left behind.

The fate of the Roanoke colonists depended upon the good will of the local Indians, whose hospitality to the first English explorers of the area had been repaid with terrible bloodshed. The massacre that resulted from this first contact between American Indian and English pioneer established the tragic pattern of colonial "pacification" of the native inhabitants of the New World.

"Roanoke" makes a considerable effort to present the native American in a realistic but sympathetic light. Instead of romanticizing how these woodlands Indians lived in harmony with nature, the dramatization shows that their lives were not the simple idyll of myth.

Using subtitles to translate Indian dialect as well as

costuming, dwellings and implements based on drawings of the time, the programs succeed in creating a credible Indian context for this meeting of cultures.

Historical authenticity and cultural sensitivity are not enough, however, to overcome the weaknesses of the dramatization. The script is badly episodic, with such a truncated ending as to suggest the production simply ran out of money.

"American Playhouse" continues to try to provide original American television drama on a level comparable to that of British television. "Roanoke" is interesting but nowhere near as polished as even a mediocre "Masterpiece Theatre" production. But it is important that public television continue its commitment to broadcasting original American TV dramas.

## TV Programs of Note

Sunday, June 8, 8-10 p.m. EST (PBS) "Faces in a Famine." In this rebroadcast, author Robert Lieberman presents his personal view of Ethiopia's disastrous drought and the people drawn to this tragedy: nurses, doctors and relief workers, a television producer, an Anglican priest and an assortment of curious on-lookers.

Tuesday, June 10, 9-10 p.m. EST (NBC) "1968." Roger Mudd and Connie Chung are the co-anchors in this long-awaited premiere of a new prime-time newsmagazine series utilizing the latest advances in video and audio technology in its coverage of stories each week.

Wednesday, June 11, 8-9:30 p.m. EST (PBS) "Pavarotti in the Verdi Requiem: A Salute to Youth." Luciano Pavarotti and winners of the Opera Company of Philadelphia-Luciano Pavarotti International Voice Competition perform the great "Requiem" by Giuseppe Verdi.

Wednesday, June 11, 9:30-10 p.m. EST (PBS) "The Second Type." Narrated by Bill Cosby, the program follows Beth Shapiro, a social worker with cerebral palsy, and four of her friends who also suffer disabilities on a trip to Washington, where they confront and overcome barriers, both physical and emotional, with determination and a healthy sense of humor.

## TV Film Fare

Sunday, June 8, 9-11:45 p.m. EDT (ABC)—"Chapter Two" (1979)—A successful writer (James Caan) marries an actress (Marsha Mason), but the memory of his dead wife threatens their happiness in this adaptation of a Neil Simon play. As usual, Simon's heart is in the right place, and his one-liners are still funny. But this foray into more serious material is beset with problems, chief of which is the lack of dramatic action. Moreover, attempted adultery figures in a subplot and, though it is far from being condoned, it makes this mature viewing 6+.

The U.S. Catholic Conference classified the theatrical version A-III—adults. The Motion Picture Association of America rating was PG—parental guidance.

point of view

# The church is its tradition

by Gill Ring  
Professor of Philosophy  
St. Meinrad College

Condensed from this year's  
commencement address at St. Meinrad College

The most urgent task for this generation of Catholics is to rediscover and reinstate the Catholic tradition.

Catholicism is essentially traditional. An untraditional Catholicism is a contradiction in terms. As the American theologian David Tracy puts it: Catholicism is its tradition.

From the time of the earliest ecumenical councils to the present century, the church has tried to show that its creeds, dogmas and canons are consistent with all their predecessors, as well as with the prayer and belief and worship of the faithful back to the time of the apostles.

And yet there are signs that ordinary Catholics in increasing numbers no longer take seriously many things in their tradition, including some clearly essential things—for example, the doctrine of original sin; or belief in hell, or purgatory; or the intercession of saints; or miracles; or angels and devils; or even the Virgin Birth.

TIME AND again in recent years I have heard Catholics, lay and clerical, quite casually express doubts about one or more of these traditional beliefs. What is noteworthy about this is not the doubt itself but the easy offhanded manner in which it is now expressed. It is a sign of something new when Catholics no longer take their tradition seriously enough to be disturbed by their doubts about essential parts of it.

At a Mass my wife and I attended

recently, the psalm response in the missalette was something about an angel of the Lord, but the lector gave us another response to say instead. I later asked a priest friend why the substitution. He replied that the pastor probably thought angel-talk made his congregation uneasy, or he may have thought as many do that belief in angels is outdated and therefore out of place in the new liturgy.

Either way, I said, there is something wrong here. Christians have believed in angels for nearly 2,000 years. The Bible is full of angels, in both the Old and New Testaments. The church fathers believed in them. So did Christians in the Middle Ages, the Renaissance and beyond. The concept of angel is perfectly intelligible, and there is no scientific evidence against it.

Finally and most importantly, the reality of angels is Catholic doctrine. Nor is it difficult to see why. For if there are no angels, there are no fallen angels, and if there are no fallen angels, there is no Satan, no temptation, no fall of man, no sin and no redemption. Both the Fourth Lateran Council and Vatican I made it quite clear that when the Nicene Creed speaks of "all that is seen and unseen," the things unseen are angels, fallen and unfallen. This is the Catholic "Profession of Faith."

So pastors who think belief in angels is outdated and hence out of place in the new liturgy, and congregations who are uneasy about angel-talk, are either unaware of or indifferent to the fact that this belief is traditional in the strongest sense: a vital part of Catholic faith from apostolic times to the present century and a part of the church's solemn teaching.

But even if these Catholics do not know

or would not agree that the existence of angels is *de fide*, why don't they believe in them as their ancestors did, not because they were required to, but spontaneously, by inclination, as a part of the Catholic picture of the world?

Here many of you would say that angels are not part of the modern world-picture and that educated modern Catholics of course have difficulty believing in them. But this won't do, for two reasons. First, the modern world-picture has been fully with us for a couple centuries now and belief in angels among Catholics, including very highly educated Catholics, was strong until very recently.

Secondly, the modern world-picture is incompatible with Catholicism. For what is the modern world-picture but the scientific world-picture taken beyond its proper limits and regarded as a picture of the whole of reality? Not only are angels excluded from the scientific picture, but so are free will, objective morality, teleology in nature, God or any sort of transcendence, and everything in the Nicene Creed except "was crucified under Pontius Pilate, died and was buried."

The explanation for the weakening of belief in angels or of any of the other traditional beliefs is not that educated Catholics find them unwarranted by the relevant evidence. The relevant evidence is scriptural, and intelligent Christians for 20 centuries have found this evidence sufficient warrant for these beliefs.

The truth of the matter is that the recent weakening of these beliefs has nothing to do with evidence, and everything to do with the fact that contemporary Catholics have been cut off from Catholic tradition.

THERE ARE no doubt many causes of this separation of Catholics from their tradition, but if there is a main cause, I believe it is this: When the fathers at Vatican II decided to bring the church up to date they didn't realize that this decision would be widely interpreted as an announcement that the church would abandon the way of tradition and adopt the way of modernity. That is to say, Vatican II was widely misunderstood to be not only a renunciation of quaint or archaic beliefs and practices but a renunciation of traditionality itself.

In short, many people misinterpreted Vatican II to mean that henceforth Catholicism would be *untraditional*—or as untraditional as it possibly could be without ceasing to exist altogether. And once Catholicism was seen by Catholics as not essentially traditional, then the fact that this or that belief is a traditional one lost its power to convince these Catholics that it is true or even that it is Catholic.

We simply cannot afford to let the tradition languish for another generation.

If Catholicism is its tradition, what is at stake in the recovery and transmission of tradition is Catholicism itself.

To get rid of everything in the tradition that is implausible, offensive or strange to the secular mind is not to bring the church up to date but to secularize it out of existence. And this is well on its way to being accomplished when an entire generation of Catholics simply ignores church teachings that are not in conformity with the dominant secular trends. These secularized Catholics bereft of their own tradition assume that whenever the world and the church come into conflict, the church is wrong—even wrong about what is truly Christian.

What this means is that for these Catholics the Catholic tradition has ceased to exist as a moral guide or as a living source of wisdom. Catholics are now letting the culture determine what they will keep of their tradition instead of letting Catholic tradition determine what they will accept in the culture.

Obviously, very little of a canonical religious tradition can be kept if compatibility with secular culture is the main concern. It must therefore stop being the main concern of Catholics. And what must replace it is the rediscovery and reinstatement of their own tradition, which is the main tradition of the western world and a repository of the entire experience of mankind.

CONFINED TO no nation and no continent, Catholic tradition embraces the whole of humanity. People of every race, social class, profession and special talent have contributed to its cumulative wisdom.

This tradition also places us in the company of men and women of incomparable brilliance and holiness. It is clearly a tradition of rich variety and dramatic contrasts: of heroic sanctity and intellectual brilliance, of mystical rapture and administrative prudence, of simple piety and high chivalry, of the innocence of the dove and the wisdom of the serpent.

And finally what holds all these unique personalities and vastly differing qualities together in a living organic unity making it one tradition is also what makes it radically unlike all other traditions, namely, that its central theme and ordering principle is not an idea or an ideal or a myth, but Jesus Christ and the history of salvation.

When this tradition has been recovered, when the Catholic people have regained the instinct of tradition, when it once again informs them in their depths, then and only then it will be true that "the people are the church." In the meantime, as long as the people are bereft of tradition, they will be merely modern and more secular than Catholic, and consequently unfit to share in the leadership of the church at any level.

Without the church's tradition, the people cannot be the church, the church cannot be prophetic, and the Catholic apostolate will not be Catholic. For Catholicism is its tradition.

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## the pope teaches

# The heart of the church's teaching on predestination

by Pope John Paul II  
Remarks at audience May 28

The question of our destiny in life is of very great interest to us. "What will happen to me tomorrow? What will my future be?" These are difficult questions and also decisive ones. If they are answered wrongly, they could lead to fatalism and despair.

But such questions can be answered correctly in the light of the revelation of Christ. In his conversation with Nicodemus, Jesus says: "God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life." These words of our Savior provide the main answer to the searching questions of our souls. And they constitute the heart of the church's teaching on predestination.

Predestination refers to the eternal choice of God, a choice prompted by love, a choice proceeding from the inner life of the Blessed Trinity. "God chose us in Christ before the foundation of the world." He called us to become his adopted children, to share in the sonship of Christ, "to become holy and blameless in his sight."

The mystery of predestination is an organic part of the whole plan of divine providence. For, as St. Paul says, "God wants everyone to be saved and reach full knowledge of the truth."

In the face of this great truth of our faith, our hearts desire to praise and glorify the Blessed Trinity. We wish to say with St. Peter: "Blessed be the God and father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead."



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## QUESTION CORNER

## Baptism and parents' faith

by Fr. John Dietzen

**Q** My friend's daughter is living with her boyfriend; they just had a baby. It seems she is having difficulty getting the baby baptized in a Catholic church.

Different pastors have refused because the parents will not go to see a priest. Both are in their 20s and lifetime Catholics. Neither has been married before so that is no problem.

They do not plan to marry but would like the baby to have the Catholic rites. What is your opinion? Does a priest have the right to refuse to baptize their child? (New Jersey)



**A** A parish priest has not only the right but a serious obligation in conscience not to baptize a child in circumstances such as you describe. Apart from an emergency, to conduct a baptism ceremony for this child would be a violation not only of his or her own rights, but an outright invitation for the parents to violate their own consciences as well.

First, the church's regulations about this are clear and explicit in the introduction to the Rite of Baptism. No infant is to be baptized unless the priest is morally certain that the child will be educated and raised conscientiously in the Catholic faith, and until the parents themselves are in-

structed in, and ready to accept, their primary responsibility for that religious formation.

Until recent years it was assumed that neighboring parents and relatives, as well as other people in the wider Catholic family, would see to it that parents weak in their faith would live up to this obligation. That assumption, if it ever was valid, is obviously not so today.

If a child is to be baptized in the Catholic faith, he or she has a right not to be left hanging in the wind, but to have every possible support, encouragement and good example from at least one of the parents. Under normal circumstances nothing can substitute for that.

Beyond that and yet more serious, parents who deliberately and persistently refuse to live up to their Catholic faith as faithfully as possible could not take their part in the baptism ceremony without being openly dishonest.

Several times in the baptism rite parents are asked whether they believe and accept the faith that is professed in the ceremony, and whether they will be a model of faithful adherence and growth in that faith for their child. To pose this question to the couple you describe would be inviting them to affirm something which, in their present frame of mind, is simply not true.

Often when a couple who, with no good reason simply do not practice their faith, ask to have their child baptized, I ask them: "Why do you want your child baptized a Catholic when from all appearances

being a Catholic is not all that important for you?"

A discussion begun along those lines often prompts them to begin confronting their own faith, asking themselves some

hard questions about their own adult faith before they start involving their children.

In my experience such parents understand, usually far better than some grandparents or aunts and uncles, that to have a child baptized without some degree of Catholic commitment on the part of those parents simply does not make any sense, psychologically or religiously.

This searching of their own consciences in anticipation of a possible baptism frequently means the beginning of a genuine adult faith for the parents,

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## FAMILY TALK

## Reader asks: 'How can I be bigger than my moods?'

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** I think I know what to do to be a good parent. But it all flies out the window when I lose my temper or find myself in a "blue" mood. That's when I am mean, critical, don't listen, make empty threats and demand total obedience. I have three children, ages 9, 11, 14, and I want to be bigger than my moods. How can I act positive when I feel negative? (Iowa)

**Answer:** What a wise insight—to recognize that your parenting behavior is sometimes dictated not by good sense but by bad moods. Whether your mood comes from a "down" day or whether one of your children provokes you to anger, strong negative feelings usually lead to bad judgments and pronouncements.

Feelings are more apt to get the best of us when we are not in top physical shape. If you frequently feel moody or are easily angered, try an inventory of basic life habits.

Are you eating properly and well? Breakfast becomes your most important meal of the day when you are under stress. Eliminate junk foods, especially sweets, and be cautious of alcohol.

Are you sleeping? Tired people get cranky. A regular aerobic exercise program can work wonders to cure insomnia and improve your mood.

Your first step in actually combating bad moods is to learn to recognize such moods. Usually, you have some early warning signs, such as feeling tense or snapping at people, to indicate that a dark mood is coming. If you are unaware of such warning signs, your husband or children probably can tell you.

What happens just before you let depression or anger rule your parenting? How can you tell when you are "down" or angry? Can you "feel" it inside yourself? That's when to "blow the whistle" on yourself. You must do something to interrupt the progress of your mood.



Say a brief prayer. Picture yourself doing something laughable. Anything to break the cycle.

If you cannot interrupt yourself, have another family member say a cue word like "Stop!" to let you know.

Then take time out. Get out of the room. Leave the scene for a minute or an hour, however long it takes for you to get a handle on your feelings and return to your good game plan.

Finally, fight those negative responses that you feel welling up within you with a positive remark. Learn to give compliments, even when you don't feel very complimentary.

Act positive, even when you don't feel positive. Yes, put on an act. Hopefully, your actions can begin to dictate your mood rather than having your mood cause your actions.

Replace the moody or angry retort with an upbeat action. Squeeze your child's shoulder. Tossie his hair. Grin, and call him a rascal for upsetting you.

After this brief interlude to interrupt your mood, get on with your day. You do not have to let your moods color your parenting. Good discipline can be effected in a positive way.

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



# New pastoral draft seeks family-oriented economy

by Jerry Fliteau

WASHINGTON (NC)—The third draft of the U.S. bishops' pastoral letter on the economy calls for economic policies that would promote "the strength and stability of family life."

"The long-range future of this nation is intimately linked with the well-being of families, for the family is the most basic form of human community," says the draft document, which was released June 3.

"The lack of a mutually supportive relation between family life and economic life is one of the most serious problems facing the United States today," it says.

"Efficiency and competition in the marketplace," it adds, "must be moderated by greater concern for the way work schedules and compensation support or threaten the bonds between spouses and between parents and children."

THE IMPACT of economic policies on the quality of family life was not a significant part of the first two drafts of the pastoral. There were some references to that relationship, but they occurred here and there on individual questions, not as an integral theme.

The family was incorporated as a central concern in the third draft "by popular demand" of the nation's bishops, said Archbishop Rembert Weakland of Milwaukee.

## The economy pastoral: judgments, recommendations

by Jerry Fliteau

WASHINGTON (NC)—The U.S. bishops' pastoral letter, "Economic Justice for All," contains a number of policy recommendations and judgments. Following are some of them:

### GENERAL PRINCIPLES

The basic moral questions about economic life are what it does to people and for people and how they participate in it. All people have a God-given right to basic economic necessities, so "fulfillment of the basic needs of the poor is of the highest priority" in any economy.

A "preferential option for the poor" is a matter of social justice, not charity. In any society, the "litmus test of its justice or injustice" is how it treats its poor and powerless.

Because "the family is the most basic form of human community," economic policies must also be "continually evaluated in light of their impact on the strength and stability of family life."

Recognition and fulfillment of the economic rights of all is "the unfinished business of the American experiment," calling for "the development of a new cultural consensus."

### EMPLOYMENT

"Full employment is the foundation of a just economy," and the creation of new jobs is the nation's "most urgent priority for domestic economic policy."

Job discrimination against women and racial and ethnic minorities is a major concern. Huge expenditures on the arms race cost jobs and "create a massive drain" on America's financial and human resources.

Specific public policy recommendations include:

- More job-training and apprenticeship programs.
- Direct job creation programs, especially for the long-term unemployed.
- Long-term conversion from "military production to more peaceful and socially productive purposes."
- Examining new approaches to work, such as job sharing, flex time and reduced work weeks.

### POVERTY

"Dealing with poverty is not a luxury. . . . Rather, it is an imperative of

"We went through the whole pastoral" to make sure that concern for family life was incorporated wherever it was appropriate, the archbishop said.

The newest version of the pastoral letter emphasizes the importance of the family as "the basic social unit," he said, but it does not treat the family as "the basic economic unit."

"There's a difference," he said, "and we don't want to confuse the two."

The result of the new emphasis on family life is the addition of new phrases or sentences, or sometimes whole new paragraphs, at various points throughout the pastoral.

The third draft is the version that the U.S. bishops are to debate and vote on this November.

THE FAMILY holds deep moral significance in Catholic thought. It is considered the fundamental point at which individuals experience what it means to go beyond themselves into the broader human community. Because of this, the additions on family life in the new draft help to highlight even more than before the close relationship between moral concerns and questions about the economic or work life of individuals.

"In particular," the new draft says at one point, "the development of work patterns for men and women that are more supportive of family life will benefit both

the highest order." More than 33 million Americans are in poverty. It falls hardest on women, children, Hispanics, blacks and Native Americans.

The disparities are not only in income and wealth, but they reflect "the uneven distribution of power in our society" and the inability of many to have a real part in U.S. political and social life.

Specific public policy recommendations include:

- Policies aimed at high employment as "the first line of attack" against poverty.
- An increase in the minimum wage to offset inflation losses since the last increase.
- Promotion of public and private-sector self-help efforts among the poor.
- Tax reform that reduces the tax burden on the poor, shifting it to those who can better afford it.
- Greater commitment to quality education for the poor.
- Policies to strengthen family life, especially among those facing economic adversity.
- Thorough reform of welfare and income-support systems, including national eligibility standards and national minimum benefit levels.

### FOOD AND AGRICULTURE

U.S. public policies have played a major role in creating the conditions that have led to the current farm crisis, and public policy must play a positive role in solving the crisis.

The economic viability of family farms should be preserved, and agricultural policy should view the stewardship of American natural resources as a "central consideration."

Specific recommendations include:

- A fundamental reassessment of federal farm programs, "whose benefits now go disproportionately to the largest farmers."
- Reform of tax policies, including establishment of a "progressive land tax on farm acreage" to promote moderate-size farms and discourage "excessively large holdings."
- Action to extend just wages and unionization rights to farmworkers.

### GLOBAL ECONOMY

As with domestic policy, "the preferential option for the poor is the (See ECONOMY PASTORAL on page 18)

employees and the enterprises they work for."

"Economic life has a profound effect on all social structures and particularly on the family," it says elsewhere. "A breakdown of family life often brings with it hardship and poverty. Divorce, failure to provide support to mothers and children, abandonment of children, pregnancies out of wedlock, all contribute to the amount of poverty among us."

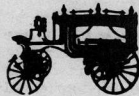
It adds that while these breakdowns in family life "are more visible among the poor, they do not affect only that one segment of our society. In fact, one could argue that so many of these breakdowns come from the false values found among the more affluent."

THE PASTORAL draft cites "exaggerated individualism" and "self-

gratification" and "false values often seen in advertising and on television" as problems which "contribute to the lack of firm commitment in marriage and to destructive notions of responsibility and personal growth."

"With good reason, the church has traditionally held that the family is the basic building block of any society," it says. "In fighting against economic arrangements that weaken the family, the church contributes to the well-being of society. The same must be said of the church's teaching on responsible human sexuality and its relationship to marriage and family."

"Economic arrangements must support the family and promote its solidity," it adds. "We would do well in our society and in our own lives to ask whether such arrangements are the norm."



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# The Bretton Woods institutions and the poor

by Liz Schevchuk

WASHINGTON (NC)—Meeting at Bretton Woods, N.H., in July 1944, 44 nations deliberated alternatives to the cutthroat currency and trading practices of the 1930s in which countries sought economic advantage, often at the expense of their global neighbors.

The meeting spawned two new institutions:

► The International Monetary Fund, established to foster stability and standards of conduct in international financial matters and allow short-term emergency financing to correct payment imbalances.

► The World Bank, to promote post-war reconstruction and development.

Although the Bretton Woods gathering was international, with delegates from such developing countries as India, El Salvador and Iraq participating, impetus came from the United States and its Western allies.

Forty years later, the two institutions have been blamed by the U.S. bishops and other critics for hurting or at least not sufficiently helping the Third World's poor.

WHILE THEY are separate institutions, the World Bank and IMF collaborate and are headquartered across the street from each other in Washington.

Each institution is made up of member nations. The World Bank is owned by more than 140 nations, each of whom must also belong to the IMF. As of November 1985, the IMF consisted of 149 member nations.

Their activities are often complex.

In general terms, the IMF aids a member having international exchange and financial problems by allowing it to "buy" currencies of other nations with its own currency. After three to five years, the "buyer" must pay back the foreign currency and reclaim its own currency from the IMF. Although the member nation deposits its own currency in return for use



'REFORM OR REPLACE'—The entrance to the main building of the world bank in Washington frames the headquarters of the International Monetary Fund directly across the street. The third draft of the U.S. bishops' pastoral on the economy says that the World Bank, IMF and the General Agreement on Tariffs and Trade "should be reformed or replaced" as they "are neither representative nor capable of dealing adequately with current problems." (NC photo by Bob Strawn)

of the foreign currency so that the deal is not technically a loan, obtaining use of the foreign currency has the same effect as borrowing, and buying back the nation's own currency is the same as a repayment.

The IMF describes its activities as a way to boost international economic stability and promote trade, which aids nations by fostering employment, higher incomes and better production.

According to World Bank information, the bank "has one central purpose: to promote economic and social progress in developing nations by helping raise productivity so that their people may live a better and fuller life." Its strategy, it reports, is "to help poor nations move to that stage of economic strength at which development becomes self-sustaining."

Yet, the U.S. bishops, in the third draft of their pastoral on the economy, say all is not well in the IMF and World Bank.

UNDER PARTICULAR fire are allegedly too-severe austerity measures imposed on developing nations as a condition for IMF assistance.

The World Bank, meanwhile, is accused of emphasizing individual development projects too much and overall economic well-being too little.

In their new draft on the economy the bishops say, "Since the Bretton Woods institutions are neither representative nor capable of dealing adequately with current

problems, they should be reformed or replaced."

The bishops accuse the World Bank of being "engaged primarily in lending for specific projects rather than for general economic health" and say the IMF, too, plays a key role in a crisis that "afflicts and oppresses large numbers of people who are already severely disadvantaged."

"That is the scandal," according to the bishops. "It is the poorest people who suffer most from the austerity measures required when a country seeks the IMF 'seal of approval' which establishes its creditworthiness for a commercial loan, or perhaps an external aid program."

IN PUBLIC statements, however, both the World Bank and the IMF defend their records.

The World Bank reports it "is now giving particular attention to projects that can directly benefit the poorest people in developing countries by helping them to raise their productivity and to gain access to such necessities as safe water and waste-disposal facilities, health care, family planning assistance, nutrition, education and housing."

Meanwhile, Jacques de Larosiere, IMF managing director, answering allegations against the IMF, suggests the fund is blamed for questionable actions by the leaders of the developing nations themselves.

## The economy pastoral: judgments, recommendations

(Continued from page 9)

central priority" that ought to guide U.S. dealings with poorer nations.

The U.S. tendency in recent years to make "national security the central policy issue...must be resisted." Militarization and politicization of development aid are "a grave distortion" of the way that aid should be handled.

Specific recommendations include:

► Major multilateral aid, finance and trade instrumentalities—the International Monetary Fund, World Bank and General Agreement on Tariffs and Trade—must be "reformed or replaced" because they cannot deal adequately with the Third World's "overarching economic problem" of oppressive indebtedness.

► Some Third World debts should be cancelled, others restructured.

► Within Third World nations, the burden of austerity programs to end indebtedness must not fall upon the poor. Rather, it should focus on other areas, such as eliminating public corruption and ending the flight of Third World capital to investments in the industrialized world.

### PUBLIC-PRIVATE PARTNERSHIPS

A "new American experiment" in economic rights requires cooperation and

partnership of business, government, churches, unions, other social organizations and individuals at all levels. This must include national economic planning, policies and priorities, although economic justice for all is the cooperative task of all elements of society, not just the government.

The new American experiment should extend beyond national borders to U.S. leadership in global economic cooperation and partnership. International solidarity is a form of enlightened self-interest, since "the cause of democracy is closely tied to the cause of economic justice."

### THE CHURCH

As an institution, the church must witness what it preaches by economic justice toward its own priests, Religious and lay workers and by its activities and services on behalf of all, especially the poor.

But the church is more than an institution that employs people and carries out service programs. It is the community of Christ's disciples living out his message. "The transformation of social structures begins with and is always accompanied by a conversion of the heart."

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# Third draft of pastoral

(Continued from page 1)

The approach to global issues in the first two drafts of the economic pastoral was mainly to criticize U.S. policy toward such multilateral organizations and agreements. The third draft, however, indicated that poorer nations show growing distrust not only of U.S. policies in that regard but of those multilateral organizations and agreements themselves.

The third draft also warned of dangers to Third World "traditional cultures" posed by "the aggressive cultural penetration of Northern (especially U.S.) advertising and media programming." It did not, however, use the emotionally charged term "cultural imperialism" that is often used to describe that phenomenon.

Archbishop Weakland said the new draft's treatment of global economic issues is more systematic than it was in the first two drafts, and it reflects more adequately the "urgency" of the economic crisis facing the poor nations of the Southern Hemisphere.

REFLECTING increased attention to family life, the new version of the pastoral said that "impact on the strength and stability of family life" must be a basic norm for evaluating economic policies and decisions.

That new norm in the third draft was added to other norms, retained from the previous draft, which focused on the poor and marginalized. Those norms said that "the highest priority" of economic policy

must be fulfilling the basic needs of the poor; their active participation in economic life must be "a high social priority"; and decisions on allocating human and material resources should be "specially directed" at them.

The new draft stressed that while "breakdowns of marriage and the family are more visible among the poor," the "false values" underlying those problems "pervade the whole of society." Archbishop Weakland said that emphasis was included partly to counter the argument by some that the poor are poor because they are morally weak or irresponsible.

"There's no reason to single out the poor and harp on them, when we think (the cultural crisis is) a much larger problem," said Ronald Kriemeyer, U.S. Catholic Conference director for domestic social development and chief staff aide to the pastoral's drafting committee.

THE MAIN thrust of other parts of the pastoral was not changed in the third draft.

In both second and third drafts—the second draft was issued last October—employment was called "the most urgent priority for domestic economic policy," and alleviation of poverty was described as "an imperative of the highest priority." Only minor changes were made in the pastoral's detailed discussion of those positions.

Similarly, the section urging national policies to revitalize family farms was almost unchanged from second to third

draft. The chapter on "a new American experiment" in economic partnership—described by some bishops as one of the most important and innovative sections of the pastoral—also stayed largely the same.

The small amount of substantive change between second and third draft tended to confirm earlier comments by Archbishop Weakland that the nation's bishops already agreed pretty thoroughly with the general thrust, structure and tone of the document and with most of its specifics when it appeared in the second draft.

Still to be written before the bishops meet this fall is a draft version of a far shorter pastoral statement, intended to communicate the basic message of the pastoral to millions of U.S. Catholics.

The first draft of that statement should be in the hands of the bishops a month or so before the November meeting, Kriemeyer said.

OTHER NEW elements in the third draft include:

► Restoration, in brief form, of discussion about the place of leisure and worship as essential elements of a fully Christian view of human work and economic life. These themes, dear to Archbishop Weakland, who is former abbot primate of the world's Benedictines, were discussed in the first draft but eliminated in the second as part of an effort to shorten the whole document. The archbishop said a number of other bishops shared his feeling that those elements needed to be brought back in.

► A stronger focus on the life, ministry and example of Jesus, giving a more personal tone in the new draft's approach

to Christian ethics when it is compared with the earlier drafts, which focused more exclusively on the content on Jesus' teachings.

► Praise of what Catholics can learn from Protestant traditions with their "strong emphasis . . . on the vocation of lay people in the world." Draft two had focused on the Second Vatican Council as its chief source on lay vocations.

► A specific new recommendation to raise the U.S. minimum wage to take account of the 24 percent loss in the dollar's buying power since 1981.

► An expanded treatment of the principle of subsidiarity, long a cornerstone of Catholic social teaching. The draft denies claims of some critics that this principle means "the government that governs least governs best." Rather, it says, the principle "defines good government intervention" in terms of its legitimate role in contributing to the common good.

► A stronger condemnation of racial discrimination, with the insertion of new language attacking continuing racism in America as "a sin that divides the human family."

► A more theological approach to the church's own call to achieve economic justice. The new draft retains specifics from the second draft such as the need for the church to pay just wages, allow its employees to unionize, maintain Catholic social services and promote moral values with its investments. But the new draft expands on theological perspectives—such as the role of baptism, personal conversion from sin, and the place of worship and leisure in human life—as elements in an integral Christian vision of economic life.

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# Student tells of serving poor people in Appalachia

by Kelley Ross  
Marian College Student

Students from Marian College, Indiana University-Purdue University at Indianapolis, Purdue University, and Xavier University of Cincinnati recently accepted the challenge of serving the people of Appalachia for a week. The 34 students set out for many different reasons. Some decided to go because they wanted to see how the poor lived, others to work for the poor, others simply to "get out of state."

Father Jeff Godecker, Catholic chaplain at IUPUI, led us on the 500-mile journey. Enthusiasm was high and would remain so throughout the week. We were greeted by Sister Theresa Dush, superior of the Community of the Anawim (Anawim translates as "the poor"). Sister Theresa had been a member of the Sisters of Mercy for 27 years before leaving to begin this community, which received ecclesial approbation in 1984. Its purpose is to meet the needs of the country's poor.

With the help of volunteers, the group has rebuilt houses, razed houses, cleared land, cleaned, visited, counseled and performed a host of other services. The community and volunteers make up "Young People Who Care," an organization sharing in the goals of the community. Made up of male and female volunteers, this organization provides young people with the opportunity to serve and learn about the people of Appalachia.

The Appalachian bishops' pastoral letter praised many aspects of what many call "the modern world." However, it also sought to keep in our minds the cry of the poor, a cry brought about by corporate abuses, union corruption, and ignorance. Harry Bigler, one of the three Clearfield County commissioners, is well aware of these evils. He has great hopes to change the situation.

He is working on ways to attract small industry which may stop the flow of young persons out of Appalachia. He also has a

dream. Tens of thousands of acres lay off Exit 18 on Interstate 80, a route which crosses the nation. Bigler would like to see tourist sites of scientific value built on this land, sites which would proclaim the richness of the area: museums of natural history, zoological gardens. Such dreams require, of course, a great deal of money, a prerequisite which Clearfield County does not have.

Bigler gave me much to think about as I worked and observed during my week's stay. Having learned that a couple was to be evicted from the land on which they lived, we traveled to them in order to help them move. Before the move, however, we had to restore a house that was condemned 10 years before; the couple had nowhere else to go. We cleaned and cleaned and grew despondent that anyone should have to live in such conditions. We dug beneath the house and put in a support for its sagging foundation and picked through clay and coal to hollow out a space for a furnace. We left some eight hours later without accomplishing all that we saw that needed to be done, but we had neither the time nor the resources. Spirits low, we went back to the center.

Father Jeff lifted our spirits that evening. He spoke of our true role in the area. "Your work is secondary," he said. Our presence within these people's homes shows to them that we believe in them. To believe in someone is to give that person hope and motivation. Our spirit and our attitude were utmost.

The people of Appalachia hold on to their traditions. They don't easily trust outsiders who, in times past, have raped their land and exploited their labor. Young People Who Care provides a presence that seeks to change this distrust and invite a spirit of cooperation and intelligent service.

Those interested in volunteering or finding out more can write or call: Young People Who Care, P.O. Box 129, Frenchville, Pa. 16836, 814-263-4177



**GIFT EXCHANGE**—Mary Elliott (center) collected money in her neighborhood to support Hands Across America. Here, Sister Mary Rose McCrate, pastoral minister at St. Simon's in Indianapolis, presents Mary with a t-shirt. Brad Senden, state director of Hands Across America, displays a poster which will be placed in St. Simon's School. (Photo by Jim Jachimak)

## St. Simon girl without hands helped Hands Across America

A birth defect left Mary Elliott of St. Simon Parish in Indianapolis without hands. But she wanted to do something to support Hands Across America.

So Mary collected donations for the project from her neighbors and forwarded them to Hands Across America's state office in Indianapolis. Kim DeVane, a coordinator for the project, said that Mary raised about \$75 for the project.

Mary presented her check to Brad Senden, state director of Hands Across

America, at St. Simon's last week. In return for her help, Senden gave her a Hands Across America t-shirt.

Because so many St. Simon's parishioners had turned out for the project, Senden also presented a gift to Precious Blood Sister Mary Rose McCrate, pastoral minister at St. Simon. The gift, a print which was done to commemorate the project, will hang in St. Simon's School. It shows many pairs of hands, which together form an outline of the United States.



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# Faith Today

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## No family's perfect (or alone)

By Neil Parent  
NC News Service

When I was a theology student in the mid-1960s, I regularly used to visit a group of couples who gathered every other week for study, prayer and socializing. They began to meet in the closing days of the Second Vatican Council to discuss the meaning of the many changes that were occurring in the church.

Most of their children were small at the time but they would join us frequently for group outings, home liturgies and the like. As a result, I got to know each family fairly well.

Eventually our paths parted and we lost contact with one another. Recently, however, one of the women from the group and I happened to see each other while attending the same meeting. Thirsty for news of the families, I pumped her with many questions.

Her story was one that could easily have been the subject of a TV series. All the ingredients were there: joy and sorrow, success and failure, hope and frustration.

I learned that each family, almost without exception, had experienced its share of ups and downs. Most of the adults seemed to have weathered the years quite well, though a few were now experiencing some serious health problems. A fair number of the children had gone on to achieve advanced degrees and were working professionally.

Others, however, somewhere along the line had run into serious problems. One succumbed to drugs and eventually took his own life. Another had gone afoul of the law. Still another had serious emotional problems.

That brief conversation once again confirmed for me just how complex and uncertain family life



is. Regardless of our social or economic status or of the nature of our family, none of us lives a carefree life. We all experience heartaches as well as delights. All struggle to work things out to the best of our abilities.

In a way, each family is a kind of microcosm in which many of the same basic themes are played out: love and commitment, authority and independence, communication and decision making, values and lifestyle. The particulars may vary but the issues are fairly much the same.

When these issues and themes are dealt with in ways that nourish human growth, that stress understanding and forgiveness, that foster love and compassion, then we have essentially what Vatican II referred to as a "domestic church," that is, a familial community where God's redemptive love is made known in the very fabric of daily life.

This is a fabric, however, that is colored with the unexpected. "We thought that our marriage would last forever; it didn't." "We anticipated that one of our more difficult children would end up a failure; she surpasses the others." "We struggled through the bitter disappointments of not being able to have our own children; we later discover unforeseen joys in adoption."

Family life is like that. Its lines are not perfectly neat nor does it easily conform to the ideal picture sometimes presented in TV programs, where things always seem to work out in the end.

In today's world, with all of the isolation that it seems to breed, there may be the tendency for us to view our own problems, particularly the unexpected disappointments, as unique or more serious than those of other families. Our problems can so grip our minds and hearts that we are thereby blinded from seeing that others have problems too.

But by being in some kind of contact with other families, we can gain a broader vision of family life that is helpful. And we can experience a love and support that will strengthen us during the

more challenging times.

For these reasons, many families today are gathering on a regular basis, either on their own or through church auspices. My own family, for example, has been meeting with three other families for the past three years.

At first, we gathered to supplement the religious education of our children. Now we do so because we have discovered a value none of us wants to lose. We have discovered the growth that can occur in all of us, adults and children alike, when we share life's journey in the enriching context of Christian faith.

*(Parent is representative for adult education in the U.S. Catholic Conference Department of Education.)*

Family life is complex and uncertain, writes Neil Parent. "Its lines are not perfectly neat nor does it easily conform to the ideal picture sometimes presented in TV programs, where things always seem to work out in the end," he suggests. But all families experience heartaches and delights. And, though the particulars may vary, all struggle to work through some of the same basic issues: love and commitment, authority and independence, communication and decision making, values and lifestyle.

# What's a parent to do?

By David Gibson  
NC News Service

A friend and I were visiting a few days ago while waiting to pick up our children from a school activity. Her 10-year-old Stephen, she told me, wasn't performing as well as he might in math. It wasn't that he didn't know how to do his math. He was careless.

His mother, however, was uncertain how to approach the matter. She wanted to guide Stephen out of his carelessness without giving him the impression that she was unreasonable in her expectations or that his principal task in school was to please her.

I replied that we'd encountered the same problem at our house.

As I reflected later, I thought how typical of the times this conversation was.

In an age of psychology, parents not only attempt to identify areas of need in their children's lives and to respond to them. Parents feel called to respond in a special way. Often they feel inadequate to the task of applied psychology — like Stephen's mother who puzzled over how he might perceive her concern over his schoolwork.

This age of psychology makes a definite impact on homelife, influencing the ways modern parents define their responsibility. But psychology's advent is only one factor in the changing scene on the homefront today. Consider these points:

—It is common for both parents to work outside the home now.

As a result, the ways family members define their roles and responsibilities at home often change.

—The flood of images, ideas and lifestyles that enter into a household through modern home-entertainment centers are a force to be reckoned with also. Parents wonder what the scope of their responsibility is, given the potential of television to become a home's most influential educator.

—The mobility of modern life means that people often live far from the relatives who once provided emotional support and concrete assistance needed in the normal flow of a family's complicated existence.

—The high rate of divorce means that a great many families are headed by just one parent. The tough role of single, working parents and

their need for understanding has been spelled out in numerous articles and studies in recent years.

—Finally, in this brief list of factors that are modifying homelife today, let me mention the family's growing responsibility for the religious education of their children. The church asks parents to play a larger role in the preparation of children for first penance, first communion and confirmation. Moreover, it is becoming more and more clear how crucial it is for parents to give the example of their faith and to speak with their children at home about why faith is a fascinating, treasured aspect of life.

When Stephen's mother spoke with me the other day about her son's math problems, she said at

one point: "I don't know what to do about this."

Here was a common sort of problem. But it is worth noting that her words were common too: "I don't know what to do."

Wanting to do their best in raising children but not always certain how to do this, and confused by the changing vistas of family life, parents today often wonder what they should do and where they can turn.

Some research indicates that parents want support from the church with their changing responsibilities at home. They hope to receive such support from the organized ministries of their parishes and from other members of the church community as well, people encountering the same complicated challenges they do.

(Gibson is editor of Faith Today.)

## Buildi

By Katharine Bird  
NC News Service

Happy homes are not all alike, despite Russian novelist Leo Tolstoy's famous comment in the novel "Anna Karenina" to the contrary. How happy a particular family is depends on what the people involved expect and want, and how much work they are willing to put into making homelife alive and vital.

Clinical psychologist Joseph Schwab describes a happy homelife as one "where members all respect each other and are willing to work toward solutions of problems, where everyone's intentions are toward tranquility and harmony." A husband and father, Schwab is in private practice in South Bend, Ind.

For counselor Virginia Clemente, a happy home depends on having "the will to extend oneself for the purpose of nurturing one's own and another's growth." She was quoting from best-selling author M. Scott Peck during an interview in Dallas, where she specializes in marriage and family counseling.

"It takes time and energy and ongoing education on what a relationship is and how it works" to keep family life running smoothly, said Ms. Clemente, a single parent

## Changin

By Father John J. Castelot  
NC News Service

Changes in society bring about changes in families. In very ancient Israel the family structure was rigidly patriarchal. The father was master of his wife and had absolute authority over his children, even over his married sons if they lived with him and over their wives.

The father's authority included power over life and death. Genesis 38:24 tells of Judah's condemning his daughter-in-law Tamar to death when she was accused of misconduct.

The family at that time consisted of those united by common blood and common dwelling place. It included servants, widows and orphans who lived under the protection of the family head. It was truly an "extended family."

Family members were obliged to help and protect each other. There was even a specific institution which defined when this obligation called for action. It was called the "go'el," which basically means "to protect."





## ng a happy home

of adult children. "Ideally, a good family is balanced," with members recognizing that priority has to be established in relationships.

In Ms. Clemente's experience, the primary relationship should be between the husband and wife. Next comes the parents' relationship with their children and finally the family's relationship with the church and city community.

Too often, she said, a husband and wife with growing children and busy careers are so distracted with responsibilities that they pay too little attention to their needs as a couple. This can spell trouble, especially when the children become more independent and the couple is left to relate once again on a one-to-one basis.

"Commitment is the cement" of family life, Ms. Clemente added. It helps people develop "a truly spiritual, mature, genuine love." With commitment, people have the wherewithal to struggle "with issues, feelings, thoughts and the need to forgive each other" through a lifetime of ups and downs.

For Schwab, commitment means more than just "being willing to stick with a spouse and family." It also means being willing to "bring to the surface hurts with the belief that family members care for each other and will help each other."

"There's no such thing as a family that's problem-free," Schwab said. "What makes for a good family is one with good tools for solving the problems that life dishes up for them."

For him, along with commitment, two other tools are indispensable for harmonious family living: communication and conflict resolution.

Conflict resolution involves developing listening skills and attitudinal skills, he continued. It includes "respecting another's dignity" and being willing to empathize with a different point of view while "standing where you stand."

A goal of conflict resolution is mutual understanding, he said.

Many people undercommunicate, Schwab noted. "They make conversation with little effort to disclose themselves." Though they spend time talking with each other, their conversation revolves around trivialities such as, "I got the car gassed up today."

Real communication means sharing our inner life, Schwab said, "the kinds of things you've been feeling, your fantasies and dreams, how you felt about the boss going on a rampage today."

*(Ms. Bird is associate editor of Faith Today.)*

## g family obligations

The individual "go'el" was a redeemer or defender, a protector of the interests of the person or group. If an Israelite was forced to sell himself into slavery to pay a debt, a close relative would "redeem" him (Leviticus 25:47-49).

If someone had to sell his family inheritance, such a "go'el" had priority over all buyers. It was his right and duty to buy it to protect family property.

Those close-knit family ties held true during the early days of tribal organization. But family customs were affected when Israelite society underwent a transition to a settled agricultural lifestyle, and still later with the development of town and city life. The family ceased to be self-sufficient.

Even then family ties remained strong. Crafts were usually handed down from father to son. Certain villages were composed of woodworkers or ironmongers, while others specialized in textiles or pottery. Groups of artisans called "clans" were ruled by a "father," implying that members were like families.

But gradually the great patriarchal families uniting several

generations around one head disappeared. Living conditions in towns limited how many could live under one roof. In fact, houses excavated by 20th-century archaeologists are quite small.

At this time another social class arose, wage earners, along with a society divided into employers and workmen, rich and poor. This transformation was complete by the eighth century B.C.

The father's authority no longer was absolute. The emphasis was on personal responsibility and the family was no longer answerable for its members' conduct.

Inevitably some people suffered from the changes. The duty of mutual assistance was neglected by relatives; the prophets had to plead for help for widows and orphans (Isaiah 1:17; Jeremiah 7:6; 22:3).

Still, the Israelite family remained strong, bound by love and a powerful sense of mutual dependence. It was not for nothing that the people chose to think of God as their Father (Hosea 11:1).

*(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)*

## FOOD...

### ...for thought

For most people, the family is the first and most important school for life. It is also in the home that children learn their first lessons about what it means to be Christian and who God is.

What's more, through life at home family members have an opportunity to learn something about what compassion, forgiveness, love and generosity mean in practice — vital qualities for Christian living.

But such learning won't necessarily occur through happenstance, at least not to the degree many parents desire. Often it is through thoughtful choices that parents create the home atmosphere in which their most profound convictions come alive for children.

One couple, after careful consideration of the values they wanted for their children, made the decision to welcome foster infants into their home. They were responding to a plea for temporary foster homes in a church bulletin.

Several years later, that family continues to make their house a home for foster infants, even though doing so requires a great deal of cooperation and work by all family members.

The experience has been beneficial beyond expectations.

The father, a church professional, says that caring for the infants has helped him and his

wife and their five children "to see the presence of God in the ordinary events of life" at home.

"Because most of the infants have not learned to sleep through the night, I experience in my wife's generosity a part of what I see as God's remarkable generosity to each of us," he explained.

For the children, caring for the infants brings home in a natural way some important lessons on the value of life and the meaning of sacrifice and hardship, especially on the part of the mothers who give up their babies.

"We don't have to preach a pro-life sermon to our children," their father said. The children experience firsthand "the incredible generosity of mothers carrying babies at great inconvenience and cost and, in doing so, providing a gift of immeasurable worth to families with no children."

That family has found a way that works for them. What works in one family won't automatically work in another. What is interesting about the family discussed here is the amount of thought and decision making that has gone into the desire to communicate their values to their children.

What are some other ways to communicate values to children at home?

### ...for discussion

David Gibson discusses some changes in homelife that have made an impact on the ways parents perceive their responsibilities. What are some of those changes? Are there other changes you would add to Gibson's list?

If you wanted to turn toward someone or some institution for help with a problem in your homelife, where would you turn? Why?

Do you and members of your family ever talk about family relationships and the kind of family life you desire? What is your goal in such discussions?

If you were to draw up a list of essential ingredients for a happy homelife, what would you include? What can you do to add any of those ingredients to your home?

### SECOND HELPINGS

"Christian Marriage: A Journey Together," by David Thomas. "Time is like a blank page," writes theologian Thomas. "It can be filled with meaning if we humans invest in the opportunities provided by the space of time. If we give nothing, time is wasted. But time is rendered precious if we give much." In marriage and family life, "to love someone is to give that person your time," he says. "And in that time there can develop an ever deeper loving relationship." For it is out of "the mundane, daily interaction of wife and husband that a healthy and holy Christian marriage is formed," Thomas adds. It requires effort and an overcoming "of those natural defenses which we all erect to keep people at a distance." (Michael Glazier Inc., 1723 Delaware Ave., Wilmington, Del. 19806. 1983. Paperback, \$7.95.)

## CHILDREN'S STORY HOUR

## The princess and the poor

By Janaan Manternach  
NC News Service

Elizabeth was born a princess in 1207, the daughter of King Andrew II of Hungary. When she was 14, her parents arranged her wedding to Louis, a young German prince.

It was a beautiful wedding. The happy couple moved into a large castle in Wartburg, Germany.

Elizabeth and Louis loved each other very much and had three children. Elizabeth spent much of her time taking care of sick and poor people who came to the castle for help. Every day she fed hundreds of poor men and women at the castle gate.

The Wartburg castle was built high on a rocky hill. Most of the sick, elderly and handicapped people could not climb the steep road to the castle. So Elizabeth converted a large building at its foot into a hospital.

Prince Louis admired his wife's commitment to the poor and supported her generosity. Then he was called to join a crusade and go to fight in the Holy Land, but he died of an illness known as the

plague on the way.

Elizabeth was heartbroken. Louis' brother took over the castle and ordered Elizabeth and her children to leave. He and his other brothers were angry because she spent so much on the poor.

Elizabeth took her children and left Wartburg. But she had no place to go. Often they all slept in some kindly farmer's barn and had to beg for food.

When her husband's friends returned from the crusade, they were shocked to hear how poor Elizabeth and the children were. They were furious with Louis' brothers and demanded that they do something for Elizabeth and the children.

Reluctantly they did so. Elizabeth found a small house outside the city of Marburg. Soon she was able to add on a few rooms as a hospice for the needy. She took in as many people as she could care for. She wished she had more money and medicines to help even more suffering people.

One day a Hungarian prince rode through Marburg. He had heard that a Hungarian princess who had suffered much lived



there. He found her in her small house weaving cloth for clothes. He begged her to return with him to Hungary where she would be treated like a princess.

Elizabeth told him she preferred to stay where she was, with the poor people she loved.

Elizabeth died in the year 1231 at the age of 24. She was so loved

and admired that the Marburg townspeople built a church in her name. It still stands today. Her feast day is Nov. 17.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

## Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are found in this week's children's story.

A	R	F	L	T	S	E	R	S	S
H	H	O	S	P	I	C	E	S	Y
R	T	U	L	I	R	H	J	E	L
E	E	P	N	R	U	P	I	C	E
G	B	U	R	G	W	S	Q	N	M
W	A	S	G	X	A	R	R	I	E
A	Z	N	S	I	R	R	Y	R	S
P	I	U	A	N	D	R	Y	P	R
O	L	O	U	I	S	A	L	C	J
C	E	G	R	U	B	T	R	A	W

ELIZABETH  
WARTBURG  
LOUIS  
HUNGARY  
PRINCESS  
HOSPICE

## HOW ABOUT YOU?

☐ Why do you think it meant so much to Elizabeth of Hungary to remain among the poor people, even when a prince begged her to return to the lifestyle of a princess in her homeland?

## Children's Reading Corner

Sometimes children wish their family was like a friend's family. In "Look Through My Window" by Jean Little, Emily Blair finds her homelife unexciting. She writes: "When I wake up I always know what I'll do and where I'll go." But her life changes when she meets Kate, whose homelife is very different. Through their friendship, Emily discovers that sharing yourself with a big family can be pretty rewarding as well as exasperating. And Kate discovers how to appreciate her own family and her unique place in it. (Harper and Row, 49 E. 33rd St., New York, N.Y. 10016. 1970. Hardback, \$4.79.)

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# The SUNDAY READINGS

10TH SUNDAY IN ORDINARY TIME

JUNE 8, 1986

by  
Richard  
Cain  
1 Kings 17:17-24  
Psalm 30:2, 4-6, 11-13  
Gal. 1:11-19  
Luke 7:11-17

The widow was at the brink of despair. First her husband was dead, now her son. What could a single woman do alone in this Phoenician culture? Nothing, except beg. There must be a reason for all this suffering. God must be punishing her for her sins. But she was no worse than anyone else. If that man of God hadn't asked to board with her, none of this would have happened. She would have died in the famine like so many others. Why did he have to come to her of all people?

So, holding her dead son in her arms, the widow confronted Elijah. "Why have you done this to me, O man of God? Have you come to me to call attention to my guilt and to kill my son?"

Israel's mightiest prophet looked helplessly at the lifeless little body in the widow's lap. He could hardly bear to meet her eyes.

"Give me your son," he said.

Taking the boy from her lap, Elijah carried him up to the guest room. He felt his heart racing and the familiar damp smell of clay dust seemed sharp in his nose.

What was he thinking? Why had God appointed him to bear the burden of declaring a great drought until King Ahab reversed his policy of national idolatry? Why had God sent him to this poor widow, getting her hopes up by miraculously filling her flour and oil jar only to have her son get sick and die so she would blame him?

He lay the boy down on his pallet and called out to God. "Yahweh, my God, will you afflict even the widow with whom I am staying by killing her son?" Then offering his own life in place of the boy's he stretched himself out upon the child three times and called out, "Yahweh, my God, let the life breath return to the body of this child."

It seemed like forever. But finally the prophet heard the faint whisper of breath in

the little body. It was growing stronger. Elijah heaved a sigh of relief. He carried the boy down and gave him back to his astonished mother.

As color returned to the little boy's skin, the widow's dark eyes glistened with joy and awe. "Now I know you are a man of God," she said. "The word of Yahweh comes truly from your mouth."

In this Sunday's gospel reading, we see Jesus perform a miracle strikingly similar to the one described above. While on the road preaching, Jesus encounters a funeral procession. At the heart of it is a widow grieving over the body of her only son. Filled with compassion, Jesus stops the pallbearers and raises the son back to life. As a result the crowd recognizes that God is speaking in a unique way through Jesus.

It would be natural here to focus on the parallel between this and the first reading. After all, Luke clearly means to present Jesus here as a powerful prophet working in the manner of Elijah. He even uses the same language as appears in the first reading when he describes Jesus as "giving" the son back to his mother. We could also notice how this foreshadows when Jesus himself as the Son of Man and the Son of God will die and be raised back to life.

This is all true. But it can obscure a more important point. It seems to imply that Jesus is a master media specialist who carefully orchestrates each action to create a certain image. But that is horribly unfair to God.

For Luke doesn't say, "And Jesus, seeing an opportunity to perform a miracle like one Elijah had done, stepped forward and raised the son to life." Rather, Luke tells us that when Jesus saw the widow, he was moved with compassion and said, "Do not cry." Or more literally, "Do not continue to cry."

## Front-page editorial in Vatican newspaper praises effort behind 'Hands Across America'

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—The U.S. hunger-relief effort, "Hands Across America," showed American "responsiveness toward the needs of others," the Vatican newspaper L'Osservatore Romano said in a front-page editorial.

The demonstration, in which millions of Americans made a human chain coast-to-coast, showed that hands can be used "to

unite rather than to set apart," the newspaper said June 1, a week after the event took place.

"It seems a significant fact that in our world full of tensions and ruptures," L'Osservatore Romano said, "there emerges something which transforms the squares and villages so that people find themselves as one family once again."

The newspaper also praised television for its coverage of the events.

# the Saints *by Luke*

## ST. JARLATH



ST. JARLATH WAS BORN IN THE GALWAY DISTRICT OF IRELAND, OF THE NOBLE CONMAICNE FAMILY, HE WAS TRAINED IN HIS YOUTH BY A HOLY MAN; AND WITH HIS COUSIN CAILLIN WAS ORDAINED.

JARLATH FOUNDED A MONASTERY AT CLUAIN FOIS NEAR TUAM AND WAS ITS ABBOT-BISHOP, RENOWNED FOR HIS HOLINESS AND LEARNING. HE ALSO BEGAN A MONASTERY SCHOOL THAT NUMBERED AMONG HIS STUDENTS ST. BRENDAN AND COLMAN OF CLOYNE.

JARLATH IS CONSIDERED THE FOUNDER OF THE ARCHDIOCESE OF TUAM. HE DIED AROUND 550. HIS FEAST IS JUNE 6.

For as a loving person Jesus could not bear to see another suffer without wanting to do something about it. He raised the son to life because he couldn't help it! In fact, nowhere in the gospels does Jesus end up refusing to help someone he sees in need—even when giving that help seems contrary or detrimental to his ministry! (see Matt. 15:21-28, Mark 1:40-45)

The point is that God doesn't use us to make points. He loves us. Almost to the point of recklessness. If there are parallels to be pointed out, it is only because God is consistent in his love. What he did through Elijah and through Jesus, he is doing now through us. God is healing us all the time, spiritually and physically. We are just so used to it that we tend not to notice.

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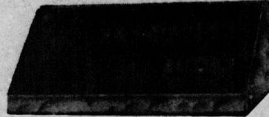
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# California bishops condemn pornography as being a threat to the 'innate dignity of individuals'

SACRAMENTO, Calif. (NC)—Pornography "threatens the innate dignity of individuals" and erodes society's moral fiber, said the Catholic bishops of California in a statement.

The bishops also said it is a "a perverse and sometimes vicious profanation" of human dignity and the sacredness of human sexuality.

The 800-word statement from the California Catholic Conference was issued May 28 at a press conference in Sacramento by Archbishop John R. Quinn of San Francisco, conference president, Bishop Francis Quinn of Sacramento and Jesuit Father William Wood, executive director. The

California Catholic Conference has its headquarters in Sacramento.

At the same time, it was released by Archbishop Roger Mahony of Los Angeles, who said Playboy and Penthouse are included in the attack on pornography because readers starting with those magazines "very quickly look for more deviant materials."

IN THE statement the bishops committed themselves to working with others to reverse "the tide of pornography," which, they added, grosses as much as \$10 billion annually.

"As religious leaders of California, we recognize our state's involvement in this industry," the statement said, adding that 80 percent of all pornography distributed in the United States is produced in California but "largely controlled by organized crime syndicates in other states."

Pornography is not "victimless," the bishops added, saying it "plays a vital role" in sexual abuse of children and degrades women.

Ample evidence exists that illustrates pornography interferes with interpersonal relationships and creates "a hunger for more violent and more anti-social sexual materials," the bishops added.

THE STATEMENT commended legislators and other officials for enforcing existing laws against pornography, but urged more vigorous action at the federal level.

The bishops also commended individuals who "in a civil and responsible manner" fight pornography.

They cautioned against an extremist approach which would violate "any legitimate exercise" of free speech and free press.

The bishops urged support for anti-pornography groups, including Morality in Media and the National Federation for Decency.

In Los Angeles Archbishop Mahony said that there is no such thing "as safe and harmless porno."

Hugh Hefner, founder and publisher of Playboy, said later in response that the archbishop's statement was "totally untrue" because it "has never anywhere, in 32 years of publication, been judged pornographic."

Hefner said there is "an unholy alliance" between church and state on the issue and claimed that the archbishop "has picked up in error perceptions" from fundamentalist right-wing groups "channeled" through U.S. Attorney General Edwin Meese's Commission on Pornography. Meese commission findings link violence with pornography.

PLAYBOY MAGAZINE and two publishing groups filed suit May 16 against Meese and the commission for allegedly threatening and harassing magazine retailers.

The lawsuit stems from a letter sent by the commission's executive director to retailers who had been identified as sellers of obscene material.

At the Sacramento press conference Father Wood said the bishops felt the "time was ripe" to reiterate Catholic moral teaching about pornography following passage of a state law that provides a new legal definition of obscenity.

The measure, signed into law in April by Gov. George Deukmajian and endorsed by the bishops, defines obscene as material which "lacks significant literary, artistic, political, educational or scientific value."

## Ecumenical coalition backs Senate tax plan

by Liz Schevchuk

WASHINGTON (NC)—An ecumenical coalition of religious groups, including nuns, has formally backed the Senate's proposed tax reform package because of its favorable treatment of the poor.

The plan, approved by the Senate Finance Committee, was endorsed by the board of the 41-organization Religious Network for Equality for Women at its spring meeting in Washington in late May. The coalition promotes economic and legal justice for women.

The religious network supports the tax plan "strictly on the basis of what it will do for poor women," Dorothy J. Rasenberger, the network's national coordinator, said May 28.

Immaculate Heart of Mary Sister Andrea Lee, who chairs the network's board, in a statement termed the tax plan "the best opportunity in 10 years to provide federal assistance to low-income families."

The network includes Protestant and Jewish groups as well as the Leadership Conference of Women Religious; Sisters of Loretto, Denver; sisters of the Congregation of the Humility of Mary, Davenport, Iowa; Sister Servants of the Immaculate Heart of Mary, Monroe, Mich.; Network, a Catholic social justice lobby in Washington founded by nuns, the National Assembly of Religious Women and the National Coalition of American Nuns.

The National Coalition of American Nuns is also a member of 15-27-33, a newly formed umbrella group of tax reform supporters that takes its name from the proposed tax brackets under the tax reform package and includes some business leaders as well as non-profit groups.

School Sister of Notre Dame Jeannine Gramick, a National Coalition of American Nuns representative who serves on the religious network's board, said her coalition backs the tax plan because "basically it's a bill that would support poor women. It will eliminate from the tax rolls the people who should not be paying taxes anyway."

She said these are the working poor, who are barely above the poverty line before paying taxes and often end up in poverty as a result of paying taxes.

Both the Senate tax reform plan and a plan passed earlier by the House would remove several million poor people from the tax rolls.

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# Bishops ask appeals court to dismiss tax case

by Jerry Filstein

WASHINGTON (NC)—Declaring that First Amendment religious rights and the constitutional separation of powers are at stake, the U.S. bishops May 30 asked a federal appeals court to dismiss lower court subpoenas filed against them and remove a \$100,000-a-day fine they face for contempt of court.

The bishops' attorneys argued that it is unconstitutional for the federal courts to let Abortion Rights Mobilization and other plaintiffs in the case use the courts to challenge the tax exemption of the National Conference of Catholic Bishops and U.S. Catholic Conference.

To grant the abortion rights groups legal standing to sue "threatens to chill the legitimate exercise of First Amendment rights by (tax)-exempt organizations," the lawyers argued. They said it would let third parties who oppose the views of any tax-exempt organization in the country "harass and intrude upon" that organization through the courts.

If the plaintiffs have no standing to sue, the federal courts lack jurisdiction to hear the case, the attorneys argued. Allowing the suit to continue is a violation of the Constitution's separation of judiciary and executive powers in the federal government, they said.

THEIR WRITTEN brief, submitted May 30 to the 2nd U.S. Circuit Court of

Appeals in New York, was released the same day by NCCB-USCC offices in Washington.

The government, the actual defendant in the lower-court suit, also planned to file a separate brief in the appeals court challenging the standing of the plaintiffs to sue and the jurisdiction of the court to hear the case.

A group of other national religious organizations, led by the National Council of Churches, also planned to jointly file a friend-of-the-court brief the same day, arguing that the suit should be dismissed because it poses a threat to the rights of all religious bodies in the country.

Under the schedule set by the appeals court, Abortion Rights Mobilization was given until June 13 to respond in writing to the May 30 briefs, and oral argument of the case was scheduled to take place during the last week of June.

THE COURT fight over the tax exemption of the NCCB and USCC, the chief national agencies of the country's Catholic bishops, goes back to 1980 when Abortion Rights Mobilization, joined by a small group of voters and clergy, sued the Internal Revenue Service and Treasury Department in U.S. District Court in New York to force the government to revoke the tax-exempt status of the Catholic Church.

The abortion rights group claimed that Catholic officials and agencies violated norms for tax exemption by endorsing or



U.S. District Judge Robert L. Carter

opposing some political candidates because of their positions on abortion. IRS norms permit a tax-exempt charitable organization to engage in some limited political activity but flatly forbid such organizations to campaign for or against candidates for public office.

U.S. District Judge Robert Carter, who has presided over the case since the beginning, set the stage for the current appellate review May 8 when he found the NCCB and USCC in contempt of court for refusing to turn over subpoenaed

documents on their pro-life activities. He imposed fines of \$50,000 a day on each conference.

The fines have been delayed until arguments in the appeal are heard.

THE NCCB and USCC, represented by attorneys Charles Wilson and Richard Hoffman of the Washington law firm Williams and Connolly, argued that:

► "The contempt citation against USCC and NCCB must be reversed because the district court erred in ruling that plaintiffs have standing to challenge the exempt status of USCC and NCCB."

► "Permitting cases like this to go forward could involve courts on a massive scale in overseeing" the tax exemption decisions of the IRS.

► "If such suits are allowed, 'those who wish to quiet the voice of any religious group on a controversial public issue' could use the courts to 'chill the legitimate exercise of First Amendment rights.'"

► "The plaintiffs fail to meet" legal tests required to give them standing to sue.

► The lower court committed "an abuse of discretion" in the contempt-of-court citations when Carter ruled that the NCCB and USCC had acted "in bad faith" without first holding an evidentiary hearing on that question as required by court rules. Therefore his opinion and the "bad faith" penalty he imposed—ordering the bishops to pay the other side's legal fees for part of the litigation—"must be vacated."



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# Meeting retirement debt

(Continued from page 1)

property, but the figure does not indicate the significant problem "we have to address."

The study, "Retirement Needs Survey of United States Religious," evolved from previous work by the bishops' conference and the conferences of male and female religious orders. It compiled results of a survey by the National Association of Treasurers of Religious Institutes.

Arthur Andersen and Co., a public accounting firm helped with the process and summarized the results.

Of the 1,196 survey questionnaires sent out to U.S. religious orders, 534, or 45 percent, were returned, which Anderson, in the report, called an "excellent" response. Responses came from religious communities representing 76 percent of all members of religious orders in the nation—80 percent of religious women and 62 percent of religious men.

The two-year project on religious orders' retirement costs, to begin July 1, will be directed "toward identifying options for solving the problem," said Sister Lora Ann Quinonez, executive director of the women religious conference, at the press conference.

The project is being funded by the three conferences and contributions provided through Foundations and Donors Interested in Catholic Activities, also known as FADICA.

"We are particularly eager to address the problem energetically because religious orders want to be free to respond to the needs of today's society and peoples without making finances the primary consideration," said Sister Lora Ann, a member of the Sisters of Divine Providence.

The project will study adequate funding for those who are currently retired; retirement benefits for those currently in active ministry; models of compensation for religious working in church structures to assure more equitable remuneration, and continued assistance to individual orders planning their future.

School Sister of Notre Dame Mary Oliver Hudon has been appointed as project director. Sister Mary Oliver, who has been academic dean at the College of Notre Dame, Baltimore, is to begin her new job July 1.

Sister Mary Oliver, also at the news conference, said the factors for the financial crunch are complex but added that with "collaboration, trust and belief there isn't a sister in America who will ever be truly without food or shelter."

A national collection, new salary models and the selling of property to create retirement funds may be among ways orders will seek to close the widening gap between needs and resources, Sister Mary



**AGING NUNS**—After years of teaching school, staffing hospitals and helping the old and poor, the nation's nuns are facing old age and poverty themselves. And the church is seeking to lighten the financial burden on their communities. Church officials say religious orders face mounting financial troubles as the members age and retire, fewer young women enter religious life and the gap between needs and resources grows. (NC photo by Kati Ritchie)

Oliver said, but added it was too soon to outline concrete steps.

Although statistics show female religious orders have been hardest hit by the crisis, male religious orders want to be involved in solving the problem, said Franciscan Father Roland Faley, executive director of the Conference of Major Superiors of Men.

The study noted that because funds have not always been allocated to cover retirement needs of members of religious orders, when discussing retirement the "past service liability" must be considered alongside the "normal costs" of current, ongoing funding of retirements.

"The total unfunded past service liability currently stands at approximately \$2.5 billion for the institutes (religious communities) responding," the report stated. "This indicates that to be adequately funded at this point in time, the Religious would require an additional \$2.5 billion of retirement assets to cover amounts which should have been funded in prior years."

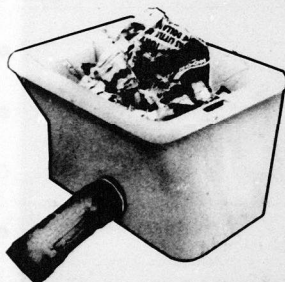
"In addition," the report noted, "the institutes would have to continue to fund in future years their 'normal costs' to assure continued adequate funding."

Furthermore, the report stated, if the value of the land and buildings held by religious orders is not considered in tabulations of their assets which could be available to help meet retirement expenses, the total unfunded past service liability climbs to approximately \$3.5 billion.

The men's retirement needs comprise about \$388 million of the past service liability while the women's needs total about \$2.12 billion, the report said.

Currently, some 78 percent of men's orders and 73 percent of women's orders responding to the survey designate funds for retirement and "therefore, a significant portion have taken steps to fund their retirement needs," the report stated.

Of the 100 orders with the greatest unfunded past liabilities, 57 said they are undergoing a retirement "crisis," the report added.



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The "Fireplace Logger" is lightweight (40-pounds) and is both safe and so simple to operate that a child can operate the unit. Up to 30 logs per hour can be mulched, packaged and sealed for use: the average log will burn up to 1 hour at approximately 8,000 BTU's. It is portable, operates on 110 volt power, is shipped complete with a supply of bags and fuel additive and includes a no jamming mechanism, stone and rock rejection feature, self-cleaning, quiet operation, virtually maintenance free, totally rustproof, reversible motor and is designed for maximum safety.

The finished log may vary with material used, but the average size is 4" diameter, 14" long. The Fireplace Logger's uses are unlimited; an average weekly supply of your local newspaper can be converted into 25 to 40 fireplace logs. Leaves, twigs and cardboard all become an excellent energy source. All burnable materials can be placed in the machine together to go into the same log.

Prices under \$300, the "Fireplace Logger" is fully guaranteed by the manufacturer. For more information contact:

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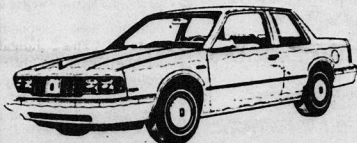
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# The Active List



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

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

## June 6

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

## June 6-7-8

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, will present its Summer Festival from 5 to 11 p.m. Fri., from 3 to 11 p.m. Sat. and from 12 noon to 10 p.m. Sun. Mexican, spaghetti, pork chop dinners and Sun. Brunch from 8:30 a.m. to 12 noon.

## June 7

Holy Trinity Class of 1938 will hold its 50th Reunion. For information call Bruno 291-7485 or Hermina 247-7312.

St. Mary Academy Class of

1938 will hold its 50th Reunion beginning with 11:30 a.m. Mass in St. John Church, 126 W. Georgia St. in Indianapolis, followed by brunch at the Atkinson Hotel.

The Catholic Widowed Organization (CWO) will meet at 4:45 p.m. for a Grand Tour of Union Station in downtown Indianapolis. Meet at the main entrance for 5 p.m. tour.

The World Apostolate of Fatima (Blue Army) will hold its First Saturday Holy Hour at 2:30 p.m. in the chapel of Little Flower Parish, 13th and Bosart in Indianapolis.

St. Martin's Ladies Society, Yorkville, will hold a yard and bake sale from 9 a.m. to 4 p.m. EDT at Fr. Walsh Hall. Lunch will be served.

The Fifth Wheelers Club will

hold its regular business meeting at 8 p.m. in the Catholic Center, 1400 N. Meridian St.

## June 7-8

A Vocation Retreat Weekend for high school girls will be held at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. For information call Sister Marian Yohe at 317-767-3287.

## June 8

An Introductory Workshop for Archdiocesan Parish Pastoral Council Guidelines will be held from 1:30 to 6 p.m. at St. Paul Parish, Tell City.

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

A Sign Mass for the Deaf is celebrated at 9 a.m. every

Sunday in St. Barnabas Church, 8300 Rahke Rd. in Indianapolis.

A Strawberry Social will be held from 11 a.m. to 3 p.m. in St. Roch School cafeteria, 3685 S. Meridian St.

Boy Scout Troop #175 of Christ the King Parish will sponsor its Ninth Annual Pancake and Country Sausage Breakfast from 8:30 a.m. to 1 p.m. in Chatared High School cafeteria. Adults \$2.50; children 10 and under \$1.75.

## June 9

The Children of Divorce program sponsored by Catholic Social Services concludes from 7 to 9 p.m. at Holy Spirit Church.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a program by Fran Latocka on Financial Planning. For information call 236-1595 days or 259-8140 or 255-3121 evenings.

The Connersville Deanery will sponsor a pilgrimage to the renovated Cathedral of SS. Peter and Paul in Indianapolis, including a tour of the building and a liturgy celebrated by Msgr. Gerald Gettelfinger at 7:30 p.m.

## June 10

The Ave Maria Guild will celebrate its 30th Anniversary and Guest Day with a picnic luncheon at 12 noon at St. Paul Hermitage.

## June 11

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

## June 11-12-13

Chatared High School's Annual Garage Sale will be held in the school cafeteria from 8 a.m. to 6 p.m. Wed. and Thurs. and from 8 a.m. to 12 noon Fri. Drop off items Sun. June 8 from 2 to 5



Is the lady of the house in?

p.m., and Mon.-Tues., June 9-10 from 9 a.m. to 9 p.m. For early drop-off call Ida Horr 253-0374.

## June 12-13-14

St. Anthony Parish, 379 N. Worman, will hold its Summer Festival. Food service begins daily at 5 p.m. Dine in or carry out.

A Festival sponsored by Little Flower Parish, 1401 N. Bosart will be held from 5 to 11 p.m. Thurs., from 5 to 11 p.m. Fri. and from 4 to 11 p.m. Sat. Meals catered by Peachey's served 5:30 to 7:30 p.m. nightly. Adults \$5; children 3-11 \$3; children under 2 free.

Nativity Parish Summer Festival will feature food served from 5 to 8 p.m. Thurs. and from 5 to 8:30 p.m. Fri. and Sat. at 7300 Southeastern Ave. Rides, games, crafts.

## June 13-14-15

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

Holy Angels Parish, 740 W. 28th St. will hold its Summer Festival '86 from 5 to 11 p.m. Fri. and Sat. and from 3 to 10 p.m. Sun. Kitchen, barbecue and restaurant open at noon Sun.

## June 14

An Introductory Workshop for Archdiocesan Parish Pastoral Council Guidelines will be held from 1:30 to 6 p.m. at St. Andrew Parish, Richmond.

An Ethnic Pitch-in Dinner will be held after 6:30 p.m. Mass at St. Vincent de Paul Parish, 1711 S. "I" St., Bedford. Bring a dish from a country whose name (Continued on next page)

## Our Lady of the Greenwood — SUMMER FESTIVAL

(On Parish Grounds)

Friday, June 6 5:00 PM-11:00 PM Saturday, June 7 3:00 PM-11:00 PM Sunday, June 8 12:00 Noon-10:00 PM

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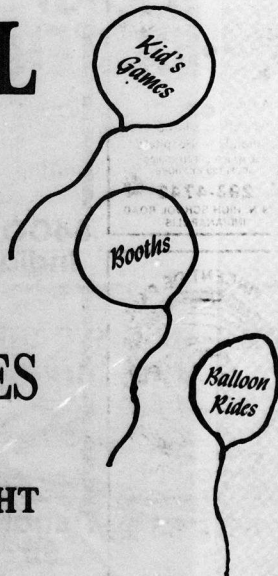
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YOUTH CORNER

Being more secure

by Tom Lennon

Question: How can I learn to be more secure when relating with new people? (Oklahoma)

Answer: One of the fortunate things about our nation is this: A person is always innocent until he or she is proven guilty.

Perhaps you can adapt this idea to your social life and so be more at ease when you meet someone for the first time.

Presume that the new person is innocent, not guilty; a friend, not a foe. Until there is firm evidence to the contrary, believe that the new acquaintance is likeable, trustworthy, interesting,

good to have around and easy to talk with.

Assume that the newcomer wants the meeting to go well and is as eager to have you for a friend as you are to have her or him for a friend.

Remind yourself that in the normal course of events most people are not spoiling for a fight and will not go all

out to prove they are superior to you in every way.

Most people prefer peace to war. They also prefer pleasant conversations to the gunfire of sarcasm. In any encounter they'd rather have things go smoothly than erupt in conflict.

Assume too that the person you're meeting is likely to have the same yearning for security that you do. You may find it helpful to yourself to think of ways to put your new acquaintance at ease and help her or him feel secure.

You also may find it comforting to keep in mind

the true story of Bill and Tom. They were in high school together a long time ago. Although they were friends and hung out in the same crowd, Tom envied Bill a great deal and felt inferior to him.

Bill came from a rich family, Tom from a poor one. Bill was handsome, Tom felt he was not. Bill nearly always got the best grades, Tom usually came in second. Bill was a good athlete, Tom was clumsy at almost all sports. There was lots of room for envy on Tom's part.

Thirty years later at one of the frequent class reunions

these two men attended, Bill made a confession that stunned Tom.

In a quiet conversation Bill said: "I always felt so threatened by you, Tom. You were the one who made me feel most insecure, especially when you were made editor of the school paper and starred in the annual musical."

"How I envied you!"

Why not plan now on attending a class reunion 30 years from now. You may be in for some big surprises.

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

The Active List

(Continued from page 22) begins with the first letter of your last name.

\*\*\*

The Fifth Wheelers Club will travel to Louisville for races at Churchill Downs.

\*\*\*

Sacred Heart Parish, 2322 N. 13 1/2 St. will sponsor its fourth annual Parish Dance featuring '60s and '70s music by Eddie and the Motivators.

June 15

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

\*\*\*

A Pre-Cana Program sponsored by the Family Life Office will be held from 12:45 to 5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Send \$15 check payable to Archdiocese of Indianapolis to the Office at P.O. Box 1410, Indianapolis, Ind. 46205.

\*\*\*

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

\*\*\*

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 3300 Rahke Rd.

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**Get Fired Up!!!**

# Youth ministry booming

by Richard Cain

The Terre Haute Deanery working hard to nurture the new spirit among the youth in the deanery. Toward that end, parishes in the deanery have recently hired new youth ministers and plan to expand their high school retreat program.

Hired as the new deanery coordinator of youth ministry is Russ Inerra, 26. A native of Terre Haute, he graduated from Indiana State University in Terre Haute in 1983 and has served as youth minister in parishes in Texas and Louisville, Kentucky.

He will replace Linda Hipp who is assuming the position of youth minister at St. Margaret Mary parish in Terre Haute. She had expressed an interest in working more directly with youth in a parish setting. This is the first time St. Margaret Mary will have had a full-time paid youth minister.

In addition Paula Keeton has been hired as youth minister at St. Patrick in Terre Haute. She will replace Joe Wolfia who is going back to school at Butler University in Indianapolis to study English literature. This brings to four the number of paid youth ministers in the deanery. The other minister is Janet Roth who serves both St. Benedict and Sacred Heart parishes in Terre Haute. Several other parishes in the

area also have volunteer youth ministers, including Sheila Stultz at St. Mary's Village parish in St. Mary of the Woods Village, Cindi Marietta at St. Joseph's in Rockville and Dick Froderman at Annunciation parish in Brazil.

One of Inerra's first goals as coordinator will be to



Russ Inerra

develop a complete high school retreat program. Until now, the deanery has only offered a retreat for high school seniors.

Beyond that, Inerra plans to do much listening and learning. "Youth ministry is situational," he said in a telephone interview from Louisville. "It has to take on the personality of the group and the town."

But he has an advantage in that he and his wife, Amy, are from Terre Haute. "We're really excited about coming back home and working with the kids there."

He will be aided by the growing interest among the youth in church activities. "There's an excitement that I find hard to explain," said Roth. She attributes it to the greater commitment to youth ministry on the part of the parishes. "Once the kids are involved in the parishes, it is easier to get them involved on the deanery level."

The youth agree. "Our parish is getting more youth-oriented," said John Flak, a member of Sacred Heart parish and past president of the Archdiocesan Youth Council. "It's really great."

The youth ministers in turn credit the leadership among the youth. "We have some top-notch youth that are sparking the interest," said Shipp. "It's just like fire, it catches from youth to youth." Behind it all, she sees the Holy Spirit and the power of people's prayers. "I've had a tremendous amount of support and people praying for me."

The result can be measured in the steady rise in the number of youth who attend the monthly youth Masses. Each month a different parish youth group plans and hosts the Mass. Afterwards, there is a social event. Since August 1985 average attendance has increased from 75 to 150.

"The kids are now asking for youth Masses to continue in the summer," she said.



**ACADEMIC OLYMPIANS**—St. Luke's School, Indianapolis, claimed victory in the City Championship Academic Olympics for the 1985-86 school year. Members of St. Luke's team recently received recognition plaques for their performance in the event. They are (front row) from left, Matt Lamberti, Mark Linden, Matt Rydell and Rick Patton; and (back row) Principal and Coach Sondra Wellman, Coach Ida Lamberti, Jamie Myers, Coach Marge Hankel, Katie Durham and Belinda Chol. The program is sponsored by Cathedral High School.

## Archdiocesan CYO picnic June 21

There will be an archdiocesan CYO picnic, Saturday, June 21, at Camp Rancho Framasa in Brown County. Arrival time is 11 a.m. In addition to food, there

will be horseback riding, hiking fishing, volleyball, swimming, canoeing and softball. The picnic will close with a eucharistic liturgy at 5 p.m. The cost is \$3 per person.

son. Register by contacting the CYO Youth Office by Tuesday, June 17. The address is CYO Youth Center, 580 E. Stevens St., Indianapolis, Ind. 46203, 317-632-9311.

## New Albany Deanery camping trip July 8-11

The Land Between the Lakes in Western Kentucky will again be the location of this year's New Albany Deanery Youth Camping Trip. The trip will be July 8-11 and will cost \$45. It will in-

clude canoeing, swimming, archery, nature hikes, astronomy, a planetarium visit and exhibits on energy and pioneer lifestyles. The deadline for registering is Thursday, July 3. The trip is

open to all youth in the deanery. For more information, contact Jerry Finn at the Aquinas Center, 707 W. Highway 131, Clarksville, Ind. 47130, 812-945-0354.

## CYO Tennis Tourny entry deadline is July 9

The deadline for entering the CYO Tennis Tournament is Wednesday, July 9. The

tournament will take place Saturday and Sunday, July 12-13. There are two divisions, "novice" which will play at Southport High School, and "open" which will play at Perry Meridian High School. Both schools are located on the Indianapolis

southside. The five events in each division are: boys and girls singles, boys and girls doubles and mixed doubles. The entry fee is \$2 per person per event (\$3 per doubles team). For more information, contact the CYO Office.

## Street dance in Napoleon June 13

The St. Maurice CYO in Napoleon will sponsor a street dance on the town square across from the Napoleon School on Friday, June 13, from 7-11 p.m. "slow time" (EST). Alan Stenger

will be the disc jockey and the cost will be \$2.50 per person. All youth in the deanery are invited. For more information, call Benedictine Sister Mary Cecile Deken at 812-652-4237 or 812-663-4754.

## National honor for Chatard senior

Mary A. Strigari, a graduating senior at Chatard High School in Indianapolis, has been chosen as one of two students who will represent In-

diana at the National Youth Science Camp this summer. She will attend Georgetown University to work toward a medical career.

## CYO City-Wide Track Meet results

Below are the overall team results and the champion in each class of the CYO City-Wide Track Meet. The tournament was held May 18 and 21 at the IU Track and Field Stadium in Indianapolis and was open to students in grades five through eight. They were divided into three classes based on height, weight and year in school, with Class A being the tallest/largest/oldest.

### Girls

Overall champion: St. Pius X — 176½ points  
Runner-up: St. Luke — 159 points  
3rd place: St. Simon — 117 points  
4th place: St. Malachy — 108½ points  
Class A champion: St. Pius X — 77 points  
Class B champion: St. Malachy — 98½ points  
Class C champion: St. Luke — 75 points

### Boys

Overall champion: St. Pius X — 201 points  
Runner-up: St. Simon — 150 points  
3rd place: St. Luke — 143½ points  
4th place: Holy Angels — 83 points  
Class A champion: St. Pius X — 84 points  
Class B champion: Holy Angels — 48 points  
Class C champion: St. Pius X — 76 points

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- 4th — Hog (Cut & Packaged to Order)
- 5th — 25" Console Color TV

# Profiles in Catholic courage

**BUILDERS OF CATHOLIC AMERICA**, by Father Albert J. Nevins, M.M. Our Sunday Visitor (Huntington, Ind., 1985). 250 pp., paperback, \$7.95.

Reviewed by  
Nancy L. Roberts  
NC News Service

This collection profiles 16 "great and courageous figures" in American Catholic history. They include Father Jacques Marquette, the Jesuit missionary and explorer; Father Stephen Badin of Kentucky, the first priest ordained in the United States; St. Elizabeth Ann Seton, founder of the Daughters of Charity of St.

Vincent de Paul; and Cardinal James Gibbons, who helped lead the church into the 20th century.

Maryknoll Father Albert J. Nevins, editor of *Diaconate* magazine and former editor of *Our Sunday Visitor* and *Maryknoll* magazine, divides the book into five sections: "The Blackrobes," "The Pioneers," "The Emigres," "The Irish Brigade" and "The Women."

Occasionally he offers interesting anecdotes in readable prose. Unfortunately, however, the book is flawed in several ways.

First, surely the "great and courageous figures" in American Catholic history include lay people. But in this collection, only a few

members of the Carroll family and Dorothy Day represent the laity.

Doubtless well-meaning, Father Nevins states that "Historians have not paid great heed to the contribution women have made to the building of Catholic America for the simple reason that what is unknown remains unsung." This remark begs the question, which is: why, indeed, have those who write history not found the story of women salient?

Father Nevins' inclusion of four women (Mother Seton, Rose Philippine Duchesne, St. Frances Xavier Cabrini, and Miss Day) is a welcome step toward writing women into history. However, segregating them into a

single category simplistically entitled "The Women" undermines this. Such a grouping emphasizes their sex as a common identifying characteristic. It would be better to integrate women into other sections, on the basis of their contributions to

the church, the nature of their work or their spirituality.

The book contains some minor factual errors (e.g., the date of Miss Day's death is incorrect). Such an occasional slip-up is certainly forgivable. Less so is Father Nevins' lack of sensitivity, as shown by this passage: "For two years the body of Jacques Marquette lay alone in the wilderness until a band of Indians hunting game found the cross marking their

friend's grave. With delicacy and tact, not generally associated with Indians, they exhumed the body, cleansed and wrapped the bones, and set out to take them to St. Ignace."

"Builders of Catholic America" is well-intentioned and earnest, but it falls short.

(Ms. Roberts, author of "Dorothy Day and the 'Catholic Worker,'" teaches journalism and history at the University of Minnesota in Minneapolis.)

## MAY THEY REST IN PEACE

† **BAJT**, Marie L., 82, Holy Trinity, Indianapolis, May 24. Mother of Rosemarie Reinertson, Eleanor Meunier and Richard; grandmother of 14; great-grandmother of four.

† **BIRCHLER**, Paul R., 62, St. Patrick, Terre Haute, May 24. Husband of Corene Walton; brother of Kenneth, Juanita Wellmarokousen, Rosemary Clark and Barbara Milhaus.

† **BOLIN**, Ann M., 77, St. Patrick, Terre Haute, May 26. Sister of Louis, Marion, John and Henry Caserotti.

† **BOQUER**, Casimira "Mirita," 74, St. Michael, Charleston, May 20. Mother of Antonio and Jose; sister of John and Joseph James, Elizabeth Geddis, Maria Ferreira and Lucy Davis; grandmother of four.

† **CARMICHAEL**, Margaret, 63, St. Lawrence, Indianapolis, May 22. Mother of Patricia Marrs and Brenda Glover; grandmother of three.

† **DeMOSS**, Donald E., 59, St. Joseph, Terre Haute, May 27. Husband of Helen Gruca; father of Russell Hardesty; brother of Thomas Mulryan and Laverne Von Willer; grandfather of two.

† **DONNENHOFFER**, Louisa A., 74, St. Patrick, Terre Haute, May 27. Mother of John Thomas and Michael D.; sister of Louie Burgess and Ellen Mann; grandmother of four; great-grandmother of two.

† **EPPERSON**, Geneva, 79, St. Mary, New Albany, May 27. Mother of Corrine McFarlane; grandmother of one; great-grandmother of four; great-great-grandmother of two.

† **ERTEL**, Ellsworth, 62, St. Peter, Franklin Co., May 20. Father of Virginia Jamison; brother of Noel and Vera Glaub; grandfather of three.

† **FECHER**, Michael Lewis, 31, St. Mary, Rushville, May 18. Husband of Monta F.; father of Matthew and Melissa; son of Mr. and Mrs. Carl; brother of six.

† **FESSELL**, Herman, 68, St. Mary, New Albany, May 25. Father of Nick, Alan, Eric, and Linda Barkley; brother of Margaret Backer, Marilyn Smith and Genevieve Uhl; grandfather of six.

† **LEIST**, Irma, 82, St. Mary, New Albany, May 26. Mother of Donald E., Bennett, and Joan Schueler; sister of Laetitia Gibson; grandmother of 12; great-grandmother of 13.

† **MAPES**, Abner, 79, Our Lady of Perpetual Help, New Albany, May 23. Husband of Roberta Hall; father of Gerry Proctor and Holly Northey; grandfather of four; great-grandfather of three.

† **BATESVILLE**-Franciscan Sister Justitia Schulz, 90, died here May 30. She received the Mass of Christian Burial in the Order of St. Francis Chapel at Oldenburg on June 2. Sister Justitia was born in Constantia, Romania and moved to the U.S. in 1912, later becoming a citizen in 1944. She entered the Oldenburg Franciscan community in 1915 and made final vows in 1923.

Louis H. Stumpf, father of Criterion employee Louis F. Stumpf, Lawrence W. Stumpf and Father William F. Stumpf, died May 28 at the age of 71. His funeral was held on May 31 in St. Barnabas Church with a celebrated Mass of Christian Burial.

Stumpf was a meat packer at Stumpf Brothers Meat Packing

† **MATZKE**, Katherine M., 74, St. Mark, Indianapolis, May 20. Wife of Richard D.; mother of Judith K. Andrews, Janet S. Corlette and Rosemarie C. Delph; grandmother of 13; great-grandmother of four; sister of Lillian Ladgraff and Margaret Wuefling.

† **McINTOSH**, Daniel Drew, 63, St. Lawrence, Indianapolis, May 22. Husband of Helen F. M. Mahan; father of Charles D. Andrew K., and Stacey Madduxson of Marie; grandfather of seven.

† **PARTUSCH**, Gilbert, 79, St. Paul, Tell City, May 26. Husband of Ina; father of Donna Watts and Jean Lohoff; brother of Howard grandfather of three.

† **PFLUMM**, Patricia J., 60, Holy Name, Beech Grove, May 19. Wife of Paul E.; daughter of Sherman J. Gatchell; mother of Pam Chermansky, Peggy Loschky, Joe and David; sister of Rita Spellman and Mick Gatchell; grandmother of nine.

† **RANDOLPH**, Robert M., 70, St. Joseph, Terre Haute, May 23. Husband of Beatrice Lyon; father of Beatrice Hayes and Robert brother of Frank, John, Mari House, Violet Cooper, Bett Stryker and June Sitariski grandfather of four.

† **SHARPE**, Barbara A., 56, St. Bridget, Indianapolis, May 16. Wife of Herman A.; stepmother of Dell W. and Michael C.; daughter of Fannie R. Kennedy; grandmother of five; great-grandmother of one.

† **SIMON**, Mark A., 18, St. Bernard, Frenchtown, May 15. Son of Robert and Ella Mae; brother of Paul, William, John D., Edward J., Annette Miller, Mary Hawkins, Roberta, Marie Hendrich and Nina McClelland; grandson of Mr. and Mrs. Willie DuBois.

† **STAMM**, Vestal, 78, Holy Spirit, Indianapolis, May 24. Wife of Audrey.

† **VAN de BOSCHE**, Margaret C., 63, St. Thomas Aquinas, Indianapolis, May 23. Mother of Susan Ellenberg and two sons.

† **VERMEULEN**, Dorothy S., 76, St. Gabriel, Connersville, May 19. Wife of Henry T.; mother of Benedictine Sister Helen; sister of Helen Brennan and Fred L. Schlichte.

She retired to the motherhouse in 1977.

## Sister Justitia Schultz buried

As a teacher, Sister Justitia served in Ohio, Missouri, Kansas, Illinois, New Mexico and Indiana. In the Archdiocese of Indianapolis she taught at Immaculate Conception Academy, Oldenburg, and at St. Mary's Academy, Our Lady of Lourdes School, Secunia Memorial High School and St. Rita School in Indianapolis.

She retired to the motherhouse in 1977.

## Louis H. Stumpf dies May 28

Louis H. Stumpf, father of Criterion employee Louis F. Stumpf, Lawrence W. Stumpf and Father William F. Stumpf, died May 28 at the age of 71. His funeral was held on May 31 in St. Barnabas Church with a celebrated Mass of Christian Burial.

Stumpf was a meat packer at Stumpf Brothers Meat Packing Co. for 50 years before retiring in 1960. He was a member of Glenn Valley Gun Club and St. Barnabas Leisure Club. In addition to his sons, Stumpf is also survived by his wife, Dolores E. Bakus, and four grandchildren.

Father Stumpf is associate pastor of St. Luke Parish in Indianapolis.

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# Film classifications

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

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

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

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

Absolute Beginners	A-III
The Adventures of Mark Twain	A-I
After Hours	A-IV
Agent on Ice	O
Agnes of God	A-IV
American Flyer	O
Angry Harvest	A-IV
Animals Are Beautiful People	A-I
April Fool's Day	O
Back to the Future	A-III
Bad Medicine	O
Basic Training	O
The Best of Times	O
Better off Dead	O
Blue City	O
The Boy in Blue	A-III
The Boys Next Door	O
Brazil	A-III
The Bride	A-III
Cease Fire	A-III
A Chorus Line	A-IV
The Clan of the Cave Bear	O
Clue	A-II
Cobra	O
The Coca-Cola Kid	O
The Color Purple	O
Commando	O
Compromising Positions	A-III
Creator	O
Creepers	O
Critters	A-II
Crossroads	A-III
Dangerously Close	A-III
Dark of the Night	A-I
Death of an Angel	O
Death Wish III	O
The Delta Force	O
Desert Bloom	A-II
Desert Hearts	O
The Doctor	O
Down and Out in Beverly Hills	A-III
Dreamchild	A-II
Dream Lover	O
Echo Park	A-IV
\$ Million Ways to Die	O
Eleni	A-III
Enemy Mine	A-III
F-X	A-IV
Fast Talking	A-III
Femme de Personne	O
Fever Pitch	A-III
Fire With Fire	A-III
Flanagan	A-III
Follow That Bird	A-I
Fool for Love	O
French Lessons	O
Fright Night	O
Ginger and Fred	A-III
Gobots, Battle of the Rock Lords	A-II
Godzilla 1985	A-II
The Goonies	A-II
A Great Wall	A-I
Gung Ho	A-III
Hail Mary	O
Hamburger	O
The Motion Picture	O
Hannah and Her Sisters	A-IV
The Heavenly Kid	A-III
Highlander	A-III
The Hitcher	O
Home of the Brave	A-II
House	O
In the Shadow of Kilimanjaro	A-III
Invasion U.S.A.	O
Iron Eagle	O
Jagged Edge	O
Take Speed	A-II
The Jewel of the Nile	A-III
Jo Jo Dancer, Your Life is Calling	A-IV
Joshua Then and Now	A-IV
The Journey of Natty Gann	A-I
Just Between Friends	A-III

Kaos	A-III
King Exchange	O
King Solomon's Mines	O
Kiss of the Spider Woman	A-IV
Krush Groove	A-III
Lady Jane	A-III
Legend	A-II
Letter to Brezhnev	A-III
Lucas	A-II
Macaroni	A-III
The Manhattan Project	A-II
* Marie	A-II
Maxie	A-III
Mishima: A Life in Four Chapters	A-III
Mr. Love	O
The Money Pit	A-II
Murphy's Law	O
Murphy's Romance	A-III
National Lampoon's European Vacation	O
9½ Weeks	O
Nomads	O
Off Beat	A-III
The Official Story	A-II
On the Edge	A-II
On Valentine's Day	A-II
Once Bitten	O
101 Delusions	A-I
One Magic Christmas	A-II
Out of Africa	A-IV
Pee Wee's Big Adventure	A-II
Pleanty	A-IV
Police Academy III	O
Poltergeist II, The Other Side	A-II
Power	O
Pretty in Pink	A-III
The Protector	O
Quicksilver	A-III
The Quiet Earth	A-III
Rad	A-II
Rainbow Brite and the Star Stealer	A-I
Ran	A-III
Real Genius	A-III
Re-Animator	O
Remo Williams: The Adventure Begins	A-III

Revolution	A-II
Rocky IV	A-III
Ronja, Robber's Daughter	A-I
Room With a View	A-III
Runaway Train	G
Ryder, P.I.	A-III
St. Elmo's Fire	O
Santa Claus: The Movie	A-II
Shanghai	O
Shogun	A-II
Short Circuit	A-I
Silver Bullet	O
Sleeping Beauty	A-I
Smooth Talk	O
Smoothcamp	A-I
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Starchaser	A-III
Streetwalkin'	O
Stripper	O
Sudden Death	O
Summer Rental	A-II
Sweet Dreams	A-III
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That Was Then, This is Now	O
Three Men and a Cradle	A-II
To Live and Die in L.A.	O
Top Gun	A-III
Transylvania 6-6000	A-II
The Trip to Bountiful	O
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Turkey Diary	A-II
Twice in a Lifetime	O
Violets are Blue	O
Volunteers	O
Warning Sign	O
Water	A-III
Weird Science	O
Wetherby	A-III
When Father Was Away on Business	A-III
White Nights	A-II
Wildcats	O
Wise Guys	O
Year of the Dragon	O
A Year of the Quiet Sun	A-II
* Young Sherlock Holmes	A-II

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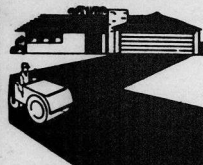
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## Church-state conflict in Nicaragua

# Both bps. and pro-govt. priests claim persecution

by Michael Tangeman  
Last in a four-part series

MANAGUA, Nicaragua (NC)—While Nicaragua's Catholic hierarchy says the church is persecuted by the Sandinista

government, some Nicaraguan priests say they are persecuted by the hierarchy.

Cardinal Miguel Obando Bravo of Managua has frequently cited the 1984 expulsions of 10 foreign priests the Sandinistas accused of anti-government ac-

tivity. He also cited the government's confiscation of a controversial church publication and closure of the church radio station.

Pro-government parish priests interviewed by National Catholic News Service said Cardinal Obando Bravo and other Nicaraguan bishops have launched reprisals against them.

"I have never felt any repression from the government, either in this parish or in any of the others where I or the other Dominicans have worked," said Father Rafael Aragon, a Spanish Dominican priest from Managua's Sacred Heart Parish.

"What we have felt are some very sharp confrontations with the church hierarchy," said Father Aragon, who also serves on the staff of the Antonio Valdivieso Ecumenical Center, an institution known for its support of the Sandinistas. He and other priests said Cardinal Obando Bravo has transferred pro-government priests

reportedly was asked by the Nicaraguan bishops to force Father Molina to leave the country. But a Franciscan spokesman said the order had no plans to remove him and Father Molina later said he was not aware of any pressure from the bishops for his expulsion or to curtail his activities.

Father Molina, who has spent 22 of his 25 years in the priesthood working with the poor of Managua's El Riguero neighborhood, frequently has criticized the cardinal in his sermons.

Criticism of the hierarchy, he said in one sermon, has its basis in the Bible and "is decisive for the sustenance of Christianity."

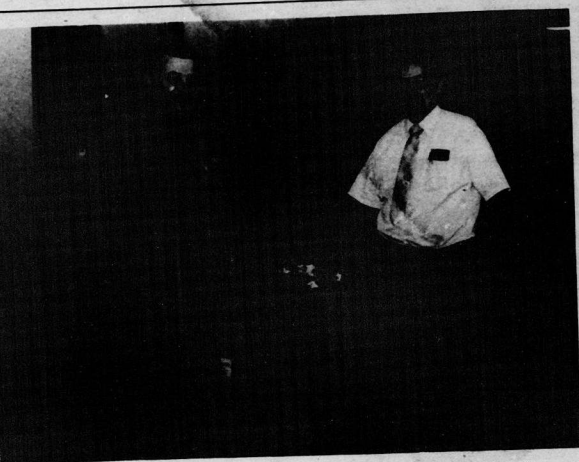
ACCORDING TO the diocesan priest, Father Molina "really suffered a lot" under the regime of Anastasio Somoza, who was ousted by the Sandinistas. Before the revolution, the Franciscan was also a respected member of the archdiocesan clergy and an adviser to the Nicaraguan bishops' conference, he said.

Father Molina was actively sympathetic to the Sandinistas well before the revolution.

"After the revolution (the hierarchy) completely marginalized him, calling him the 'priest of the poor'... saying he was against the bishops," the priest said.

Father Aragon said he did not foresee a quick resolution to Nicaragua's church-state confrontation.

"Since the conflict is becoming much more concentrated into one of headline attitudes between the government and Cardinal Obando, it is not going to dissipate anytime soon," he said.



PENNIES FROM RCA—Robert Riegel (right), director of Catholic Social Services, and an RCA employee examine one of 40 cartons of pennies donated to CSS by RCA. The pennies, which total \$2,490, came from those joining the RCA Record Club. They will be divided equally among four CSS programs which serve the elderly. (Photo by Jim Jachimiak) said Cardinal Obando Bravo has transferred pro-government priests.



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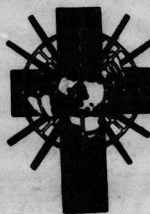
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