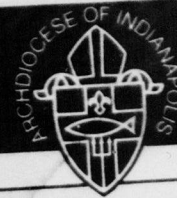


The CRITERION

Indianapolis, Indiana

Vol. XXV, No. 47, September 5, 1986



Archbp. asks for lay views for synod

Ten topics are listed for discussion

by John F. Fink

In a letter to pastors this week, Indianapolis Archbishop Edward T. O'Meara asked

Verkamp appointed director of development



Catherine M. Verkamp

Catherine M. Verkamp has been appointed director of development for the Archdiocese of Indianapolis by Archbishop Edward T. O'Meara. The appointment was effective Sept. 1.

Verkamp has served as acting director since January. In that position she was responsible for the organization and implementation of this year's Archbishop's Annual Appeal (AAA) and the ongoing stewardship programs promoting local development in parishes throughout the 39-county archdiocese. This year's AAA surpassed last year's.

A graduate of Indiana State University, Verkamp has been a staff member of the archdiocese's development office since February 1983, serving first as administrative assistant and then as associate director before she was named acting director.

parish pastoral council leaders to conduct a wide consultation of lay men and women in preparation for the next Synod of Bishops on the topic "The Vocation and Mission of the Laity in the Church and in the World." The synod will be in Rome next October.

"For our archdiocese, the best way to conduct the consultation seems to be through the parish pastoral council leadership," the archbishop wrote. Noting that there are several ways to do this, he said, "I encourage you, Father, to determine with your council the option best suited to your circumstances."

The consultation is to take place during the next three months, with results sent to the archdiocese by Dec. 8. Archbishop O'Meara noted that the deadline is the feast of the Immaculate Conception and said, "I ask you to make every effort to encourage the members of your parish to contribute their insights and experiences."

Results of the consultation will be sent to the Committee on the Laity of the National Conference of Catholic Bishops, which is sponsoring the consultation so that the bishops who will attend the synod will know the views of laity throughout the country.

Included with the letter from Archbishop O'Meara were a list of 10 topics for discussion and response summary sheets. Below are descriptions of the 10 topics and questions being asked:

1. The vocation of the lay man and woman is lived out in the family, in the

workplace, in the civic arena, in the parish and diocese, in the larger world, and in relationship to the universal church. In your experience as a lay person, are you conscious of your Christian calling and commitment in each of these areas? Give some concrete examples.

2. What kind of adult education and spiritual formation is available to you so that you can grow in your vocation to family life, to the workplace, to the civic arenas, to the parish, to the world? What do you think you need from the institutional church to grow in your Christian adulthood?

3. During the post-Vatican II period, there has been a rapid growth in lay ministry, i.e., lay men and women serving the pastoral needs of the church. This development can be traced directly to the Second Vatican Council and its emphasis on the role of the

laity within the church. In your experience, what are the positive effects of this "new kind of ministry"? What are the negative effects? Are lay people being adequately trained? Are priests, deacons and religious welcoming the new lay ministers? Is there a good relationship between the professional lay minister and the volunteers? What needs attention here?

4. The church's mission, i.e., to care for the world, is a mission shared by all church members—the ordained, the laity, and the religiously vowed. How each one undertakes the mission is what we call ministry or service. What do you perceive is the common ground of all ministry in caring for the world? What is special or unique to each "state in life"? How do the various vocations complement one another?

(See TOPICS, page 24)

Criterion features relocated

Regular readers of *The Criterion* will find their favorite features relocated beginning this week.

We resume publication of the religious education material produced by the National Catholic News Service under the title "Today's Faith." This material is now presented as the first four pages of an eight-page section containing features of a "formational" nature as contrasted with the "informational" nature of most of the newspaper.

Included in these eight pages are the

columns by Father Dickson and the Ken-nyas (formerly found on page 2); the entertainment page (formerly on page 5); The Sunday Readings; The Saints; The Pope Teaches and The Vatican Letter.

"Today's Faith" and the other features will be found in the middle eight pages of each week's issue except for those weeks when we publish special supplements like last week's supplement on Christian marriage and the supplement on Catholic education that will appear in two weeks. The Editor

Entire church must meet retirement needs of Religious, church officials say

by Pat Windsor

MILWAUKEE (NC)—Not only religious orders but the entire church must take responsibility for meeting the enormous retirement needs facing religious communities, two church officials said in Milwaukee.

School Sister of Notre Dame Mary Oliver Hudon, director of a newly established national project to deal with the retirement problem, and Archbishop Daniel W. Kucera of Dubuque, Iowa, chairman of the U.S. bishops' Liaison Committee with the Leadership Conference of Women Religious, were interviewed during the leadership conference's Aug. 24-28 meeting in Milwaukee.

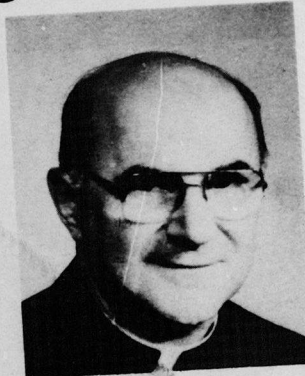
The leadership conference is an organization of heads of religious communities of women.

Sister Mary Oliver said the retirement project she heads must educate people about the problem. The two-year project was launched jointly this year by the Leadership Conference of Women Religious, the Conference of Major Superiors of Men and the National Conference of Catholic Bishops working together.

Religious orders face a \$2.5 billion deficit in meeting retirement needs and people naturally wonder "how that happened," she said.

Archbishop Kucera said the church in the United States years ago should have paid more attention to retirement needs. "We relied solely on the services of Religious and never looked to the future where there might not be many Religious."

Already, he added, diocesan efforts at dealing with the problem are being made. In Dubuque, for example, there is an assessment levied on parishes "who in years past or present have had the services of Religious," the archbishop said. Other dioceses



Archbishop Daniel Kucera

have taken up collections for retirement needs.

Archbishop Kucera said placing the burden of financial support on young members of religious communities could impede their ministries.

"The mission that prompted them to become Religious would prompt them to get into the kinds of activities that are not gainful employment," he said. "You wouldn't want to drive them into the corporate structure just to get a large salary."

Ultimately, Archbishop Kucera said, meeting retirement needs of Religious is the responsibility of the whole church.

"Every Catholic, especially those of us... who have been beneficiaries of Religious' services in schools and so on, have to think about the fact that there's an obligation to pay what we got that money can't buy," he said.

Sister Mary Oliver noted that traditionally sisters were paid "a minimal amount of money for their services and that amount of money sustained them sufficiently... but no money was being laid aside as a pension-retirement fund."

Also, while most Americans entered the Social Security system in the 1930s, Religious were not allowed entry until 1971 because they had been considered self-employed until then.

And, like most of the United States, religious communities have an "aging population," she said. The cost of providing health care for aging sisters is rising and the number of women entering orders has been declining, she added.

"You put all those problems together and you have a big problem," she said.

Looking Inside

From the editor: Preparing for the synod on the laity. Pg. 2.

No. Vernon church: Looking forward to the next 15 years. Pg. 2.

Commentary: The Father Christmas story. Pg. 4.

Saints Action: Further report from Catholic priest. Pg. 4.

Controversy: The latest on the Father Curran and Social Magazine cases. Pg. 6.

Today's Faith: Faith means taking some risks. Pg. 6.

Books: 12 centuries of the church's development. Pg. 22.

Notes: Monthly list of film screenings. Pg. 22.

THE CRITERION

Serving the archdiocese of Indianapolis

St. Andrew's accepts Simeon House responsibility

On September 1, a six-year partnership and plan of Catholic Charities and St. Andrew's parish, Indianapolis, reached its conclusion. Operating responsibility for the Simeon House was transferred from Catholic Social Services (CSS) to the parish. Simeon House is a congregate living facility for 17 elderly men and women that is located in the former convent of St. Andrew's.

"As originally conceived," said Sue Ley, CSS associate director for services for the aging, "a group living situation for older single persons could become self-supporting with initial help from the archdiocese during the start-up period and until the home becomes full." Under the 4-year leadership of Judy Smith, the director of Simeon House and a member of St. Andrew's, the facility has increased from 7 residents to the present capacity level, to realize the original goal.

According to Dr. Robert Riegel, archdiocesan secretary for Catholic Charities, this move fits in with one of the national thrusts of Catholic Charities, the participation of the parish as the people of God to fulfill the Church's mission of service by a group response to societal needs. In other words, it is social ministry at the parish level. With the change, Mrs. Ley will begin working

toward possible development of additional congregate living sites either in Indianapolis or in other areas of the archdiocese.

Father James Farrell, pastor of St. Andrew's, explained, "We came to believe that Simeon House was an integral part of our ministry here. It isn't possible to have such a full-time ministry operating on our grounds without becoming involved with it at every level of its operation. Together with the families of residents and the residents themselves, we hope to strengthen the existing programs and further our ministry to senior citizens by making Simeon House a part of our family."

Father Farrell added that the parish council spoke favorably about the Simeon House being at St. Andrew's and supported taking responsibility for it.

Each resident of the northeast Indianapolis facility pays a modest sum for room and board, which includes care for the building and provision of the staff needed to keep the program at its best. No one is turned away for inability to pay. Residents must be capable of managing activities of daily living in a group situation. Information about residence at Simeon House can be obtained by calling Mrs. Smith at 549-6309.



COMFORTS OF HOME—Simeon House, using the former convent at St. Andrew's, Indianapolis, is home for 17 people past age 60. Here (from left) Beth Zinkmeister, living at the facility as part of a work study program for the University of Notre Dame, chats with Marquerite Tritarelli. Helen Mechuta takes a look at her birthday cake brought in by Judy Smith, director of the home.



Educator furthers her own education with WED at the Woods

by Diane Johnson

By day, Vicki Clem is Coordinator of Religious Education for the more than 800 families in St. Joseph Parish in Shelbyville, Indiana. By night, she is a wife and mother of two daughters. Sometime in between her other responsibilities, she finds room to be a college student.

It isn't easy juggling these many roles. But thanks to an innovative program at Saint Mary of the Woods College, in west central Indiana near Terre Haute, Clem is able to work toward her college degree without even leaving her home.

The Women's External Degree (called WED) is a fully accredited college program, open to any woman who is a high school graduate. Because students have to be on campus only once a semester, the WED program is ideal for women who have families, jobs, and other commitments.

"I was taking night classes at a local college but Lalso have a lot of evening meetings I go to. Besides, there were only a few courses in my major offered at night. To get my degree I would have had to take day classes and with a full time job, that just wasn't possible," said Clem, a theology major. "The WED program was what I wanted, when I needed it."

Clem got started in the religious education field as a CCD instructor when her eldest daughter was in first grade. "I figured I

might as well be involved with what she was," laughed Clem. But now, as a paid professional, Clem feels she needs the credentials a college degree offers. "It's hard to get a good job without that degree," she said. "I was lucky..."

After graduation, Clem, a senior, would like to enroll in the master's program in pastoral theology at The Woods. She is interested in pastoral ministry. Fortunately, this demanding graduate program is also offered in the external degree format.

How does WED work? Students come to campus for a day or two at the beginning of each semester, to meet with their advisors and set up the courses they will be studying. Then they go home, to study whenever and wherever it's convenient for them. They keep in touch throughout the semester with their instructors and advisors by phone or mail. Many students especially appreciate this one-to-one relationship that they have with their instructors. "They're always ready to help you when you need it," explained Clem.

Women may start in the WED program at any one of seven "residences" held throughout the year. For this first visit they spend three days on campus, to meet with advisors, set goals and plan out their courses of study. They also meet fellow WED students and learn tips for success as college students.

Some women are able to get Life Experience Credits for college level knowledge they

may have learned through work, volunteer activities, or certain types of specialized training. Clem received 10 hours of credit for the work she had done in religious education. These credits took the place of an internship.

There is no "typical" WED student. They come from 25 states and three foreign countries. They have many reasons for wanting their college degrees, from needing credentials for a promotion or a better job, to fulfilling long-held personal goals. What they do have in common is the desire for a college degree, and they appreciate the convenience, flexibility, and one-to-one teaching of the WED program.

New WED residencies will be held October 15-17 and December 3-5, 1986. Two free WED information sessions will be held in Indianapolis in September. One will be held at the Holiday Inn Southeast (5120 Victory Drive-I-465S, Emerson Ave. Exit #52) on Sept. 9 at 7:00 p.m. The other will be held on Sept. 30 at 7:00 p.m. at the Holiday Inn North (at the Pyramids).

For more information on the Women's External Degree program, please contact: WED/Office of Admissions and Financial Aid, Saint Mary of the Woods College, Saint Mary of the Woods, Ind. 47876. Tel. 812-535-5512.

U.S. cuts off funds for U.N. population programs

by Liz Schevchuk

WASHINGTON (NC)—Pro-lifers praised a decision by the federal Agency for International Development to cut off all U.S. funding of the U.N. Fund for Population Activities because it condones China's alleged forced abortion practices.

The \$25 million contribution from the United States would have constituted about one-fifth of the U.N. agency's budget, which helps family planning efforts in 130 nations.

Members of Congress and outside interest groups were notified of the decision Aug. 27. Abortion foes and other foreign observers have reported that efforts to limit family size in China include forced abortions and the encouragement of such practices as the slaying of baby girls.

The Chinese government, however, has denied any official family planning policy of forced abortions or other abuses. With a population of over 1 billion, China has a population density of 290 persons per square mile, compared to 65 persons per square mile in the United States, which has a population of 236 million.

"Expert China-watchers in Congress and elsewhere agree that forced abortion continues to be prevalent in China's population program," said Douglas Johnson, legislative

director of the National Right to Life Committee.

He said right-to-life backers tend to "think most Americans can think of better things to do with their tax dollars than fund a U.N.-supported program of compulsory abortion."

The AID cutoff follows other expression of U.S. government dissatisfaction with the China program and the U.N. agency's role.

In August 1985, Congress passed legislation denying U.S. funds to any organization or program that "supports or participates in the management of a program of coercive abortion or involuntary sterilization."

Earlier that year, because of concern that the U.N. agency was condoning coercive abortion practices, AID administrator M. Peter McPherson withheld \$10 million of AID's total \$36 million fiscal 1985 U.S. donation. McPherson said then that the U.N. agency was not directly involved in coercive abortion programs but that its ties to an unnamed country suggested it condoned such practices.

AID's refusal to supply the \$10 million allocation was challenged in court by the Population Institute and the Population Council, which have received U.N. money but on Aug. 12 a federal appeals court upheld AID's action.

Religious told to focus on point of sanctuary—refugees

CHICAGO (NC)—Keep a clear focus on the purpose of sanctuary—the refugees—one activist told a gathering of Religious in Chicago Aug. 21-23.

More than 300 people from across the country attended the conference, "Sanctuary: Rising Cost of Discipleship," sponsored by about 55 church groups, mainly congregations of women Religious.

Nationally a total of 307 groups, 49 of them Catholic, have declared public sanctuary for Central Americans who say their lives are endangered in their homelands. The U.S. government deports many Central Americans, ruling they are not eligible for asylum.

Sister Mary Ellen Foley, spokeswoman on sanctuary for the Sisters of Mercy, discussed problems her congregation in Manchester, N.H., faced after its decision to offer sanctuary to a refugee family.

"We were sustained by having a clear focus," she said. "The focus was on the refugees."

Later, after the refugee family arrived and made friends with the townspeople, opposition vanished, she said. "The refugee family accomplished what we ourselves couldn't do."

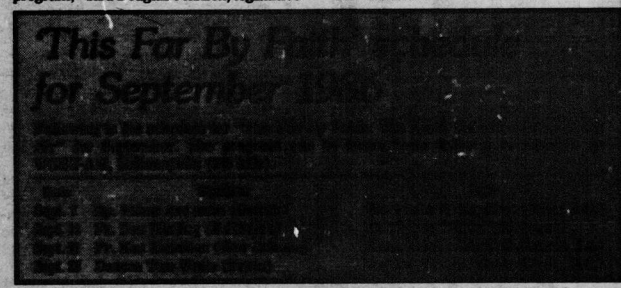
School Sister of St. Francis Darlene Nicorski of Phoenix, Ariz., who was convicted of smuggling illegal aliens in a highly publicized sanctuary trial earlier this year, called the movement "a real opportunity for conversion in the North American church, to lay aside the illusion of power and security, to be faithful no matter what the cost."

"Our faithfulness is to the true God and not any institutional structure," said Sister Nicorski.

Sister Kathleen Healy, a member of the Sisters of the Presentation of the Blessed Virgin Mary, said that St. Teresa Parish, San Francisco, chose to offer sanctuary only after a period of reflection. When the parish was polled, 81 percent voted to offer sanctuary.

Another speaker, Raul Molina, former dean of the school of engineering at San Carlos University in Guatemala City, told the group that he had to leave the country "to save my life and that of my family."

Molina said he had gone to the U.N. General Assembly to protest human rights violations in Guatemala. Oppression continues, he said, despite a new civilian president elected in 1985.



COMMENTARY

To Talk of Many Things

Curran case reveals church's deeper problems

by Dale Francis

When Father Charles Curran's faculty as a professor of Catholic theology was withdrawn by official action of the teaching authority of the Catholic Church, confirmed by Pope John Paul II, the news media described it as "punishment," which it was not. It was a logical decision that should have surprised no one, least of all Father Curran.

Father Curran is in public dissent in many areas of moral theology to the clearly-stated, long-standing teaching of the Catholic Church. When his faculty as a Catholic theologian was withdrawn, Father Curran protested in a television interview



that he was not told who his accusers were. But there were no accusers; if he must have an accuser it would be found in himself.

He has made no secret of his dissent against many points in the authentic ordinary magisterium of the church. Quite the contrary, he has vigorously promoted his dissent. He says that where the non-infallible teaching of the church is concerned, a Catholic theologian may, if his conscience requires it, dissent. Many theologians agree with him. But this has no relevance to the question under dispute.

Whatever varieties of opinions on various theological questions may be held by theologians who are Catholics, there is only one authentic Catholic magisterium, proclaimed by the pope and the official teaching authority of the church.

Father Curran has made clear his opposition to this official teaching in many areas. Logically, if he cannot accept the teachings

of the Catholic Church, he cannot in good conscience serve as a teacher of this magisterium. He was asked if he would abandon those views held in opposition to the teaching of the church. He said he could not do so in good conscience.

His dissent was respected and it became obvious that he could not teach what he had publicly rejected. So, logically, his faculty as a teacher of Catholic theology was lifted. What was the alternative? That he should teach his dissenting views to those who came to learn what the church teaches? That would be dishonest.

Father Curran told interviewers that those with teaching authority have a responsibility to seek the truth. He then made clear he thought the truth was to be found in his own views and predicted the church would come to accept those views.

It is a hazardous thing to attempt to tell another what integrity requires of him. But it does seem that Father Curran should understand that he cannot claim to be a faithful teacher of a theology he not only publicly rejects in many areas but which he has pledged to seek to change.

The public controversy that has developed has served a purpose that I had not expected. It has brought Father Curran before the television cameras and allowed an understanding of his views that I had not had before.

As he has answered a variety of questions, one thing has been most revealing. In all of his discussions, Father Curran has never once said anything to indicate that he thinks of the church as the church founded by Jesus Christ and guided by the Holy Spirit.



When asked by a caller on the Larry King Show why, since the caller and others agreed with his criticisms of the teachings of the church, he didn't join a movement to establish a church separated from the Roman Church, Father Curran said nothing about the church as the Body of Christ or the People of God. Rather, he said there was value in having input from people in other parts of the world and illustrated this by the experience of the Protestant peace movement that was led by Europeans.

I have the uncomfortable feeling we are learning from this public controversy the real problems are greater than we realize.

The Yardstick

Comments on a sociologist's view of capitalism

by Magr. George G. Higgins

Capitalism is the most successful economic mechanism ever devised for improving the material standards of large numbers of people, argues Peter Berger, a renowned sociologist, in his new book, "The Capitalist Revolution."

According to Berger, capitalism produces a kind of society in which both privilege and prestige are basically grounded in economic achievement. And, in the West, he says, it has been causally connected with political democracy and individual autonomy.

Publishers' blurbs are often grossly exaggerated and even downright dishonest, but not in this case. Berger's is the "rare book destined to shape debate for years to come."

There is nothing radically new about Berger's basic conclusions. Other neo-



conservatives have made substantially the same case. However they have been rather long on political and moral philosophy and short on empirical evidence.

Berger underlines that his is "not a book of philosophy or ethics" and "does not intend to constitute a moral argument in favor of capitalism." He is writing as a sociologist, not a philosopher or social ethicist.

Since he says he has based his conclusions on empirical evidence, it is fair to ask whether all Berger's evidence is verifiable. For the most part, I am not qualified to say. My own experience leads me to think, however, that on one point his evidence is less than overwhelming.

Like others who have made the case for capitalism over socialism, Berger stresses that we now have a new middle class—the so-called "new class" or "knowledge class"—consisting of people whose occupations deal with the production and distribution of what he calls symbolic knowledge. This new class, he says, is a much larger group than the people generally referred to as intellectuals.

So far so good. That such a new class exists can be demonstrated empirically. But Berger goes on to say that its members are antagonistic to capitalism and that "at least in part, the affinity of intellectuals for socialism can be explained in terms of vested class interests."

He is referring here to intellectuals both in the Third World and in the West. "Again to put it a little crudely," he says, "intellectuals tend to favor socialism because they believe that a socialist society will give them powers and privileges denied to them under capitalism."

One should not be overly impressed, much less intimidated, by sweeping generalizations of this type.

Lacking contradictory empirical evidence of my own, I am forced to rely on my 45 years of careful observation of the inner workings of a city literally swarming with members of the new knowledge class and which can claim its full share of intellectuals. Very few favor socialism in any meaningful sense of the term.

To be sure, I have met those who favor

the so-called welfare state—which Berger himself does not equate with socialism. But in recent years I have met even more who strongly oppose it and are doing their best to cut back on the economic role of government.

By what sort of sociological legerdemain are these people not to be classified as intellectuals or members of the new knowledge class?

Second, on what does Berger base his argument that the evolution of the Democratic Party since 1972 is a clear case of the "leftward lurch of any political constituency dominated by knowledge-class people?" The only Democratic Party in the United States I know about most assuredly doesn't fit his description—not by a long shot.

I ask these questions, not to detract from the many merits of Berger's book, but simply to point out that some of his evidence is open to question and to suggest he has weakened his case for capitalism by overstating his case against intellectuals and the new knowledge class.

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The Bottom Line

Tragedies teach us to think about what is important

by Antoinette Bosco

Last week a young man received the kind of phone call we all pray will never come: the news that his mother was in critical condition following an auto collision.

Kevin is an up and coming corporation lawyer who has been on the fast track for eight years. He graduated from law school at the top of his class and has pursued success ever since without stopping to question why. With his mother in a coma, Kevin is shattered.

At such moments no success or power or money amounts to a hill of beans. So often it takes a tragedy to remind people that the only things that really count in life are the people we have loved and the good we have done.

When tragedy strikes it is usually incomprehensible and devastating. But it also is a time that God provides for us to slow down, look at our lives and reassess the values we



live by. Tragedy brings us to a crossroads, where we must make choices.

Without such experiences, we might never look at the truth of our existence. People can go on and on in boring routines or in frantic quests for satisfaction, unaware that a vital dimension is missing.

Today more than ever I see people pursuing success without contemplating wisdom or spirituality.

How many times have we heard Jesus' teaching that we must avoid greed in all forms? The Gospel tells us that a man can be wealthy but his possessions do not guarantee him life. And St. Paul wrote: Be intent on things above rather than on things of earth.

No matter how many times we hear that message, loud and clear, we forget. The shabby values and pettiness we encounter in life take over very subtly.

One of the best sermons I've heard on the subject of values came from a deacon at my church who read a form letter from American Express. It promised he would become a "special" person if he accepted the gold card for \$95 annually.

The deacon had the wisdom and insight

to be outraged at this subtle example of shabby values. But so many people have grown so accustomed to the way society values material wealth that they don't notice how outrageous it can be.

Very often people experience something that causes them to make some choices about what they value. I remember a woman who had an important job with a New York City agency. Something about her was very unusual—a peacefulness and kindness seemed to emanate from her. I asked her what it came from.

"When I was young, I thought I was going straight to the top," she said. "All that mattered was that I displayed my own brilliance to the world. Then something went wrong... I fell madly in love with my sister's husband."

She explained that she realized that pursuing her desires would cause "untold sorrow and disruption." So, instead, she "chose to live with my secret grief, to hide it always and to love them both."

The result, as she tells it, is that through the years "this pain taught me about life. Now I know that what matters isn't brilliance but only goodness."

Pain is that kind of teacher. It presents us with the opportunity to choose the real values we will live by and to remember the spiritual values Jesus communicated so clearly.

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So. African torture report fuels Catholic protests

by NC News Service

The reported torture of a prominent black South African priest drew international Catholic protest and intensified efforts by the South African bishops for his release from detention.

The South African government promised a Pretoria appeals court Aug. 26 it would not torture Father Smangaliso Mkhathshwa, secretary general of the southern African bishops' conference, but without admitting he had been abused.

The South African bishops planned to ask the court for the priest's release Sept. 1, arguing that his detention is illegal because he was tortured.

In an affidavit presented in court Aug. 27, Father Mkhathshwa described being forced to stand half-naked, blindfolded and handcuffed for 30 hours of questioning. During that period, he said a "creaky creature or instrument" was put on his legs and hit his genitals, shots were fired behind his head

and he was subjected to a "string of insults, most of which would be too unprintable."

He said he "lost all sense of time, distance, orientation or awareness."

An outspoken opponent of apartheid who was once banned by the government for seven years, Father Mkhathshwa was arrested June 12 at the beginning of a government-imposed state of emergency during which thousands of activists have been detained.

On Aug. 27, U.S. church leaders, including the head of the U.S. bishops' conference, Bishop James Malone, protested Father Mkhathshwa's situation and called for increased international pressure against apartheid—South Africa's official system of racial segregation.

Bishop Malone said the U.S. prelates were concerned over mistreatment of many Catholic and Protestant church workers in South Africa who are "only doing what the Bible requires." He said he hoped the reports of Father Mkhathshwa's torture would "in-

duce our own government to work more effectively with other nations in demanding an end to the apartheid system."

The bishop also sent telegrams to South African officials, including President Pieter W. Botha, saying he was "appalled by the brutal treatment" of the priest and appealing "that you release him from detention immediately on humanitarian grounds."

Cardinals John O'Connor of New York and Joseph Bernardin of Chicago also expressed concern over the South African situation.

Cardinal O'Connor sent his "prayerful support and admiration" to Father Mkhathshwa in a telegram to Archbishop Denis Hurley, head of the southern African bishops' conference.

Cardinal Bernardin protested to South Africa's ambassador to the U.S., Herbert Boukes, that "the detention and harassment of church workers is a moral outrage and unacceptable."

The cardinal also said in a telegram to Archbishop Hurley that he would continue to press the Reagan administration to adopt economic sanctions against South Africa "until justice is achieved."

Torture of prisoners is "illegal" in South Africa, a spokesman for the country's embassy in Washington, Manus LeRoux, said Aug. 27. Such actions are "certainly not condoned" by the government, he said.

LeRoux also said he had no information on Father Mkhathshwa's case and that "accusations of this kind are made all the time."

Cardinal Basil Hume of Westminster, England, called Aug. 26 for the immediate release of the detained priest because of the "monstrous treatment he endured."

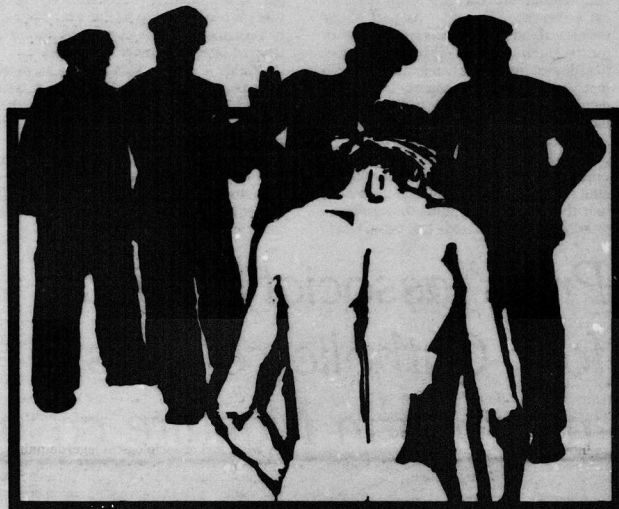
The cardinal also said he worried about "the treatment of less prominent personalities" in similar situations in South Africa.

At the same time, the Scottish bishops welcomed the decision of the Pretoria court to order the government not to torture Father Mkhathshwa. They also called on South African authorities to "restore full liberty to this distinguished and respected figure."

While the bishops and cardinals were filing their protests, Catholic demonstrators took Father Mkhathshwa's case to the South African Embassy in Rome.

At least 75 Religious and laity protested at the embassy Aug. 26 and issued a statement calling on "all hierarchies of the churches to take positions of solidarity with Christians fighting against the system of apartheid."

Father Giovanni Novelli, director of Rome's Interfaith Center for Peace and a leader in the demonstration, criticized Father Mkhathshwa's "inhuman torture by the South African police."



PRIEST'S ORDEAL—Father Smangaliso Mkhathshwa, secretary general of the Southern African Catholic Bishops' Conference, described a harrowing ordeal in which he was forced to stand—blindfolded, handcuffed and half-naked—for 30 hours of torture and interrogation. (NC illustration by Michele Grandison Smith)

Pope expresses concern for South African priest

by Greg Erlanson

VATICAN CITY (NC)—Pope John Paul II joined other Catholic leaders in expressing concern for an imprisoned black South African priest, and criticized "violence and abuse of power" in South Africa.

The pope said he was "deeply saddened at the news of the detention and mistreatment of Father Smangaliso Mkhathshwa, the secretary general of the Southern African Catholic Bishops' Conference."

Father Mkhathshwa has been held by the South African government since his arrest June 12. According to testimony given in a South African court, Father Mkhathshwa endured 30 hours of interrogation and torture during his confinement.

The papal telegram, released Aug. 31, was sent to the president of the southern African bishops' conference by Cardinal Agostino Casaroli, Vatican secretary of state.

It is the pope's "fervent hope the present violence and abuse of power will cease and that respect for personal dignity and legal guarantees will be ensured for all," the message read.

The pope expressed his solidarity with the church in South Africa, and said he was praying that "there will soon be re-established basic conditions of peace and justice in full recognition of the fundamental rights of the human person" in the white minority-ruled country.

Following reports of Father Mkhathshwa's torture, the president of the U.S. bishops'



Father Smangaliso Mkhathshwa

conference, Bishop James Malone, and Cardinals John O'Connor of New York and Joseph Bernardin of Chicago issued statements criticizing the priest's treatment.

On Aug. 28, 75 Catholic religious and laity in Rome held a prayer vigil outside the South African Embassy for the priest and other South African prisoners.

While at least two other priests were also imprisoned, only Father Mkhathshwa has said he was tortured.

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Please ask missionaries to remember my intentions at Mass:

Father Curran will use the university process to appeal his dismissal

Promises to continue his scholarly activities

by Liz Schevchuk

WASHINGTON (NC)—Father Charles E. Curran has notified Catholic University of America officials he seeks to use internal university procedures to fight dismissal from his job teaching Catholic theology.

In a letter Aug. 29, Father Curran told the university chancellor, Archbishop James A. Hickey of Washington, that he was acting "without waiving" any academic and legal rights and was conforming "with the Sept. 1 deadline you unilaterally imposed" on deciding to invoke such procedures.

In a separate statement Aug. 30, the priest declared his belief he is "suitable and eligible" to function as a Catholic theologian and pledged to promote "the legitimacy of... dissent" from some church teachings.

On Aug. 18, Archbishop Hickey had released a letter by Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, telling Father Curran that "one who dissents from the magisterium (church teaching authority) as you do is not suitable nor eligible to teach Catholic theology." The letter had been approved by Pope John Paul II.

AS UNIVERSITY chancellor, Archbishop Hickey had also informed Father Curran Aug. 18 that steps were under way to revoke the priest's ecclesiastical license to teach in the theology department and that the priest had until Sept. 1 to announce whether he would appeal through university channels.

At issue are the theologian's dissenting views on artificial contraception, abortion, premarital intercourse, masturbation, homosexual relations, divorce and euthanasia.

Father Curran in his letter said he was asserting "all my academic and legal rights to remain a professor of theology at the university, including all my 'due process rights' under the statutes of the university."

In the letter, he expressed a desire to know whether loss of his "canonical mission" will end his role as a professor at Catholic University.

"AS I TOLD you," he wrote to Archbishop Hickey, "it is important for me to know, and to know reliably, whether in the view of university officials withdrawal of my 'canonical mission,' should it occur, will or will not operate to terminate my professorship in the department of theology and my professorship at the university."

"You deferred to the board of trustees on this subject, and I await their position," he added.

He noted that he is on a sabbatical until January and will discuss the significance of that factor with others at the university.

In the separate statement provided with his letter, Father Curran promised he will continue his scholarly activities.

"I consider myself suitable and eligible to exercise the function of a professor of Catholic theology," he said.

"No matter what happens in the future,



MEET THE PRESS—Father Charles E. Curran, left, listens to Archbishop John P. Foley, president of the Pontifical Commission for Social Communications, on the Aug. 24 session of NBC's "Meet the Press." (NC photo from UPI)

I am committed to carrying on my theological endeavors," he said. "As part of my theological enterprise, I will continue to work for the legitimacy of theological and practical dissent from some non-infallible church teachings and for the importance of academic freedom for Catholic institutions and for Catholic theology."

HE SAID THAT other university officials—the dean of the school of religious studies, the executive council of the school, and the school's committee on academic freedom and procedures—had asked him to

pursue the internal procedures. He noted that the procedures available are "basically the same as" those used in dismissing a tenured faculty member "for cause."

Father Curran's statement also noted reports that Vatican officials had been quoted as saying he could face further punishment, "including the suspension of my priestly duties."

He said he was told by Archbishop Hickey that no such actions are contemplated. "I note that Vatican officials subsequently denied that any further action against me is being considered," he said.

Profs' association finds four Catholic colleges in wrong in Maguire case

by Jerry Fiteau

WASHINGTON (NC)—Four Catholic colleges violated academic freedom standards in 1985 when they canceled lectures by moral theologian Daniel Maguire, a committee of the American Association of University Professors said.

Criticized were Boston College in Chestnut Hill, Mass., Villanova University in Villanova, Pa., St. Martin's College in Lacey, Wash., and the College of St. Scholastica in Duluth, Minn.

Maguire, a professor at Jesuit-run Marquette University in Milwaukee, had invitations withdrawn to deliver lectures in summer conferences at the four institutions shortly after a national controversy arose over a 1984 statement on Catholics and abortion which he helped develop.

Each institution's decision was "contrary... to statements on academic freedom" by the American Association of University Professors and by the Catholic higher education community, said an academic freedom committee that the association assigned to review the Maguire case.

The committee, headed by English professor Bertram H. Davis of Florida State University, issued its report as a 13-page insert in the July-August issue of "Academe," the association's official bulletin.

Maguire was already widely known for his dissent from official Catholic teaching on abortion when he took a leading role in the 1984 statement, published as a full-page ad in The New York Times, which said that there is more than one legitimate Catholic position on the morality of abortion.

AT THE END OF 1984, the Vatican threatened men and women members of religious orders who had signed the statement with expulsion from their communities if they refused to retract their signatures from the ad. Shortly after that, Maguire's invitations to lecture at Catholic institutions began to be withdrawn.

"The timing of the administrative actions in these incidents—between Jan. 8 and May 2, 1985—would leave little room to doubt that they were occasioned by Professor

Maguire's association with the Times advertisement even if there were no corroborating evidence," the association report said.

"What is less obvious," it said, "is whether the administrators were responding to the views expressed in the advertisement or to the widely publicized reaction of church authorities to them. The special committee has seen no evidence to suggest that the administrators were acting under direct pressure from church leaders, nor does there appear to have been any collusion among them. Each institution seems to have acted independently of the others."

AFTER DETAILING the facts in each case, the committee concluded that each institution appeared to have violated clauses in its own statutes as well as general principles of academic freedom. It argued that each institution had other avenues open, short of canceling a scheduled lecturer, to protect its own integrity and prevent possible disruptions of its programs.

The committee had some praise for Boston College, which paid Maguire his stipend for the canceled lectures and invited Maguire to deliver a single lecture on campus the following spring.

Iris Molotsky, public information officer of the association, said the committee was "continuing to negotiate" with the other schools to reach compromise agreements.

"I do not anticipate that censure will result," she said, noting that it was the pattern of cancellations which attracted the association's attention rather than any one of the incidents alone.

The committee report reflected the same view. "A single incident of this kind might have gone unnoticed, or comparatively unnoticed.... But four such incidents cannot be overlooked," it said.

"Whatever the motives of the four presidents in withholding, canceling or otherwise terminating contracts for Professor Maguire, the message which those actions sent to the academic community was difficult to mistake. One who speaks out publicly on abortion in opposition to the officially held church position is not likely to be welcome on a Catholic campus," the report said.

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- persons of faith interested in developing the quality of their lives;
- professional ministers in the Church; and,
- volunteer and non-professional ministers in the Church.

WHO WILL BE GIVING THE PROGRAM?

The program will be conducted by the staff of the BEECH GROVE BENEDICTINE CENTER with the assistance of guest presenters.

HOW PRACTICAL IS THE PROGRAM?

The program is a training ground for persons working with others in parish activities and/or ministries. It will help a person have a better sense of the priorities needed for parish life, discern the gifts possessed for ministry, engage in planning, etc. The program is to facilitate one's ministry according to Gospel values.

HOW LONG IS THE PROGRAM?

The program includes four units given over a two-year period. Each unit is nine sessions: Unit 1 will be held Tuesday — 7-10 p.m.; Unit 4 Wednesdays — 7-10 p.m.; Unit 3 Thursdays — 7-10 p.m.

HOW MUCH DOES IT COST?

The cost of the program is \$100 per unit. Thirty-five dollars is required as a non-refundable deposit.

WHERE IS THE PROGRAM TO BE HELD?

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For further information, contact:

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CORNUCOPIA

Another proof of existence of God

by Cynthia Dewes

There is a Chameleon Effect at work in the human animal, a fact which may not be photogenic enough to appear in *National Geographic*. But it bears mentioning.

Let's say someone visits Alabama for two weeks, someone who's a normal, average Mid-western type. First thing you know, he returns talking like a fugitive from a greens and grits convention. The drawing vowels leaving his mouth would fool anyone but another "cracker," and his conversation is studded with "y'all's." He ends every sentence with an upward inflection.

Your daughter, an ordinary girl with no more dramatic leanings than the usual teenager (read: overacts frequently), is sent to her grandparents' house over the summer holidays. They live in Minneapolis, bastion of Norwegian-American culture and home of a Swedish consulate. When she gets off the plane she's pronouncing "y" like "y" and you could set a metronome to the singsong of her speech pattern.

Celebrities, media persons and various no-talents depicted in the likes of "That's Entertainment" are easy prey to Chameleonism. Six months in the business (whatever it is) and they are speaking "pseudo-British," that vaguely uppercrust way of talking which has no root in Beowulf or Chaucer.

After watching old Fellini movies we catch ourselves saying "Ciao" when we hang up the phone. We grunt a lot after sitting through a Rambo film, and are able to articulate (or in-articulate) only a trifle better after viewing one of those teenage movies.

Chameleonism extends to dress. How many perfectly sane, even dull fellows wearing three-piece suits take the wife to Hawaii for a week's tour, only to return sporting fuchsia shirts and walking shorts patterned in lime green hibiscus flowers, with thighs pulled on over their mid-calf nylon hose?

How many world travelers embarrass their relatives by disembarking from planes wearing lederhosen and alpine caps with feather crests? How many saris, wooden shoes, burnouses, and smelly shawls woven from the hair of endangered mountain goats have appeared on the bodies of tourists still under the spell of their recent adventures?

Little girls dressed in mommy's beads and high heeled shoes are manifesting the Chameleon Effect. When they're dressed like that they become mommy. Kids swinging from trees brandishing wooden swords are in fact pirates, Roman soldiers, Indian fighters or whatever else their imagination scenario is demanding at the time.

Grownups can display the same metamorphoses. The bold ones enter Marilyn Monroe lookalike contests or Elvis Presley Wiggle tournaments to flesh (!) out their fanics. The closet chameleons settle for getting their hair fixed like Farrah Fawcett or lifting weights in hopes of resembling Arnold Schwarzenegger.

The Chameleon Effect demonstrates once more how various we humans are, how delightful, how reflective of the unlimited imagination which created us. I'm adding it to my lengthy list of proofs of the existence of God.

check it out...

Workshops on group facilitation skills for archdiocesan boards of education will be offered by the Office of Catholic Education in four locations in September: at St. Paul's Catholic Center, Bloomington on Thursday, Sept. 18; at St. Louis School, Batesville on Tuesday, Sept. 23; at The Catholic Center, Indianapolis on Thursday, Sept. 25; and at Providence High School, Clarksville on Tuesday, Sept. 30. Call 317-239-1430 or 1-800-382-0636 for information.

The archdiocesan Sesquicentennial Committee will sponsor a *Sequel-Fest* on Sunday, Oct. 5 in the courtyard of Old St. John Church, Georgia and Capitol Sts. Activities will include a wiener roast, silent auction and raffle and Sunday liturgy. For raffle information call Mary Jo Keegan at 357-5167 or for auction information call Mary Moriarty at 359-6949.

St. John Academy Alumnae will hold their 27th Annual Reunion on Sunday, Sept. 21. A 9:30 a.m. Mass in St. John Church will be followed by a brunch buffet at the Atkinson Hotel. Reservations will be taken until Sept. 15 by calling Jean Hahn Gates at 535-4195.

St. Francis Hospital Center will offer a Nurse Refresher Course for five weeks beginning September 16, with classes held Tuesdays, Wednesdays and Thursdays from 9 a.m.-noon. The fee for the course is \$200 plus the cost of two textbooks. For information call Rebecca Russell at 763-8151.



Spirit Song, a music outreach group sponsored by the Franciscan University of Steubenville, Ohio will present a free concert of Christian music at 7:30 p.m. on Friday, Sept. 12 at St. Michael Church, 519 E. Third, Madison. Spirit Song music ministry uses a variety of contemporary musical styles to present an inspirational message of hope.

A Natural Family Planning Class previously scheduled for Aug. 22 will be held at 7:30 p.m. on Wednesday, Sept. 10 at the Catholic Center, 1400 N. Meridian St. Call 236-1596 to register.

The National Pastoral Musicians Indianapolis Chapter will begin its 1986-87 schedule of gatherings with a program on "Volunteer Stress" at 7:30 p.m. on Monday, Sept. 8 in the Catholic Center, 1400 N. Meridian St. A workshop on "The Catholic Choir: A New Look" will be offered from 8:30 a.m.-3:30 p.m. on Saturday, Oct. 11. Other programs include children's worship, performances by area liturgical groups, new instruments of musical praise, etc. Dinner at 6:15 p.m. will precede each meeting. For dinner reservations call Larry Hurt at 299-3634, Denise Cunningham at 271-0239 or Nancy Hublar at 257-3064.

St. Susanna Parish in Plainfield and St. Thomas More Parish in Mooresville will co-sponsor a lecture by Bill Essex on *Drug/Alcohol Abuse Prevention* at 2 p.m. on Sunday, Sept. 28 at St. Thomas More, 1200 N. Indiana St., Mooresville. Parents and children from grades six through twelve, and other interested adults are invited to attend.

vips...



Glenmary Home Missioner Jack Brockman, a native of Batesville, will visit Holy Family Parish in Richmond on the

weekend of September 6-7 to explain his society's ministry throughout Appalachia and the rural South. Father Brockman is currently second vice president of Glenmary and director of the society's formation and education department.

Recent graduates of St. Meinrad School of Theology summer session include Jerry Finn, Clara Ann Merkel and Benedictine Brother Raphael Smith, all from the Archdiocese of Indianapolis. Finn is coordinator of youth ministry in the New Albany Deanery, and Brother Raphael is a monk of St. Meinrad Archabbey. Merkel, DRE at St. Michael Parish in Indianapolis and a graduate student in psychology, received one of two \$1,000 scholarships for Lay Ministry for the summer given by St. James Parish in Savannah, Ga. The scholarships are offered for students preparing themselves for lay ministry in the church.

Newly elected officers of the Archdiocesan Board of Education were installed Aug. 19. They are: Harold Hayes, president; David Meeks, vice president; and Dave Jarboe, secretary.

Charles A. Gwynn of Indianapolis was elected National Secretary of the Knights of Peter Claver National Board of Directors at the group's 71st annual national convention

held in Philadelphia Aug. 1-4. The Knights of Peter Claver, founded in 1900, is the largest black Catholic organization in the U.S.



Mr. and Mrs. Lawrence Koors celebrated their 50th Wedding Anniversary on August 30 with a Mass and reception. The Koors are members of St. Mary Parish, Greensburg. Lawrence Koors and the former Susanna Hahn were married Aug. 29, 1936 at St. Denis Parish, Westport. They are the parents of five sons, Dale, Harold, Arthur, Kenneth and Stephen. They also have 21 grandchildren and eight great-grandchildren.



Fatima Retreat House Indianapolis, Indiana Fall-Winter Schedule, 1986

Women's Retreats

October 3-5

October 25

November 1-2

November 14-16

Special Retreats

September 5-7

September 12-14

September 19-21

September 26-28

November 21-23

December 5-7

January 9-11, 1987

January 23-25

Jan. 30-Feb. 1

Evening Programs

November 12

January 13, 1987

Prayer Evenings

Sept. 30 & Oct. 27

Nov. 19 & Dec. 28

Jan. 21 & Feb. 22 1987

Days of Reflection

September 16

September 17

October 1

October 29

November 5

November 19

December 9

Special Programs

November 9

December 2, 9, 16

"The Transforming Power of Jesus," Father John Maung
"Creativity and Prayer," a one-day intensive experience.
Sisters Juliann Babcock, OSB, and Cornelia Gust, OSB
"Journey Toward Wholeness," a mini-retreat. Sisters Juliann Babcock, OSB, and Cornelia Gust, OSB
"Beatitudes as Prayer," Sister Mary Matthias Ward, OSU

Women's Serenity Retreat — for those who have been afflicted with the disease of alcoholism.
Women's Serenity Retreat
Women's Serenity Retreat
For men and women; Director and theme TBA
Knights and Ladies of St. Peter Claver; Father Victor Schott
Marriage Encounter (Contact: Ann and George Miller, 788-0274)

Mixed Serenity Retreat
Young Adults; Father Paul Koetter and team
Men's Retreat; Father Harold Sommer, SJ

Married Couples Evening; Dr. John Nurnberger
Mother-Son Evening; David Reuter

"Clay as a Way of Prayer"; "Praying with the Icon"; Sister Karen Van de Walle, CSJ
"Symbols and Images in Prayer"; "Experiencing God in Symbol and Images"; Karen McBride
"Simple Ways of 'Praying Always'"; Sister Barbara Piller, OSF

Leisure Day — "What Do I Say?" Therese Maxwell
Over 50 Day — "The True Treasure"; Father John Maung
Leisure Day — Theme TBA; Dr. John Nurnberger
Over 50 Day — "Golden Years: Is There a Silver Lining?" Father Tom Stepanek
Leisure Day — "Moments of Prayer in Your Daily Living: Obstacle or Encouragement"; Karen McBride
Over 50 Day — "Living a Christian Life in Today's World"; Father Paul Allen, SJ (tentative)
Leisure Day — "Diverse Lifestyles: Seeing the Beauty in Each"; Father Paul Koetter

Scripture Workshop — "The Infancy Narratives of Matthew and Luke"; Father Conrad Louis, OSB
Advent Series — "From Head Trips to Foot Trips"; Father Jeff Godecker

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Family asks church for help against spirits

SCRANTON, Pa. (NC)—A Catholic family has asked the Diocese of Scranton for help in ridding their 100-year-old house of what the family says are demons or spirits that have troubled them for about 18 months.

The family, Jack and Janet Smuri and their four daughters of West Pittston, near Scranton, has reported incidents of personal attacks, levitation and threatening messages at their home.

A diocesan official said the diocese has contacted Franciscan Father Alphonsus Trabold, a professor of theology at St. Bonaventure University in New York and expert on demonology, to assist in an investigation. Father Trabold specializes in the study of the occult and paranormal, said the official, Father Neil Van Loon, assistant chancellor of the Scranton Diocese.

Father Gerald F. Mullally, chancellor of the Scranton Diocese, issued a statement urging caution and restraint and asking that the family's privacy be respected.

"The Diocese of Scranton continues to seriously consider the request for help from the Smuri family of West Pittston. At this point, we have not reached any conclusions as to the cause of the reported phenomenon. Consequently, no course of action has been decided upon," the statement said.

"The church surely believes in the existence of the supernatural, including spirits, and it is possible for the lives of people to be

affected by these spirits," the statement continued.

Before blaming the phenomenon on spirits, however, all other possible explanations must be investigated, the statement said.

The Smuris are "very credible people, devout Catholics" who are "on the level" about their unusual problem, said Kevin McDonnell, who knows the family and is editorial assistant at the Scranton diocesan newspaper, *The Catholic Light*. "Something is bothering them."

The Smuris have been besieged by the news media, which have treated the phenomenon as a ghost story, McDonnell said. In contrast, the diocese has been moving cautiously and treating the situation seriously.

The investigation is following two schools of thought, said Father Van Loon. "One, represented by the demonologist, would say the events are explainable as spirits at work. The other, paranormal experience, would say they are explainable by reference to parapsychology. Both would agree the events are taking place," he said.

The Smuri family seems to be convinced the events in their home are caused by demons or spirits and have asked for exorcism, Father Van Loon said, but the church is slow to move on such a request until all other possibilities have been exhausted. "If



ASKING FOR HELP—Pictured in the living room of their home, which they say is possessed by demons or spirits, are members of the Smuri family of West Pittston, Pa. The Smuris, who are Catholic, have asked the Diocese of Scranton to help them. Pictured in front are twins Shannon and Carin, along with the family pet Simon. Seated in rear, from left, are Heather, parents Jack and Janet, and Dawn. (NC photo from UPI)

we can find the root problem, we will know what the influence is so we can help the Smuri family cope."

Although any priest can perform the church's rite of exorcism, the method of dealing with paranormal phenomenon has changed in recent years. "Causes are evi-

dent through psychology today that were not evident then. Nobody knew then of psychology, let alone parapsychology," Father Van Loon said.

In the meantime, the family is coping by praying and sprinkling the house with holy water, he said.

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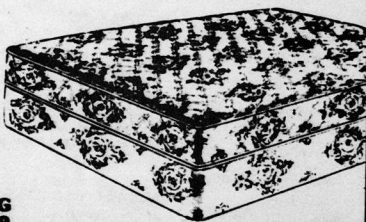
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by Lawrence Cunningham
NC News Service

Not all God's invitations are that dramatically direct. But every call from God and every impulse of grace involves a risk and not a few demands that we sacrifice the comfortable status we know for the uncertain paths that God may point out to us.

In 1945 John Henry Newman, one of the most famous and articulate Anglican theologians of his day, gave up his familiar life in Oxford, England, to join the Roman Catholic Church. His decision at that time was a "cause celebre"; for some it was rather like Billy Graham announcing today that he had become a Moonie (a member of the Unification Church).

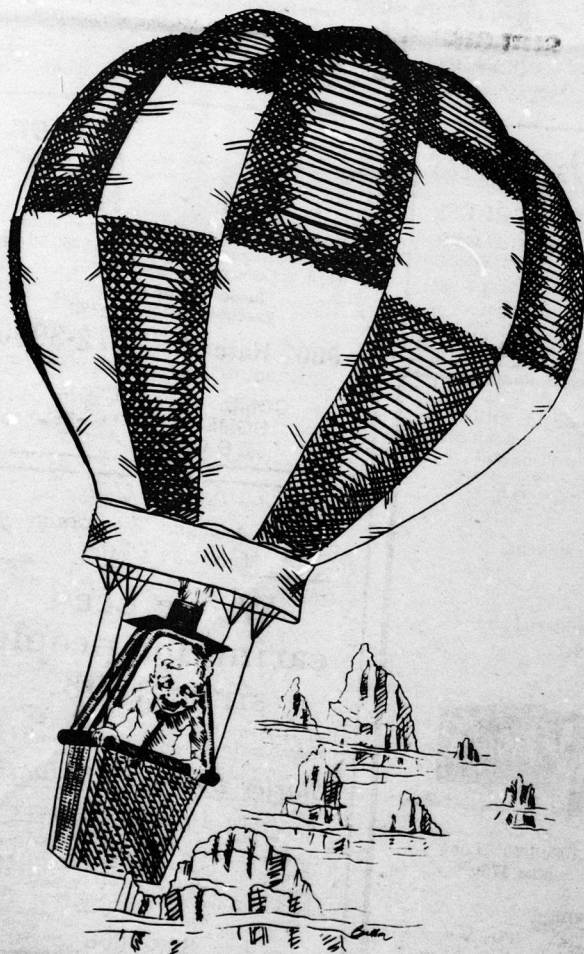
Our risks may be small ones. That does not matter. Those small steps, the doing of the ordinary in an extraordinary manner, make up a strategy which Therese of Lisieux called "The Little Way." That strategy turned a rather ordinary somewhat sentimental teen-ager into one of the great saints of the modern era.

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by Fr. David K. O'Rourke, OP
NC News Service

"And I just wanted out."

"Maybe so," he replied. "But it's easier to see God in an office with a window."



Following a God who is mysterious

Being a Christian means tolerating insecurity

by Katharine Bird
NC News Service

The Old Testament tells the story of the pagan Namaan, a general in the army of the King of Aram (modern day Syria), being stricken with leprosy. At his wit's end and at the suggestion of his wife's maid, he reluctantly agrees to consult the Israelite prophet Elisha who commands him to go and "wash seven times in the Jordan" (II Kings 5:1-19).

The fastidious Namaan hangs back, unwilling to bathe in the muddy river one time, much less seven. "If Elisha's God really can cure, why can't he do it the first time around?" Namaan grouches.

Once again Namaan's servants come to the rescue, saying it wouldn't hurt at least to try the prophet's suggestion. So Namaan goes "reluctantly, doubtfully, not understanding" but nonetheless obediently to the Jordan—and is cured of his leprosy.

That story, says the Rev. Michael King, illustrates how faith involves a willingness to follow a God who can't be pigeonholed, a mysterious God "who moves our lives in ways" that cannot be predicted in advance and are not always to our liking. Mr. King, Philadelphia Mennonite pastor, wrote in a recent edition of *Spirituality Today*.

Being a believer "means entering more deeply into the mystery of God" without expecting to reach full understanding of what is being asked, said theologian Nicholas Lash in an interview at his office overlooking the Washington Monument at the Wilson Center in Washington, D.C. Presently on leave, he is Norris-Hulse professor of divinity at Cambridge University, England.

Christianity is risky because it means entering at times into darkness and being able to tolerate insecurity, Lash said. But it is possible for people to "become uneasy" if Christian faith is talked about in these terms.

Asked why, he said that viewing faith as a comforting form of security is deeply attractive "in a world as obviously confusing and conflictual as ours." But to regard faith only as a source of comfort means people are not keeping "in their mind's eye the experience of Jesus in Gethsemane," Lash added. "It is clear, too, that his condition on Calvary was one of darkness."

Being a disciple of Christ means accepting the gospel accounts of the Jesus of Gethsemane and of the Passion as a pattern for the Christian life, Lash said. Quoting from the late Jesuit theologian Father Karl Rahner, he added: "If we as Christians gaze upon the crucified Jesus, we realize we are to be spared nothing."

Another clue to why faith is a risk can be found in the fact that all the major currents of Christian spirituality insist that "growth in holiness and in the quality of one's relationship with God and other people" depend on growth in self-knowledge, Lash said.

But people don't always want to come face to face with themselves because it can be "dark and dangerous and unpleasant" and lead to decisions they would rather not make, he added.

To avoid the risk of belief, people can be tempted to "what I call Christian schizophrenia," Lash said, isolating "religious belief and prayer from all else."

Accepting the riskiness of faith, on the other hand, means looking for the connections between the gospel message and daily life. It means being willing to make changes when necessary to be more faithful to Jesus' pattern of discipleship.

For instance, Lash said, Christians, concerned about the poverty of the Third World, might be led by faith to examine their own patterns of consumption to see whether they could simplify their lives so that others might have more.

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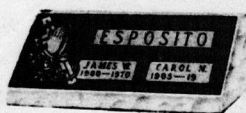
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Jesus asks for belief in a power greater than us

by Father John Castellet
NC News Service

When a synagogue ruler named Jairus approached Jesus and humbly begged him for a favor, it attracted the amazed attention of a considerable crowd. But Jairus was not acting in his official capacity; he was simply a distraught father, willing to risk anything to save his dying daughter.

He had no real faith in Jesus but had heard of his healing powers and decided to play the odds.

On the way to Jairus' house a woman in the crowd was healed of a hemorrhage that

had lasted 12 years. All of a sudden Jairus was no longer just playing the odds; he now had firsthand evidence of Jesus' power. Jairus' hopes soared.

At this very moment people came from his house to tell him that his daughter had died. Hope plummeted.

But Jesus said to him: "Fear is useless. What is needed is trust" (Mark 5:36).

Trust? In the face of death, with all its dreadful finality? Did Jesus take him for a fool? Yet if Jairus really loved his daughter, he had to take that risk, to dream the impossible.

Then Jesus took the little girl's hand, gently raised her up and gave her to her parents.

As that story reveals, the call to believe is at once an invitation and a challenge to risk the unknown. When Jairus saw the cure of the woman in the crowd, the element of risk was practically eliminated. It's easy to believe in the face of incontrovertible evidence. But that was not what Jesus wanted. He wanted Jairus to really trust, to "hope against hope."

On another occasion a young man asked Jesus what he must do to gain everlasting life (Mark 10). The answer disappointed him. It was too obvious: Keep the commandments. He had kept them all his life but he still felt a driving compulsion to do more.

So Jesus told him: "Go and sell what you have and give to the poor... After that, come and follow me." And the man went away sad "for he had many possessions."

At first glance, this looks like a call to embrace poverty and it may have been in this case. But it goes deeper.

Jesus was asking the young man to risk helplessness, to abandon reliance on his own resources and to give himself trustingly into God's care. The man's riches were merely a sign of his self-sufficiency and anyway,

Jesus did not demand material impoverishment as a condition for discipleship.

What Jesus demanded was faith in a power greater than ourselves. The young man figured he could "do" anything; his resources were unlimited. All he needed was some direction. The answer—that he must "do" nothing but instead must abandon the

familiar and risk the unknown—was the challenge of faith. He could not risk it.

Faith is much more than assenting to a set of abstract truths. It means committing oneself completely to another, to God.

Faith challenges people to risk letting go of familiar, illusory self-helps and to believe, to trust.

Resources

"Dare to Believe," by Cardinal Jean-Marie Lustiger. "Faith is a struggle in which we find ourselves naked and solitary... often alone and going against the current" in the midst of unbelievers, writes Cardinal Jean-Marie Lustiger of Paris. For the cardinal, the Eucharist is "a crucial event in our individual and common history, punctuating our lives from week to week." It is the creative act of the community "establishing fellowship between those that God has gathered in it," he writes. He adds that Catholics, nourished by the Eucharist, should go out to others offering "brotherly love, patience, good will, welcome and prayer." A parish, "a Christian community, must be a perpetual center of reconciliation," he says. "In this divided and hostile world, where people hurt or ignore one another, we must prove that a reconciling love is possible, that Christians are not sectarian, that they forgive one another." (Crossroad Publishers, 1986.)

Education brief

Everyday risks

Risks. What do they look like?

For more than a decade neighbors, friends and volunteers from numerous churches have given time and energy to aid a young brain-damaged boy named Brian in their community who cannot walk, talk or sit up without assistance. Brian's parents, aided by these volunteers, have routinely taken him through a series of carefully programmed exercises and educational activi-

ties with the hope that one day he might be able to participate more fully in the world around him.

Has a risk been taken by Brian's parents and those who volunteered to help? Isn't there a risk that what they do won't achieve what they desire? Or perhaps that what they do will lead to a good, but different outcome from what they planned?

Risks are like that. With a risk, you don't hold total control over the outcome of events. If it's a risk worth taking, you must be fueled by hope.

Risk-taking is common in the human family.

► There is the risk taken when people change jobs or move from one city to another. They wonder: Will this decision set the stage for greater happiness or fulfillment?

► There is the risk taken when a person lives by values not well understood by others: the risk of earning disapproval or sometimes derision.

► There are the ordinary risks taken when parents must determine how to resolve a child's behavior problem or whether their teen-agers are ready to make more decisions themselves.

Sometimes the decisions people make have the potential to influence their lives in a most profound way. Naturally people tend to feel strongly about the risks of such decisions. People are likely to ponder long and hard before making a decision that they sense—accurately—will reach inside their very being and change them.

In light of this, it is not surprising that a number of writers speak of faith as a risk. They sense that it is faith's potential to influence people deeply, not leaving them as they were before. Faith can shape people's understanding of life's purpose—with results that cannot be anticipated fully at the outset.

Even to speak of it as a risk is to suggest that faith's scope is great, its depth profound.

Some risks aren't worth taking. Some are foolish.

But some risks move people closer to what is essential in their lives.

What makes the decision to live as a person of faith risky?

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You can place your bets on belief

Blaise Pascal helped people find God

by **Jamann Manternach**
NC News Service

Blaise Pascal was a boy genius born in a town in France in 1623. His mother died when he was 3. His father, recognizing how gifted his son was, took him to the great city of Paris with him so they could study science and mathematics together.

When Blaise was just 16 he published an important article on the branch of mathematics known as geometry. A little later he invented the first calculator. His invention made him famous then and was an early step toward the creation of computers today.

A few years later he created a scientific experiment that weighed air. He also invented the first system of public transportation in Europe.

His father took care that his brilliant son also learned about God and religion. But faith and the church were not as exciting to the young genius as science and mathematics—a least not until he was about 23.

But this young scientist and mathematician was destined to become a fine writer, one whose thoughts and words on faith would long be remembered.

In 1646 Blaise met some very committed young Catholics in the city of Rouen. Blaise liked and admired them and decided to

follow them, even though their view of how the Christian life should be led was very, very strict.

But he became very sick. Doctors told him to go back to Paris and relax. He followed their advice. But he felt that something was missing.

On Nov. 23, 1654, Blaise had a deeply moving experience of God. He felt he was being called to probe the deeper mysteries of life and of God. He decided to write articles and books to help people find deeper meaning in their lives by finding God. Blaise also gave away most of his fortune to charity.

Blaise found it exciting to be a believer in God. What's more, he felt that faith has to do with love—with choosing to love and give yourself to someone.

And if there is a risk in giving love to a God you cannot see, it is a risk well worth taking, he believed.

Blaise came to be regarded as a wonderful writer. In his writings he urged people to take the risk of really believing in God.

Blaise Pascal died after a long illness in 1662, perhaps of cancer. He died shortly before he was 40.

This was a man who wanted to help people find God and happiness. People continue to be touched by his faith.

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Jesus is a friend of children. But what, really, is a friend? What do friends do for each other? How do they treat each other?

Children's Reading Corner

God's loving care and action are exquisitely shown in the story, "The Legend of the Holy Child of Atocha," by J. Jenda. In the story, the town of Atocha in Spain is invaded and all the men are put in prison. This brings great sadness to the women and children. Each day they go to church and pray before the statue of the mother with the holy child, Jesus, for the safety of their husbands and fathers. One evening the holy child in the statue comes to life, leaves the church and goes to the prison with food and water. Shortly afterward the men are freed. Because of their faith, the townspeople know who it is that fed the prisoners and why the men are free once again. (Paulist Press, 997 MacArthur Blvd., Mahwah, N.J. 07430. 1986. Paperback. \$2.95.)

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.

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E	B	L	A	I	S	E	M	S	T
H	R	P	P	S	L	T	S	Q	F
T	F	G	R	A	G	U	U	K	K
I	N	H	N	R	E	A	P	U	S
A	F	I	J	P	N	K	Z	Y	I
F	T	B	E	L	I	E	V	E	R
Q	N	V	J	O	U	U	K	P	I
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THE SUNDAY READINGS

by Richard Cain

**3RD SUNDAY IN ORDINARY TIME
SEPTEMBER 7, 1986**

 Wisdom 9:13-18 Philimon 9:10, 12-17
 Psalm 90:3-6, 12-17 Luke 14:25-33

Host: Hello and welcome to "God's Word Today." Our guest panelists are the author of Wisdom who has declined to reveal his name, Paul and Luke.

If it's OK with you gentlemen, let's get started. My first question is for the author of the first reading. What was your basic message and how would you apply it to today?

Author: Well, Rick, I was writing for my fellow Jews in Alexandria in Egypt about a century before the man you call Jesus was born. At that time, Alexandria was one of the great commercial and educational centers of the world. There was a tremendous search for wealth and knowledge and a lot of new ideas were going around.

So in that sense, it was a lot like your country and time. Anyway, some of my fellow Jews—especially the younger generation—were beginning to doubt their faith. It seemed so old-fashioned and irrelevant. So I reached back in our history to King Solomon when Israel was famed for its riches and knowledge and wrote a book—really a long poem—about Solomon's quest for wisdom.

In it I try to say what wisdom is and how to get it. It's interesting that your church should have selected this particular passage for your reading. It's from the prayer that Solomon makes to God asking for wisdom. It really contains the main message I wanted to get across. True wisdom is not something we get on our own. Rather, it is given to us by God. So, if you don't start with him and build everything else in your life around him, you've missed the most important fact of all.

This applies as much to your time as to mine. Especially because the people in your time think they know so much more than people who lived in previous generations. Don't let the incredible gifts of knowledge you have received make you forget the one who gives them to you.

Host: Thank you. Let's turn to the author of our gospel reading, Luke, what are you trying to say here and how does it fit in with the first reading?

Luke: In this part of the gospel, I am trying to bring together and develop some of the basic principles behind discipleship—what it means to follow Jesus. Basically, to follow Jesus means to imitate his life.

It's important to pick up on the dramatic irony here. A great crowd is following Jesus. But they have no idea that he's on his way to his death. Most of them are following him because of some emotion of the moment. Maybe they want to see a miracle. Maybe they want to see a king. Maybe they are hungry for bread. Maybe they are just curious.

But following Jesus must be based on something more than curiosity or an emotion. It must come first in one's life. If push comes to shove, it means holding fast to love even over temptations arising from possessions or one's reputation—even family loyalties. The cost can be very high. That's why it's necessary to make a clear and well-thought-out decision involving the intellect, emotions and will. Otherwise, when the going gets tough, people tend to get confused, lose heart and quit.

Host: So how does this fit in with the first reading?

Luke: Well, many people think Jesus is simply trying to discourage people. But that misses a deeper point. If the would-be follower of Jesus really sits down to see whether he has what it takes to follow Jesus all the way to sacrificial love, he will have to face the fact that he doesn't have what it takes.

Author: Because it isn't what he has, but what God is offering to give him.

Luke: Exactly. It's not just a matter of measuring the cost of discipleship, but also the help God makes available.

Paul: It's the whole idea of "Christ in you, the hope of glory."

Host: You stress that a lot in your letters, Paul.

Paul: Right. That's the key to living the Christian life. Realizing that when you decide to follow Jesus and are baptized, something special happens. You become a new person.

Host: How does it relate to this Sunday's second reading? Well, Philimon—maybe I'd better give a little background. There was a slave, Onesimus, who belonged to one of my converts, Philimon. He stole something, ran away and ended up coming to us. He was very frustrated. I talked with him and shared the good news. Thanks be to God, he accepted it with joy and peace. It was a hard decision but in the end he realized that he needed to go back and work things out with his master.

Host: That must have been scary!

Paul: It was. But for him at that time, it was the thing to do if he was to follow Christ.

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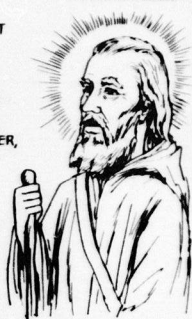
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Host: And for you, too. I mean, he being a new convert and everything.

Paul: Yes. But when you've been in this business as long as I have (laugh), you get a sense of how God works. I knew that Onesimus would challenge Philimon to follow Christ in a new way. For Philimon now had to recognize Onesimus not as a slave but as a brother! In my letter, part of which forms this reading, that's what I challenged him to do.

Luke: But your challenge wasn't just for Philimon....

Paul: Oh, no. It's a challenge to all people. People may not think they have slaves any more, but they enslave and exploit people in other more subtle ways. For example, by refusing to forgive others, they enslave them in the past and prevent the freedom of healing. As Philimon found out, being a follower of Jesus means a continual willingness to look at people in new ways, to see Jesus more and more in them.

Host: Unfortunately, we are out of time. Thank you for your words, gentlemen. Have a good day.

QUESTION CORNER

Giving communion

by Fr. John Dietzen

Q What are the qualifications necessary for one to become a lay minister of Holy Communion? Our group has discussed this a lot recently, since some of our friends still say it should not be done. How long have women been allowed to be eucharistic ministers? We personally have no problem with these things. In fact, we like them. But these are comments some of our parishioners still have. (Ohio)



A As you say, the number of people objecting to these kinds of things in the church is diminishing, but some still aren't sure.

The first general authorization for lay people to help give Communion (in modern times) came on April 30, 1969. On that date, in an instruction titled "Fidei Custos," the Vatican provided that local bishops might allow certain individuals

to distribute Communion in parishes or other institutions where for some reason the priest needs help.

Four years later in 1973 Pope Paul VI expanded on this permission. Ordinarily, he said, such ministers should be chosen in the following order: reader, student of a major seminary, male Religious, women Religious, catechist, lay man or woman. However, this order might be changed according to the prudent judgment of the local bishop.

In practice most bishops in our country and others have not demanded this preference of men over women or Religious over lay people.

As for qualifications, Pope Paul stated: "A special minister of Holy Communion must be duly instructed and should distinguish himself or herself by Christian life, faith and morals, striving to be worthy of this great office; cultivating devotion to the Holy Eucharist and acting as an example to the other faithful by piety and reverence for this most holy sacrament of the altar. Let no one be chosen whose selection may cause scandal among the faithful" ("Immenseae Caritatis").

The 1969 instruction more briefly says: Communion

ministers should be "mature Christian persons of excellent character who take their faith seriously and live a Christian life." There is no requirement as to sex.

In whatever ways people might become candidates for this kind of ministry, their final calling to it comes immediately from the pastor responsible for that parish. The diocesan bishop provides guidelines on how this is to be done and normally gives final approval to the parish priest's recommendations.

The 1983 Code of Canon Law confirms this policy concerning lay people giving Communion, in accord with the directions I have explained above (Canons 230 and 910).

(A free brochure explaining annulments and the promises made before marriage is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

1986 by NC News Service

FAMILY TALK

Coping with mother-in-law

by Dr. James and Mary Kenny

Dear Mary: My mother-in-law left this morning after a week's visit, and like so many times before I am upset and confused. She wants to stay longer and really tries to help me, but we're both nervous. She can't seem to sit and read or go into another room to watch television; she is lonely and wants to be where I am. I was moody and drained when she left, and I don't think she felt much better. I'm hoping you can suggest some changes.

—Pennsylvania



Answer: Thank you for the frank description of your feelings when another person makes excessive emotional demands. As a visitor, your mother-in-law has no other friends or social groups in your community. You become her sole source of companionship, her only emotional resource. This is a wearing experience indeed.

Both you and your mother-in-law seem to show good will. You are trying, but you simply are not comfortable with each other over a weeklong period. Accept this fact. Neither of you is likely to undergo a personality change at this point in your life nor should you need to.

Plan in advance for your mother-in-law's next visit. Consider three types of activities during her stay: activities for her alone, activities for you alone and activities for you together.

What activities do you both enjoy? An afternoon of lunch and a movie or lunch and shopping are traditional possibilities. Perhaps your husband could join you for an outing. The presence of another person takes some of the emotional pressure off you.

Look around your community. Perhaps a needlework or craft shop offers a one-day workshop you both would enjoy.

Set up a large jigsaw puzzle on a card table. All members of the household can work on it alone or together as the mood strikes.

To plan activities for your mother-in-law alone, enlist the aid of your friends who have parents living nearby. Perhaps a friend's mother would invite your mother-in-law to a church group or a senior citizen meeting. Perhaps she can participate in an all-day senior citizen outing. Make all the arrangements including a companion to take her, then gently but firmly urge her to go.

Finally schedule activities for yourself. You might arrange another activity for mother-in-law at the same time or might simply leave her alone at home for a few hours.

In carrying out these various activities, give simple, straight I-messages. "I feel cooped up staying home all day. I have signed us up for the quilting workshop at the library." "I volunteer at the historical museum every Thursday afternoon. I'll be gone until 5 o'clock. Feel free to make your self at home here."

Finally, soften the atmosphere with compliments. When someone makes emotional demands, it is easy to fall into a habit of seeing only her faults. Look for the good and helpful things your mother-in-law does, admire them and thank her specifically.

You may never experience a deep and relaxed friendship with your mother-in-law. You can, however, show her kindness and hospitality without losing your own emotional stability.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47778.)

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VATICAN LETTER

August exodus: dog days at the Vatican

by John Thavis

VATICAN CITY (NC)—News at the Vatican ebbs and flows with the seasons, and in the late summer there is mostly ebb.

In August news slows to a trickle. It is "ferragosto"—a name formally reserved for one holiday in the month, but often used to describe all of August, when most of Rome is on vacation.

This August was no exception. Except for his Wednesday general audiences at the Vatican, the pope rarely strayed beyond the walls of his summer villa in Castel Gandolfo. He spent his time at the country place reading, walking and meeting with various small groups, aides say.

The retreat to Castel Gandolfo is a custom dating to the Middle Ages, when popes would retire to country residences to escape Rome's heat and malaria. In modern times, it coincides with a monthlong vacation taken by most Europeans.

Back in Rome, a skeleton staff maintains the Vatican's curial departments. The infrequent visitor who gets past the doorman (often deep in card games) walks down the empty Vatican halls accompanied only by the echo of his or her footsteps. The relaxed pace of August is punctuated just once, when it becomes even more relaxed and everybody takes a four-day holiday at mid-month.

The church's business, which in large part is communication, comes to a near standstill. But every so often bits of real news are dropped into this lull—with curious results.

THE VATICAN'S announcement that U.S. Father Charles Curran could no longer teach as a Catholic theologian, for example, came at the peak of the August shutdown. It caught the Vatican press corps with few sources in town to turn to.

Officials at Rome's several pontifical universities, who might have given a European perspective to the story, were away on summer vacation. At the Congregation for the Doctrine of the Faith, which took the

disciplinary action, top officials were likewise absent.

In a number of other Vatican offices, the telephones rang for a day or two as reporters sought the news, but few were answered.

In the end, most of the comments on the Vatican action came not from the organizational center of the Catholic Church, but from bishops and teachers in the United States.

However, even in the doldrums of August, a little bit of news occasionally stirs the surface.

That was the case Aug. 26 when the pope spoke to 700 Polish visitors at Castel Gandolfo about workers' rights, political prisoners and relations between church and state in their homeland.

But even those events can be frustrating to news-hungry reporters.

The summer villa is just 15 miles from Rome, but it might as well be 15,000 miles away when it comes to getting texts of papal talks.

The Vatican press office considers such talks "private" and off the record.

One practical reason for so classifying those events is that the people in charge of texts and translations are on vacation.

When the press corps really wants the information from a villa talk, someone at Vatican Radio, which tapes the talks, or L'Osservatore Romano, the Vatican newspaper, usually provides transcripts—but it may take a while.

In the case of the pope's talk with the Polish group, reporters got the translated text 32 hours after the event—not bad, for August. Ironically, that was well after Vatican Radio broadcast the sermon to audiences behind the Iron Curtain.

Journalists aren't the only ones getting less than they hoped for because of the August exodus.

So are the hundreds of tourists make their way up the Via della Conciliazione toward St. Peter's Square for the pope's Angelus talk.

They hear the bells ring out at noon, and then they hear the pope's voice coming apparently from nowhere. Tourists look in

every direction for the familiar figure in white, but to no avail.

THE REASON IS THAT WHILE his voice is there, the pope is not because the sermon is piped in from Castel Gandolfo.

Careful listening to the loudspeakers, however, may be rewarded with a glimpse of the less formal side of the 66-year-old pon-

tiff. He often ad libs to individual groups or jokes about a banner he spots in the villa courtyard.

When musical groups are performing, Pope John Paul has been heard humming or singing along, in tune and out.

For reporters tuning in at the Vatican press room, it's a sign that he is probably enjoying his August vacation.

the pope teaches

Sin is an opportunity to understand God better

by Pope John Paul II
Remarks at audience Aug. 27

In our weekly catechesis we are following the trinitarian structure of the Creed. Last week we concluded our first series of reflections on the mystery of creation, about God as the creator of heaven and earth, of all that is seen and unseen. In today's audience we pass to the second article of the Creed and take up the mystery of redemption. We wish to reflect upon our faith in Jesus Christ, the divine redeemer of the world.

Our consideration of the mystery of redemption takes place against the background of "anthropology" and history because the only son of God, one in being with the Father, through the work of the Holy Spirit, was born of the Virgin Mary and became man. He thus entered into our history, sharing in the whole of creation. We believe that this mystery of Christ's incarnation was "for us and for our salvation," and hence it has a salvific meaning.

When we contemplate the mystery of our redemption, we discover that it is linked in fact with the reality of sin. For our salvation is primarily the liberation from sin and the participation in that fullness of divine life



that Christ has obtained for us. Sin is a profound deformation of all that is good, especially the good found in us who are created in "the image and likeness" of God. Since in the history of salvation sin and redemption are correlative terms, we need to reflect first on the truth about sin before we can have an adequate understanding of the redemption that Christ won for us.

From our understanding of God's providence and in the light of the redemption we can see how sin becomes the occasion for a greater awareness of the mystery of God, the God who is love. Thus we can proclaim with the apostle Paul, "Where sin increased, grace abounded all the more."

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ENTERTAINMENT

viewing with ARNOLD Happy sci-fi film emphasizes humor

by James W. Arnold

While Disney's Touchstone company aims for more contemporary viewers with slightly gamey movies like "Ruthless People," the conglomerate continues its traditional wooing of the family audience with cartoon features (the generally acclaimed "Great Mouse Detective"), TV enterprises like the forthcoming multi-generational sitcom "The Ellen Burstyn Show," and live-action films like "Flight of the Navigator."



With "Navigator," it's getting into distinctly tough competition. This is the sci-fi, space travel and cute robot area of fantasyland that arguably should've been Disney territory long before the spectacular arrival of Spielberg and Lucas. Given what others have done, the rap on "Navigator" is that it's imitative and tame. Mark Baker's story mixes elements of "E.T.," "Back to the Future," and "Short Circuit," but in terms of thrills and magic, jaded youngsters are unlikely to be impressed. The centerpiece of the special effects is a high-speed, low-level flight over such familiar sights as water, mountains, farmland and San Francisco's famous bridge. This spaceship ride and a few funny moments may keep viewers from the popcorn overload blues.

The premise is that Miami-based, 12-year-old hero David Freeman (Joey Cramer) tumbles into a foggy ravine near his home while he's fetching his obnoxious

kid brother. When he gets back to his house, it's inhabited by strangers. The puzzled police discover he's been missing eight years but hasn't aged a day.

When he does catch up to his family, it's as if he's come back from the dead. The brat brother is now 16 and glad to see him.

Meanwhile, NASA officials have captured a large, clamshell-shaped space object, and it takes the movie people an arduous period to learn what we already suspect—that the kid was wafted away to a distant galaxy as a specimen for temporary research, and everybody aged while he was traveling at faster-than-light speed for a few hours.

Today's kids will probably have little trouble coping with the relativity principle involved, and the other plot problems disappear almost as quickly. The spacecraft pilot, Max, is another lovable movie robot, and just needs to get some navigational data before letting David go home. After a joyride around the planet, and some predictable NASA meddling (the scientists are headed by non-threatening Howard Hesseman), the key obstacle is getting David back to 1978. The time trip is achieved with a few thunderbolts and won't remind anyone of more elaborate journeys in, say, "2001" or even "Back to the Future."

There is no doubt the Freemans (Cliff DeYoung, Veronica Cartwright) are close and loving parents. Ms. Cartwright, indeed, is probably the most frequently seen and kind Mom figure in movies since Jane Darwell. But the film has little texture, and no really adequate villain or sense of menace.

Director Randal Kleiser ("Grandview, U.S.A.") artfully suggests a space alien threat with some eerie symbols early on,



AT THE MOVIES—Twelve-year-old David Freeman, played by Joey Cramer takes the ride Max in Walt Disney Pictures' "Flight of the Navigator." Calling it "god-natured, unpretentious family entertainment," the USCC classifies it A-1. (NC photo)

such as slow-motion, silent footage of a frisbee in flight, but Max is more like Mork than Darth Vader or even Captain Hook. In fact, his personality inexplicably changes in mid-film, going from a genial adult (voice Elliott Gould) to a wacky cartoon (voice Pee Wee Herman).

Among other dissatisfactions are several plot blind alleys, e.g., the whole title sequence is devoted to delightful closeup, slo-mo cuts of dogs chasing frisbees (don't miss it!), and David vows his pup will win the contest next year. We never see a frisbee and almost never see a dog, again.

As a NASA captive, David is befriended by a young woman (Sarah Jessica Parker), and the romantic implications are strong enough that we wonder if the boy will become 20 instead of reverting to 12. In any case, Sarah becomes, like a gaggle of fuzzy and icky alien creatures displayed briefly in the spaceship, another loose end.

Sci-fi buffs should be warned that, as usual, the metaphysics of time travel, as well as its comic possibilities, are largely ignored. Culture shock (so cleverly explored in "Back to the Future") is left mainly to a few weird images from MTV and dialog about Twisted

Sister. If David returns to 1978 and is restored to his family, then none of the 1986 events can possibly happen.

If "Navigator" is difficult to take, even on its own terms, its humor is unpretentious and occasionally charms. In one sequence, the spaceship lands at a Florida place called Al's Alligator Farm, stunning both tourists and proprietor. And in Tokyo, naturally, the citizens record the Close Encounter by snapping pictures.

(Happy kid sci-fi with more potential than achievement; emphasis on humor rather than fright; satisfactory for all ages, but not especially recommended.)

USCC classification: A1, general patronage age.

Recent USCC Film Classifications

Extremities O
Manhunter A-III
The Texas Chainsaw
Massacre, Part II O

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

Shows on Patton, illiteracy, O'Neill, Red Scare

by Tony Zaza and Henry Herz

Most of "The Last Days of Patton" plays like a sorrowful epitaph to the life of a great warrior. Airing Sunday, Sept. 14, 7-10 p.m. EST (CBS), the three-hour Chrysler Showcase presentation centers on the spirit and the substance of George S. Patton, the rip-roaring, warm-hearted but controversial general who devoted his entire life to the theory and practice of war.

This melodrama skirts many of the issues of Patton's life, including the mysterious freak auto accident which ultimately caused Patton's death. Some of what is known of Patton's private life also is dropped in the flashback inserts as the dying warhorse reflects upon the past.

Unfortunately, scriptwriter William Luce refuses to reflect upon the political and historical details which significantly influenced the course of postwar events. To a certain extent, Patton was positioned to alter that course but was suppressed by Dwight Eisenhower and others. Scott provides remarkable emotional movement in the drama but the real influence of the character is woefully missing. The Patton of history is simply still too hot for anyone, especially television, to handle. (TZ)

"At a Loss for Words..."

One of the major failures of the American education system is examined on "At a Loss for Words... Illiterate in America," airing Wednesday, Sept. 3, 9-10 p.m. EST on ABC. According to the statistics, one out of every four adult Americans cannot read adequately, if at all, and their number is growing. Besides the human loss represented by such statistics, the economic loss for the country is estimated in the billions of dollars a year.

Produced by the ABC News "Closeup" documentary unit with Peter Jennings as anchor, the program sets out to examine the root causes of today's illiteracy by interviewing experts in the field, government and education officials as well as individuals who are functionally illiterate.

Functional illiteracy is defined as being so lacking in the basic skills of reading and writing that one cannot fulfill such everyday tasks as reading a want ad, filling out a job application or writing a check.

One of the conclusions suggested by the program is that the growing number of illiterates in our technological society is creating an "underclass" of those unable to adequately participate in life of their community.

The program, sponsored by IBM in the best tradition of public service, is the first in a series of broadcasts offered by Project Literacy U.S. (PLUS), an ambitious joint undertaking of ABC and PBS.

Other ABC programs on the subject include "This Week with David Brinkley" on Sept. 7 and a series of reports on "ABC World News Tonight" during the week of Sept. 8. (HH)

"Eugene O'Neill—A Glory of Ghosts"

An evocative, full-length study of a landmark playwright is offered in "Eugene O'Neill—A Glory of Ghosts," part of the "American Masters" series, airing Monday, Sept. 8, 8-10:30 p.m. EST on PBS.

O'Neill wrote 51 plays during his lifetime (1896-1963). Works such as "The Emperor Jones," "Anna Christie" and "The Iceman Cometh" brought American theater into the 20th century with a new realism in subject matter and treatment.

The thesis of the television program is that O'Neill's work was autobiographical to such an extent that understanding taking the measure of this complex artist, the program succeeds better than most such film biographies.

Central to O'Neill's character was his Irish Catholic upbringing, against which he spent a lifetime rebelling. Because his mother was addicted to drugs prescribed during an illness and his father was often away touring on the stage, the young O'Neill was packed off to a Catholic boarding school which he hated.

A turning point in his youth was his mother's suicide attempt, which caused O'Neill—at the age of 15—to reject God and his family. Years later, his plays became the means of trying to reconcile the feelings of love and rejection he felt toward his parents, something he confronted directly in "Long Day's Journey into Night," one of his last and most powerful works.

It was through his writing that O'Neill overcame his sense of estrangement from life and made peace with his past. His works endure and continue to challenge modern audiences.

The program, written by Paul Shyre and directed by Perry Miller Adato, intertwines the playwright's life and work in a dramatic form that is neither documentary nor docudrama. The narrative is composed of passages from his diaries and letters, the testimony of family, friends, critics and scholars, period photographs and motion picture footage and, most tellingly, excerpts from his plays.

Standouts in a talented cast include Zoe Caldwell as O'Neill's brittle but dedicated third wife, as well as Jason Robards and Colleen Dewhurst, who explain how much O'Neill has meant in their stage work and as individuals.

The result is a distinctive program about a singular artist. It does not try to excuse O'Neill's failings as a human being—and he had many—but it tries to understand the man in the context of his art. (HH)

"Seeing Red"

During the Cold War, Americans were obsessed with the fear of domestic communist subversion. What the reality was behind that fear is partly answered in "Seeing Red: Stories of American Communists," a documentary airing Wednesday, Sept. 10, 8-9:30 p.m. EST on PBS.

The program interviews 15 Americans who were members of the Communist Party during the McCarthy era. Most joined during the Depression years when the party was most active in the struggle for unionization and civil rights.

That was the heyday of the party with membership numbering in the millions. Defections began with the 1939 Hitler-Stalin Pact and after World War II.

The watershed for the American Communist Party did not come, however, until 1956, when the Soviets released the revelations of Stalin's mad reign of terror. The shock for American Communists resulted in 80 percent of the membership turning in their party cards.

The people interviewed were ordinary members of the party and not in the leadership. They were true believers in the secular religion of communism, a movement which promised the end of social and economic injustices. It was a faith that many of them lost when Stalin's abuses were revealed.

This documentary, produced by James Klein and Julia Reichert, was nominated for a 1983 Academy Award.

Women Religious leaders discuss women in church

by Pat Windsor

MILWAUKEE (NC)—Women's experience can move Catholicism closer to the Second Vatican Council's ideal of church as "communion," speakers suggested at the Aug. 24-28 national meeting in Milwaukee of the Leadership Conference of Women Religious.

Focusing on the theme "Uncovering the Holy: Power and Meaning in Women's Experience," the meeting, which drew some 600 participants, emphasized theological reflection rather than speeches.

Group discussions were encouraged by a team which included Elizabeth Dreyer, assistant professor at Washington Theological Union, in metropolitan Washington, D.C., and Sister of Notre Dame Mary Hines, another Washington Theological Union assistant professor.

Ms. Dreyer suggested that women's experience has been largely untapped in Catholic tradition and said the history of women in the church has been characterized by "silence and invisibility."

To redress the historical lapse, women should become aware of the male bias and critique it, seek alternative traditions which support women, and restate norms and methods of theology, Ms. Dreyer said.

Calling the question of women in the church and society a "jugal issue," she said it "often brings mobs of emotionally charged persons out of the woodwork."

Ms. Dreyer said that the church, at

various times, has shifted its focus between experience and doctrine.

Catholicism has erred in the doctrinal mode "and we are in the midst of a correction" since Vatican II, she said. The council "baptized a revolution in which experience took on a primary role," she added.

Sister Hines told the meeting that before Vatican II, tradition was regarded as "a sort of enclosed box, a 'deposit of faith' which has as its contents certain timeless truths against which we can check all our later perceptions and experiences."

Because it has been handed down mostly by men, tradition can often be felt as "alienating and extrinsic to us as women," Sister Hines said.

Sister Miriam Larkin, who completed her term as president of the leadership conference during the meeting, said Catholicism is engaged in a "great struggle" between concepts of church as a "juridical reality" and as a "communion."

If perceived as a juridical reality, said Sister Larkin, a member of the Sisters of St. Joseph of Carondelet, the church would "impose truth, define and limit power... by means of penalty," would view members as unequal, and would focus on priestly power "at the neglect of the power of the Gospels as experienced in the lives of baptized persons."

However, Sister Larkin said, Vatican II presented the idea of church as a "communion of people equal by reason of their baptism."

In other activity, leadership conference members installed Sister Carol Quigley, a member of the Sisters of the Immaculate Heart of Mary, as president, and Sister Helen Maher Garvey, a member of the Sisters of the Blessed Virgin Mary, as vice president. Sister Karen M. Kennelly, a Sister of St. Joseph of Carondelet, became secretary.

The participants also passed a resolution expressing fears that the Vatican's claim

that Father Charles E. Curran is unsuitable to teach as a Catholic theologian threatens freedom of theological inquiry and academic freedom.

The participants likewise approved other resolutions protesting the deportation of illegal aliens and asking the U.S. bishops to send lay people as consultants for the U.S. delegation to the 1987 world Synod of Bishops on the laity in Rome.

General Foods and Nabisco contribute to porn, says NFD

Sr. Mary Ann Walsh

WASHINGTON (NC)—General Foods and Nabisco, two of the largest food companies in America, indirectly promote pornography, the National Federation for Decency has charged.

The food companies are "the leading contributors of advertising funds for pornographic magazines," giving \$3 million to \$9 million annually "to keep Playboy and Penthouse in business," the group said.

The Rev. Donald Wildmon, the Methodist minister who heads the federation, said that the food companies do not advertise food products in Playboy and Penthouse. But, he said, "the profits from their food items go to the parent corporation and help provide funds for advertising in the porno publications."

Thomas Ricke, spokesman for Philip Morris, Inc., owner of General Foods, disagreed with Mr. Wildmon.

"General Foods revenue is not used to advertise other products," he said in an Aug. 25 telephone interview from the New York

headquarters of Philip Morris, which also owns 7-Up, Oscar Mayer meats, Miller Beer, and Marlboro, Benson and Hedges, and Merit cigarettes.

Ricke defended advertising policies which permit the company's subsidiaries to advertise in Playboy and Penthouse, and said that buying space in a magazine does not mean approval or disapproval of a publication's editorial content.

"Our sole purpose in advertising is to reach as many consumers as possible with information about our products," he said. "To suggest otherwise suggests a gross misunderstanding of consumer product advertising."

Maura Payne, spokeswoman for RJR Nabisco, the parent company for Nabisco and Del Monte foods and Winston, Salem, Camel and Vantage cigarettes, also defended the company's advertising policies.

The company makes "no personal or corporate judgment" of the publications in which it advertises, Ms. Payne said by telephone from the company's headquarters in Winston-Salem, N.C.

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YOUTH CORNER

Song promoting chastity are a hit in Latin America

by Sr. Mary Ann Walsh
NC News Service

A song promoting chastity has topped record charts in Latin America and the song's promoters hope a follow-up record will succeed as well.

"When We're Together," a duet developed by the Population Communication Services of the Johns Hopkins School of Public Health in Baltimore, was No. 1 on Mexican song charts for three months, said

Patrick Coleman, director of the project which produced the song.

Coleman, in a telephone interview, said that 11,000 copies of "When We're Together" were distributed free of charge by the project, which is funded by the U.S. Agency for International Development. The song, recorded by Latin American vocalists Titiana Palacios and Johnny Losada, became even more popular when it was sold commercially after

Ms. Palacios' agent asked if it could be included on an album which she released.

Father Edward Bryce, head of the U.S. bishops' Office for Pro-Life Activities in Washington, said he was not surprised by the popularity of the song and said that he wished he had the resources to do something similar.

The program "probably could be done" in the United States, he added, "with the right stars."

"There's tremendous interest in the chastity programs that have started up recently in this country," he said. Last year someone started to pass out buttons which said "no" and had requests from thousands of them from all over the nation, he added.

Mercy Sister Maureen Joyce, a member of the New York State Governor's Task Force on Teen-Age Pregnancy, said that the songs address a significant problem in today's society.

"When you talk to teens, they'll say that all their friends tell them to be sexually active and make them feel that if they're not, there's something wrong with them," said Sister Maureen.

"They get that message from rock stars, the media, and their peers at a time when they're sorting out their own identity."

There will be a retreat for high school seniors Oct. 23-26. There is a limit of 30. The retreat will begin Thursday evening and end Sunday evening. The cost is \$30 (financial help may be arranged through the deanery youth ministry office). The registration deadline is Monday, Oct. 13. There will also be a retreat for sophomores Nov. 8-9. The retreat will begin at 6 p.m. on Saturday and end at noon on Sunday. The cost is \$5 and the registration deadline is Friday, Oct. 31. To register or for more information, contact the Tell City Deanery Youth Ministry Office, 101 Eighth St., Cannelton, Ind., 47520 812-547-2728.

Terre Haute Deanery retreats

There will be a retreat for high school seniors Oct. 23-26. There is a limit of 30. The retreat will begin Thursday evening and end Sunday evening. The cost is \$30 (financial help may be arranged through the deanery youth ministry office). The registration deadline is Monday, Oct. 13. There will also be a retreat for sophomores Nov. 8-9. The retreat will begin at 6 p.m. on Saturday and end at noon on Sunday. The cost is \$5 and the registration deadline is Friday, Oct. 31. To register or for more information, contact the Tell City Deanery Youth Ministry Office, 101 Eighth St., Cannelton, Ind., 47520 812-547-2728.

New Albany Religious Studies

New Albany Deanery youth workers, catechists and interested adults are encouraged to sign up for one of the classes in the deanery Fall Religious Studies Program. There are four classes and each class will meet for four Mondays from 7-9:30 beginning Oct. 6. The classes are "Basic Catechetics," "Introduction to

Scripture," "Peace and Justice Education," and "Maturing in Faith: The Challenge of Adolescent Catechesis." The fee is \$15. The registration deadline is Monday, Sept. 29. To register or for more information, contact the Aquinas Center, 707 W. Highway 131, Clarksville, Ind., 47130 812-945-0354.



MOUND ACES MEET—Jennifer Marquette, 14, who struck out 21 batters during a spring softball game she pitched for her SS. Peter and Paul eighth-grade team in Detroit, gets an autograph from Boston Red Sox pitcher Roger Clemens who struck out 20 a day earlier. Clemens met Jennifer in Detroit prior to a game with the Tigers. (NC photo by Jim West)

Pretending to be rich on a date

by Tom Lennon

Question: Should a boy pretend he can afford just about anything on a date? (Missouri)

Answer: Such a pretense would give rise to some practical problems. If you want your date to think you can afford just about anything, aren't you going to have to flash the cash and then spend a great deal of it?

Talk alone isn't going to convince the girl that you are a big spender with a fat wallet. You'll have to move into action and it sounds as though you can't afford it.

But your question raises more serious issues than these practical problems.

For example: How would you feel if at the end of the evening your girl gave you a big hug, a long kiss and then murmured in your ear, "I love you for your money?"

Even more serious is the fact that this kind of financial pretending is dishonest. You would be putting yourself forward as someone you are not. For that evening, you would be living a lie. And that's a sad way to spend an evening meant for fun and good times.

Would this pretending stop on graduation day? Or would you go through life trying to impress people by pretending you have big bucks and are a VIP?

The type of pretending that you are talking about could lead a person into a sad world of financial fantasies where money would be god.

Instead of pretending on a date, why not be the person you really are. Be true and open and honest—and consequently free.

Why not seek out the riches of your personality and try to share them with a girl who may have a wealth of good qualities that far surpass money. One of those qualities might be the ability to see beyond the superficiality of money to the good things of the spirit.

One young couple I know, now happily married, never seemed to have much money at all to spend on a date. Sometimes she would have to bear all the expenses when he was out of work.

Two years after their marriage, they still have a simple lifestyle, seem contented with that lifestyle and are very happy.

They've never gone in for pretending.

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

Retreats for youth in the New Albany Deanery

There will be a retreat for high school freshmen in the New Albany Deanery Oct. 18-19. The deadline for registering is Monday, Oct. 13. The retreat will begin Saturday at 9 a.m. and end around 4 p.m. on Sunday. The cost is \$30. To register or for more information, contact the Aquinas Center, 707 W. Highway 131, Clarksville, Ind., 47130 812-945-0354.

Upcoming retreats include a retreat for seniors Nov. 6-9 (registration deadline Friday, Oct. 24) and a Peer Leadership Experience December 12-14 (registration deadline Monday, Dec. 8).

During the first four months of next year, retreats are planned for freshmen, sophomores and juniors. For more information, contact the Aquinas Center.

Sign up for committees for '87 Mid-Winter Youth Rally

Even though the 1987 New Albany Deanery Mid-Winter Youth Rally isn't until February 7-8, the Youth Ministry Office is looking for people willing to work on the Steering Committee for the rally. There will be 10 sub-committees: registration, housing, program, hospitality, worship, security, decorations, set-up

and clean-up, food and menu, publicity, workshops, and memorabilia and T-shirts. The steering committee will meet monthly starting in September. Regular attendance is essential. To apply or for more information, contact the Aquinas Center, 707 W. Highway 131, Clarksville, Ind., 47130 812-945-0354.

'Lifesigns' schedules for Sept.

The following are the schedules for the 'Lifesigns' series for September on the four Central Indiana radio stations that carry the program. All times are E.S.T.

- | | |
|----------|--|
| Date | WICR-FM, Indpls., Sunday at 11:30 a.m. |
| Sept. 7 | "World Affairs" — Ritter High School, Indianapolis |
| Sept. 14 | "Going To Church" — Cathedral High School, Indpls. |
| Sept. 21 | "Who Do You Tell Your Troubles To?" — St. Anne, New Castle |
| Sept. 28 | "TV Preachers" — Secina H.S., Indpls. |
| Date | WRCR-FM, Rushville, Sunday at 6:35 p.m. |
| Sept. 7 | "World Affairs" — Ritter High School, Indianapolis |
| Sept. 14 | "Going To Church" — Cathedral High School, Indpls. |
| Sept. 21 | "Who Do You Tell Your Troubles To?" — St. Anne, New Castle |
| Sept. 28 | "TV Preachers" — Secina H.S., Indpls. |
| Date | WWVY-FM, Columbus, Sunday at 10:30 a.m. |
| Sept. 7 | "World Affairs" — Ritter High School, Indianapolis |
| Sept. 14 | "Going To Church" — Cathedral High School, Indpls. |
| Sept. 21 | "Who Do You Tell Your Troubles To?" — St. Anne, New Castle |
| Sept. 28 | "TV Preachers" — Secina H.S., Indpls. |
| Date | WAXI-FM, Rockville, Sunday at 10:30 a.m. |
| Sept. 7 | "TV Preachers" — Secina H.S., Indianapolis |
| Sept. 14 | "Sex Education, Part I" — St. Anne, New Castle, and SS. Bartholomew and Columba, Columbus |
| Sept. 21 | "Sex Education, Part II" — St. Anne, New Castle, and SS. Bartholomew and Columba, Columbus |
| Sept. 28 | "When I Grow Up" — Secina H.S., Indianapolis |

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GAMES FOR ALL AGES

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of the Archdiocese
of the Archdiocese

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WOMEN RELIGIOUS

of Assisi Friary and Novitiate
St. Franklin, IN 46131
Maury Smith, OFM, Superior
Priests: 5 Brothers: 1

Monastery of the Order of the Visitation
Michigan Road, Indianapolis
Charles W. Henry, OSB, Superior
Priests: 1 Brothers: 5

Archbishop of Cincinnati
Cincinnati, OH 45221
Rt. Rev. Timothy Sweeney, Bishop
Priests: 102 Brothers: 1

Provincial Headquarters and General Administration
St. Francis, IN 47144
Very Rev. Juniper Cummings, Superior
Priests: 10 Brothers: 1

GENERAL SUMMARY
of the Archdiocese of Indianapolis

Religious Orders:
Archbishops
Congregation of Holy Cross
Oblates of Mary Immaculate
Order of Friars Minor
Cincinnati Province
St. Louis Province
Order of Friars Minor Conv.
Society of the Divine Word
Society of Jesus
Maur Benedictines
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1985/86 Directory & Yearbook

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ARCHDIOCESAN CLERGY

Biographies

ward T. S.T.D.

x 1410

36-1403

1966, appointed National Director of
ion of the Faith in the United States;
Auxiliary Bishop of
polis; 1980, in-



Veri, Indianapolis; 1978, administrator,
n. St. Philip Neri, Indianapolis; 1979,
St. Lawrence, Lawrenceburg.

TRONG,
aniel F., M.A.
Hendricks St.
No. IN 46176
1-8227

d May 20, 1978.
r instructor, Chetard
school, Indianapolis,
dence at St. Thomas Aquinas, Indi-
1979, administrator, St. Mark
ounty; 1980, pastor, St. Mark, Perry
1981, pastor, St. Anne, New Cass
5, pastor, St. Joseph, Shelbyville.

M. E.
ox 325
on, IN 47265
-83

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-86;
Jennings



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WOMEN RELIGIOUS

ction, Discalced Carmelites
napolis, IN 46222
OCD, Prioress

Discalced Carmelites
9, IN 47802
OCD, Prioress

Novices: 2 Postulant: 1
Order of St. Benedict
re, IN 46107
1, Prioress

317-7

& Generalate
xode, IN 47876
prior
6 Postulants: 5

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Over 240 pages of everything from phone numbers and parish contact people to Mass schedules and priests' biographies from the day they were ordained. It includes but is not limited to:

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Parishes & Missions
(Alphabetical Listing)

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#1 SS. Peter and Paul Cathedral (1892)
1347 N. Meridian St.

317-634-4519
Indianapolis, IN 46202

Prior Rev. Mgr. Gerald A. Callahan

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 1777, Indianapolis, IN 46205

September 5

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

September 5-6

A 24-hour retreat for business persons called Christians in the Market Place will be held at Alverno Retreat Center, 8149 Spring Mill Rd. Suggested donation: \$45 with

\$15 deposit. Call 257-7338 for information.

September 5-6-7

A Healing Retreat led by Fr. Rick Tucker will be held at Alverno Retreat Center, 8149 Spring Mill Rd. Suggested donation: \$90 with \$20 deposit. Call 257-7338 for information.

A Women's Serenity Retreat will be held at Fatima Retreat House, 5353 E. 50th St. Call 545-7081 for information.

September 6

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

The Catholic Widowed Organization (CWO) will enjoy a Cookout at the 4th Estate from 4-8 p.m.

Single Christian Adults (ages 21-40) will sponsor a Wine and Cheese/Membership Party at 8 p.m. in Brendenway Apts. small clubhouse. For information call Karen Seal 545-5793 or Chris Manubay 888-5677.

The Fifth Wheeler Club will hold its regular meeting at 8 p.m.

in the Catholic Center, 1400 N. Meridian St. Plans for Sept. 20 Wiener roast will be discussed. For information call Mary 862-6510.

September 7

St. Gabriel Parish, Connerville will hold its Fall Festival serving family style chicken dinners from 11 a.m.-3 p.m. EST. Adults \$5; children under 12 \$2.

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

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 42nd and Central.

The 125th Anniversary celebration of Nativity of the Blessed Virgin Mary (St. Mary) Parish, North Vernon, will begin with Mass at 3 p.m.

St. Roch Parish Picnic and Reunion will be held beginning at 10:30 a.m. Mass in the school's south grove. Food, games.

An Ice Cream Social will be held from 2-5 p.m. at Providence Retirement Home, 703 E. Spring St., New Albany. \$1.50 admission. Games, prizes, raffle.

September 8

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 14th and Meridian Sts. for a program on "Social Justice in the Home" by Fr. Cos Raimondi. For information call 226-1596 days or 844-5034 or 862-2944 evenings.

The Pastoral Musicians Indianapolis Chapter will meet for program on "Volunteer Stress" at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Dinner avail- (Continued on page 21)

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11:00 AM-6:00 PM

Chicken Dinner

11:00 AM-3:00 PM

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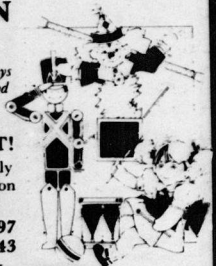
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— Also booking parties —



6:00 PM

until

1:00 AM

Both Evenings

— Must be Over 21 —

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— BIERGARTEN —

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— Friday —

"Accordo"

— Saturday —

"One Run"

and

"The Mixers"

THE ACTIVE LIST

(Continued from page 20)
able at 6:15 p.m. by reservation.
Call 271-9239.

September 9

The first of the Fall Series of Mature Living Seminars on Our Many Worlds will feature "World Religions" from 10 a.m.-3 p.m. in room 251 of Marian Hall, Marian College. Bring bag lunch or buy inexpensive cafeteria meal.

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

September 10

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

The first of a six-part series on Children of Divorce will be held from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. For registration and information call 236-1500.

A Natural Family Planning Class, rescheduled from Aug. 22, will be held at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Registration required. Call 236-1506.

September 11

The second program in a three-part evening Scripture Series will be held from 7:30-9 p.m. at Alverno Retreat Center, 6140 Spring Mill Rd. Suggested donation: \$5. Call 257-7338 for information.

The Indianapolis Deanery Council of Catholic Women will hold its first quarterly meeting beginning with registration at 9:30 a.m. at St. Michael Church. For information call Joy Kunkel 547-0314.

September 12-13

Monte Carlo '86 will be sponsored by Christ the King at 6 p.m. each evening. Adult games, food, bier garden, bands. Over 21 please.

September 12-13-14

A Marriage Encounter Weekend will be held from 8 p.m. Fri. through 6 p.m. Sun. at Beech Grove Benedictine Center. For reservations call George and Ann Miller 788-0274.

A Tobit Weekend for engaged couples will be held at Beech Grove Benedictine Center. Call 788-7581 for information.

A 4th Day Community Retreat for Curialists will be held from 7:30 p.m. Fri.-2:30 p.m. Sun. at Mount St. Francis Retreat Center. For information call Joe Lebrad 812-944-0970 or the Center 812-923-4817 weekdays from 9 a.m.-4 p.m.

A Women's Serenity Retreat will be held at Fatima Retreat House, 5353 E. 56th St. For information call 545-7681.

Benedictine Father Martin Dumeson will direct a Retreat for Married Couples in St. Jude Guest House, St. Meinrad College. For reservations call 812-397-4555.

September 13

A Natural Family Planning Class sponsored by the Couple to Couple League will be held from 7-9:30 p.m. at St. Christopher Parish, Speedway. Call 267-5867 for information.

Dr. Sheila Murphy will conduct a Workshop on Women, Men and Relationships from 9 a.m.-3 p.m. at Beech Grove Benedictine Center. \$30 fee includes lunch. Call 788-7581 for information.

St. Philip Neri Parish presents "Fall Fiesta '86" at 6:30 p.m. Spaghetti Dinner: adults \$3;

children under 12 \$1. Outdoor dance, raffle.

A "Magic of Love" Luncheon/Style Show sponsored by the Birthline Guild of Catholic Social Services will begin at 11 a.m. at Ritz Charles, 12156 N. Meridian St.

\$15/guest; \$25/patron; \$15/contributor. Call 236-1550 or Joyce Beck-erich 251-9023 before Sept. 8 for reservations.

An Oldies but Goodies Dance will be sponsored by Archdiocesan Black Catholics Concerned from 6-10 p.m. at St. Joan of Arc social hall, 50 E. 42nd St. \$5/couple; \$3/single. Call 926-3324 or buy tickets at door.

September 14

St. Pius Parish, Troy will hold its annual Fall Festival serving turtle soup, chicken and ham dinners, hamburgers and homemade pie from 11 a.m. Entertainment, prizes.

A Sign Mass for the Deaf is

celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

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

A Golden Jubilee Mass for all archdiocesan couples married 50 years or more will be celebrated

by Archbishop O'Meara at 2:30 p.m. in SS. Peter and Paul Cathedral, followed by reception at the Catholic Center.

St. Mary Parish, Rushville will hold its Annual Fall Festival from 9 a.m.-6 p.m. serving chicken or ham dinners from 11 a.m.-2 p.m. EST. Drawings, country store, homemade foods.

ST. PHILIP NERI — presents — FALL FIESTA '86

September 13, 1986

Starting Time: 6:00 PM

featuring:

FALL FIESTA DRAWING

Drawing at 11:00 PM

Grand Award — \$15,000

2nd — \$10,000

3rd — \$5,000

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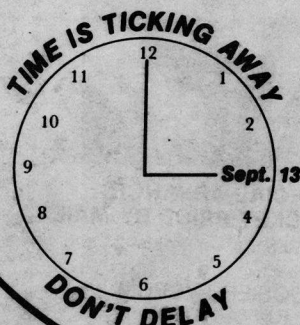
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Book reviews

The church's ups and downs

This Our Church, by William A. Herr, Thomas More Press (Chicago, 1996). 336 pp., \$17.95.

Reviewed by
Fr. Augustine Hennessy, CP
NC News Service

The kingdom of grace which is the church of Christ is more than an institution. It is a mystical reality, a mystery. Peter, who heard himself called "the rock" from the lips of his Lord, saw the church as a living temple with its every stone enlivened by God.

John the mystic-minded evangelist saw it in the allegorical image of the vine and the branches.

Paul, apostle of the Gentiles, envisioned this mystery as the bride of Christ whom he would fashion into a living image of himself throughout the ages until he would take her to his Father "with no speck or wrinkle or anything like that, but holy and faultless."

In writing this perceptive survey of 19 centuries of the church's development, author William A. Herr does not close his eyes to the warts and pockmarks on the face of this mystical bride who is only on her way to becoming "the fair bride" in all her radiant loveliness. She is still afflicted with growing pains and humiliated by her scars and unpleasant

memories. He does not hesitate to call some of her papal overseers "degenerate scoundrels."

YET HIS purpose in writing this very readable book is to present "a better understanding of the history of our church" so that ultimately under the touch of God's grace "all the people of God may rejoin one another in the unity of Christ's forgiveness and love."

Herr received his doctorate from the University of Louvain. He has previously written a book titled "Catholic Thinkers in the Clear" and has made his byline recognizable to readers of *The Critic* and

The Massachusetts Review.

The 20 chapters of his "This Our Church" reveal his skill at highlighting the most colorful characters and most significant events in the nearly 20 centuries of the Christian church. He manifests a gift for concise synthesis as he unfolds his account of men and events. Inevitably, his story is a

sad tale. Even the most optimistic of readers of history must admit, however reluctantly, that humanity has been climbing out of the pit of barbarism an inch at a time. However, we explain the reality of original sin and its offshoots of murder, greed, will to power, and colossal blundering, none of us can boast of our forebears as flawless aristocrats of the spirit.

EVERY January adds a new digit to our history as we add the initials A.D. and yet

we cannot be labeled pessimists even if we envision humanity at large as a tired toad trying to hop his way out of a greasy or slimy cistern.

We can see the light and breathe fresh air but we still have a long series of leaps and slide-backs before we become recognizable as eminently human, still less as transfigured by the touch of God's grace.

(Father Hennessy, a former theology professor and editor, now preaches retreats to clergy and Religious.)

Bringing good from suffering

An Ascent to Joy, by Carol Ochs, University of Notre Dame Press (Notre Dame, Ind., 1996). 145 pp., \$12.95.

Reviewed by
Fr. Hugh J. Nolan
NC News Service

The eloquent Archbishop Fulton Sheen often preached: "The great evil is not that there is so much suffering in the world, but that there is so much suffering lost."

This work examines three phases of suffering: disintegration, separation and stasis that advancing threaten our self and our world. Author Carol Ochs, an able philosopher, sets as her lofty purpose to "envision a new response to these three symbols so that they need not be symbols of death but can be regarded as symbols of life."

Masterfully, she shows how to transform deadness of spirit to peace and joy even in this life. In combatting this deadness, she draws from the great religious traditions, Eastern as well as Western.

Interestingly, Ms. Ochs observes that we know God only out of our own personal objectivity, and that if we locate God as being in and through all our experiences and beyond what we can experience, we find the thought of God to be conducive to open-

ness and expansiveness. "We are concerned here not with knowledge but with wisdom," which leads to love.

I think the chapter on love is outstanding. Several of the insights are striking: "Love is an accompaniment to right action, not a substitute for it. . . . Love is action rather than a passion. . . . Love transforms a wide variety of deeds, each into something of transcendental worth. . . . We don't fall in love, we grow in love."

One way that love grows is through living life according to the Ten Commandments. Here, the author draws from her Jewish heritage, designating these more accurately as "the 10 words."

Skillfully she expatiates each word, e.g., under honor your parents, "Blaming our parents marks an inability to get on with life. . . . Our task is to transform our lives, not to blame our source." Ms. Ochs insists our faithfulness to the love predicated by these "10 words" of God constitutes an indispensable part to the joy of our lives.

We need good habits (virtues) that will carry us through times of illness, loss and pain, every deadness of the spirit. Fear then can come but it does not abide. The faithful person chooses against fear, chooses life. And as that person perceptibly changes for the better, so that individual transforms the world to a place of peace and joy.

We can promote this joy and wholeness in the most ordinary of our tasks. As Pope Paul VI cited in the canonization of St. John Neumann: "He reached the heights of sanctity by performing the ordinary tasks of life extraordinarily well."

The research both from philosophy and theology for this study was remarkably wide and thorough. Copious notes printed at the end confirm each chapter's teaching.

This book is not easy reading but its message is worth every bit of the effort.

(Father Nolan, pastor of St. Isaac Jogues of Valley Forge Parish in Wayne, Pa., is an award-winning editor and historian.)

Church as seen through the popes

The Oxford Dictionary of Popes, by the Rev. J.N.D. Kelly, Oxford University Press (New York, 1986). 347 pp. \$24.95.

Reviewed by
James C. O'Neill
NC News Service

In his preface to "The Oxford Dictionary of Popes" the author modestly refers to it as a "papal Who's Who." It is that and more, much more.

As any "Who's Who" should, this compendium provides biographical details of the lives of the popes from St. Peter to John Paul II. It also gives due space to the antipopes, those claimants to the papacy not recognized as legitimate popes, and even finds room for an appendix on Pope Joan, a pope or popess who never was.

With its more than 310 (by my count) biographies, of which only a few exceed 1,000 words, this is undoubtedly a handy reference. What makes

it a remarkable work is the vast amount of scholarly research compressed in its pages and the clarity and impartiality with which this research is presented.

The author is an Anglican priest, canon of Chichester Cathedral and a fellow of the British Academy. He was vice principal and principal of St. Edmund's Hall (college) at Oxford University for more than 40 years.

The author portrays the popes with what he says he hopes is "cool but not unsympathetic attachment." By and large he succeeds by giving us glimpses of the human beings beneath the robes, miters and tiaras. With a fine economy of detail, he presents each papacy within its historical, social and theological context.

Alexander VI, a pope whose nepotism and personal morals were shocking even to his none-too-squeamish contemporaries, is characterized as being "devout and a stickler for orthodoxy in spite of personal profligacy. . . . In general

his concern for the needs of the church—e.g., for the reform of the religious orders, and for the missions of the New World—took a markedly second place to more worldly goals."

Another attraction of this dictionary is that it deals with the popes and antipopes in historical order and not alphabetically as do most encyclopedias. Thus this short volume provides the reader with a capsule-by-capsule vision of the history of the church as seen from the vantage point of the bishops of Rome.

Incorporating the findings of current research on papal history, this is a book for general readers as well as scholars. "The Oxford Dictionary of Popes" chronicles the frequently painful, often bloody, sometimes bizarre history of the See of Rome and its bishops, readably and with fascinating detail.

(O'Neill is a former bureau chief for National Catholic News Service in Rome.)

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

† BOYLE, Helen M., 88, St. Margaret Mary, Terre Haute, Aug. 21. Mother of Martha Piker, Dr. Kathleen, and Helen Frederick; sister of Mrs. Frank Mortimer.

† DAUGHERTY, Leone, 64, St. Anthony, Indianapolis, Aug. 20. Wife of Joseph; mother of two.

† DUITZ, Ethel A., 93, St. Augustine, Jeffersonville, Aug. 22. Mother of Henry B., and Kathryn "Katie" Ann Walsh.

† FRANCISCO, Henrietta W., 82, St. Pius X, Indianapolis, July 25. Aunt of Barbara Sublett, Olive Burns, Frances Orsini, Constance Beake and Frank Hartle.

† FREIBERGER, Elizabeth, 100, St. Mary of the Knobs, Floyd Knobs, Aug. 22.

† GARFIELD, Loretta E., 82, St. Mark, Indianapolis, Aug. 16.

† HAMILTON, Helen J., 57, St. Pius X, Indianapolis, July 21. Wife of Charles W.; mother of Kathleen Ann Beno and Patricia Marie Seidi; grandmother of Thomas H. Beno; sister of Paul, James and Joan Plunkett.

† HAWKINS, Hazel E., 60, St. Pius X, Indianapolis, Aug. 20. Mother of William, and Marianne Little; daughter of Mary Chung.

† KOCH, Robert E., 65, St. Pius X, Indianapolis, Aug. 24. Husband of Patricia; father of Barbara J. Davis, Terry, Patricia Mc-

Cracken, Robert E., Jr., Stephen D. and Paul O.; grandfather of three.

† LEE, Isabelle Opal, 89, St. Pius X, Indianapolis, Aug. 20.

† MARKS, Ethel M., 83, Christ the King, Indianapolis, Aug. 25. Mother of Mary Anne Christenberry, William Anthony, Robert Michael and James Richard; grandmother of 21; great-grandmother of nine.

† MILLER, Constance, 66, Our Lady of the Greenwood, Greenwood, Aug. 25. Wife of Charles B.; mother of Charles L., Ronald J., Carol Civitanese and Janet Gardner; sister of Helena DeVault; grandmother of eight.

† POPP, James J., 64, Holy Name, Beech Grove, Aug. 16. Husband of Laura M. Armstrong; father of James C., Joseph N., Richard, Jack R., Jesse T., Robert J., Linda S., and Rhonda L. Aragon; grandfather of 11.

† RENN, Peter Paul, 72, St. Joseph Hill, Sellersburg, Aug. 20. Father of Peter P., Jr., Judy Scholl and Janet Austin; brother of Norbert, Ethel Regan, Alice Murley and Mary Leach; grandmother of seven; great-grandfather of one.

† ROMER, Margaret P., 66, St. Mark, Indianapolis, Aug. 20. Mother of Jan, George, Rosemarie Krieg, Andrea Pallin and Rita Hurrie; grandmother of 17; sister of Esther Becker.

† SHEEHAN, Daniel J., 27, St. Pius X, Indianapolis, July 6. Son of Joseph and Josephine.

† STEVENS, William J., 83, Our Lady of the Greenwood, Greenwood, Aug. 25. Father of Nona D. Marshall; stepfather of James B. Shaw; grandfather of two; step-grandfather of six; great-grandfather of two.

† STORM, Loretta C., 73, St. Mark, Indianapolis, Aug. 17. Mother of Carol J. Powell and Thomas D.; grandmother of five.

Recent film classifications

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

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

A-I—general patronage;
A-II—adults and adolescents;
A-III—adults;
A-IV—adults with reservations;

O—morally offensive.

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

Absolute Beginners	A-III	Flight of the Navigator	A-I
About Last Night	O	The Fly	O
The Adventures of Mark Twain	A-I	Follow That Bird	A-I
Agent on Ice	O	Fool for Love	O
Aliens	A-IV	Friday the 13th, Part VI	O
American Anthem	A-III	Fright Night	O
American Flyer	O	Gobots, Battle of the	A-III
Angry Harvest	A-IV	Rock Lords	A-II
Animals Are Beautiful People	A-I	The Great Mouse Detective	A-I
April Fool's Day	O	A Great Wall	A-I
Armed and Dangerous	A-III	Hard Traveling	A-III
At Close Range	A-IV	Haunted Honeymoon	A-III
Back to School	A-III	Heartburn	A-III
Bad Medicine	O	The Heavenly Kid	A-III
Basic Training	O	Highlander	A-III
The Best of Times	O	The Hitcher	O
Better Off Dead	O	Home of the Brave	A-II
		House	A-II
		Howard the Duck	O
		In the Shadow of Kilimanjaro	A-III
		Invaders From Mars	A-I
		Invasion U.S.A.	O
		Iron Eagle	O
		Jagged Edge	O
		Jake Speed	A-II
		The Journey of Natty Gann	A-I
		Just Between Friends	A-III
		Big Trouble	A-III
		Big Trouble in Little China	A-III
		Bliss	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
		Choke Canyon	A-II
		Clue	A-II
		Cobra	O
		The Coca-Cola Kid	O
		Commando	O
		Compromising Positions	A-III
		Creator	O
		Creepers	A
		Critters	A-II
		Crossroads	A-III
		Dangerously Close	A-III
		Death of an Angel	O
		Desert Bloom	A-II
		Desert Hearts	O
		The Doctor and the Devils	A-III
		Dreamchild	A-II
		Dream Lover	O
		Echo Park	A-IV
		8 Million Ways to Die	O
		Enemy Mine	A-III
		Extremities	O
		Fast Talking	A-III
		Femme de Personne	O
		Ferris Bueller's Day Off	A-III
		Fever Pitch	A-III
		A Fine Mess	O
		Fire With Fire	A-III
		Flanagan	A-III

Kaos	A-III	One Crazy Summer	A-III	Spacecamp	A-I
The Karate Kid Part II	A-I	One Magic Christmas	A-II	Stand by Me	A-III
Key Exchange	O	Out of Bounds	O	Star Wars	A-III
King Solomon's Mines	O	Peewee's Big Adventure	A-II	Streetwalker	O
Krush Groove	A-II	Pirates	A-III	Stripper	O
Labyrinth	A-I	Pleanty	A-IV	Sudden Death	O
Lady Jane	A-II	Poltergeist II	A-III	Summer Rental	A-III
Legal Eagles	A-III	The Other Side	A-II	Sweet Dreams	A-III
Legend	A-II	Power	O	Sweet Liberty	O
Letter to Brezhnev	A-III	The Protector	O	Target	A-II
Love Songs	O	Psycho III	O	Teen Wolf	A-III
Lucas	A-II	Quicksilver	A-III	The Texas Chainsaw	O
Macaroni	A-III	The Quiet Earth	A-III	Maniac, Part II	O
Malcolm	A-III	Rad	A-II	Three Men and a Cradle	A-II
Manhunter	A-III	Rainbow Brite	A-I	Top Gun	A-III
*Marie	A-II	and the Star Stealer	A-I	Transylvania 6-5000	A-II
Maxie	A-III	Ran	A-II	Trouble in Mind	O
Maximum Overdrive	O	Raw Deal	O	Turtle Diary	A-II
Mishima: A Life in Four Chapters	A-III	Real Genius	A-III	Under the Cherry Moon	A-III
Mr. Love	O	Re-Animator	O	Vagabond	A-III
Mona Lisa	O	Remo Williams: The Adventure Begins	A-III	Volunteers	O
The Money Pit	A-II	Restless Natives	A-II	Warning Sign	O
Murphy's Law	O	Revolution	A-II	Weird Science	O
Next Summer	A-III	Ronja, Robber's Daughter	A-I	Wetherby	A-III
9½ Weeks	O	Ruthless People	O	When Father Was Away on Business	A-III
Nomads	O	Ryder, P.T.	A-III	Wildcats	O
Nothing in Common	A-III	Savage Island	O	Wise Guys	O
Off Beat	A-III	Shoah	A-II	Year of the Dragon	O
The Official Story	A-II	Short Circuit	A-I	A Year of the Quiet Sun	A-II
On the Edge	A-II	Sleeping Beauty	O	Youngblood	O
On Valentine's Day	A-II	Smooth Talk	O		

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THANK YOU, St. Jude, for granting my petition. —E.W.

THANK YOU, St. Jude, for the answer to my prayers. —K.C.

THANKS TO St. Jude and Blessed Mary for favors received. —R.S.

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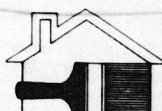
May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us. St. Jude, worker of miracles, pray for us. St. Jude, help of the hopeless, pray for us. —E.M.P.

St. Jude's Novena

May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us. St. Jude, worker of miracles, pray for us. St. Jude, help of the hopeless, pray for us. —E.S.S.

St. Jude's Novena

May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us. St. Jude, worker of miracles, pray for us. St. Jude, help of the hopeless, pray for us. Thank you, St. Jude, for granting my petition. —B.G.G.



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Bernardin seeks rejection of contraceptive funds

WASHINGTON (NC)—Cardinal Joseph L. Bernardin of Chicago has urged the Senate to reject support for contraceptive research and for high school programs that "encourage use" of contraceptives.

In an Aug. 21 letter to senators, the cardinal, chairman of the U.S. bishops' Committee for Pro-Life Activities, repudiated several proposed or existing provisions of the federal family planning program known as Title X.

The three-page letter, which stopped short of seeking abolition of Title X, was released by the NCCB in Washington Aug. 25.

Title X helps fund family planning clinics, including those that offer birth control materials to teen-agers and poor families. It currently forbids funding of programs where abortion is used as a family planning method. Participating agencies are required to offer "a broad range" of family planning options, including natural family planning.

The Senate should ban grants to school-based family planning clinics "to prevent

further undermining of parental authority," Cardinal Bernardin said.

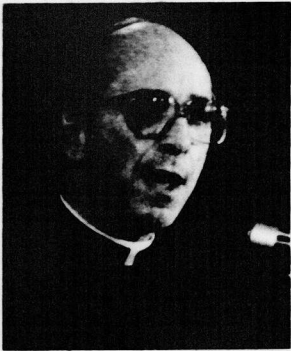
He alleged that certain family planning groups promote such clinics because the clinics give "easier access to minors while concealing such access from parents or even misleading them as to the kinds of services being provided to their children."

Family planners also promote school clinics because the clinics allow school authority and mechanisms "to be placed at the service of efforts to promote contraceptives to teen-agers," he stated.

"For precisely these reasons, the federal government should refuse to endorse this most recent effort to enforce use of contraceptives by teen-agers," he said.

Likewise, he criticized the bill's parental notification provisions for continuing "a practice which undermines the role of parents."

He wrote that the current policy "is virtually meaningless because it is interpreted by many as simply encouraging grantees to



Cardinal Joseph L. Bernardin

ask the child to consult his or her parents." He asked that the measure be replaced with stronger demands for "appropriate consultation with parents."

He also criticized a new provision which he said would authorize new grants for research in "contraceptive development and evaluation."

"The need for this new program is questionable because such research is already conducted by the National Institutes of Health," he said. "In fact, it is chiefly conducted by pharmaceutical companies which market contraceptives for profit."

Thus, he said, "it is not clear why Congress should be funding product research that will benefit manufacturers of contraceptive products and not others."

He also expressed alarm that the funding, aimed at contraception, might help develop drugs which could induce abortions.

And, he said, the provision seems to contradict the Title X support for natural family planning.

Cardinal Bernardin also castigated as inadequate Title X's current ban on abortion funding.

The ban does not forbid funding of organizations which, through their other programs, "perform, refer for and actively promote abortion," he said.

Furthermore, guidelines for implementing Title X "direct all grantees to refer for abortions 'upon request,'" he said. "Clearly, the Title X provision barring abortion 'as a method of family planning' is abused when Title X guidelines instruct grantees to facilitate access to abortions."

Topics for lay consultation

(Continued from page 1)

5. In the U.S., The experience of shared responsibility for the mission of the church (i.e., laity, the ordained and the religiously vowed collaborating with one another on behalf of the church) often occurs in councils: parish councils, diocesan pastoral councils, national advisory council. Some people believe the conciliar experience is a means of lay formation in the U.S. Discuss your experience of councils.

6. Lay spirituality is a term often heard in the contemporary church. How does lay spirituality differ from other spiritualities? How do you, as a layperson, see or experience God in everyday life?

7. The role of women in the church and in society is a major topic in the church in the U.S. What do you think are the special contributions of women to the larger church body? What do you think women need from the institutional church? If "women" becomes a synod topic, what concerns, etc., would you bring before the U.S. delegation?

8. The needs of youth, and their participation in the life of the church is a major concern of church leaders everywhere. As

concerned Christians—parents, teachers, pastoral leaders, youth—what kind of ministry and resources are needed at this time to enable youth to grow into caring, dedicated members of church and society?

9. It has been said that often the connection between religious practice (sacramental life, private prayer and devotions) and the pastoral care of society is not evident in the church community. What is your experience of this connection or lack of it? Is spirituality expressed in social concerns? What do you think is needed to enable the laity to live a whole Christian life, i.e., the inward life of the spirit and outward mission to the world?

10. RENEW, RCIA, Cursillo, Christian Life Communities, Christ Renews His Parish, and prayer groups are some of the ways that small communities of faith have been formed in the U.S. What is your experience of community? Do you find small communities a means of laity formation? Do you believe that such communities can help spiritual development and fidelity to mission? Is your parish in support of small communities?

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Recent film classifications

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

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

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

O—morally offensive.
Some films receive high recommendation by the USCC. These are indicated by the * before the title.

Absolute Beginners	A-III	Big Trouble	A-III
About Last Night	O	Big Trouble in Little China	A-III
The Adventures of Mark Twain	A-I	Bliss	O
Agent on Ice	O	Blue City	O
Aliens	A-IV	The Boy in Blue	A-III
American Anthem	A-III	The Boys Next Door	O
American Flyer	O	Brazil	A-III
Angry Harvest	A-IV	The Bride	A-III
Animals Are Beautiful People	A-I	Cease Fire	A-III
April Fool's Day	O	Choke Canyon	A-II
Armed and Dangerous	A-III	Clue	O
At Close Range	A-IV	Cobra	O
Back to School	A-III	The Coca-Cola Kid	O
Bad Medicine	O	Commando	O
Basic Training	O	Compromising Positions	A-III
The Best of Times	O	Creator	O
Better Off Dead	O	Creepers	O
		Critters	A-III
		Crossroads	A-III
		Dangerously Close	A-III
		Death of an Angel	O
		Desert Bloom	O
		Desert Hearts	A-II
		The Doctor and the Devils	A-III
		Dreamchild	A-II
		Dream Lover	O
		Echo Park	A-IV
		8 Million Ways to Die	O
		Enemy Mine	A-III
		Extremities	A-III
		Fast Talking	A-III
		Femme de Personne	O
		Ferris Bueller's Day Off	A-III
		Fever Pitch	A-III
		A Fine Mess	O
		Fire With Fire	A-III
		Flanagan	A-III
		Flight of the Navigator	A-I
		The Fly	O
		Follow That Bird	O
		Fool for Love	O
		Friday the 13th, Part VI	O
		Fright Night	O
		Gobots, Battle of the	A-II
		Rock Lords	A-II
		The Great Mouse Detective	A-I
		A Great Wall	A-I
		Hard Traveling	A-III
		Haunted Honeymoon	A-II
		Heartburn	A-III
		The Heavenly Kid	O
		Highlander	O
		The Hitcher	O
		Home of the Brave	A-II
		House	O
		Howard the Duck	O
		In the Shadow	O
		Of Kilimanjaro	A-III
		Invaders From Mars	O
		Invasion U.S.A.	O
		Iron Eagle	O
		Jagged Edge	O
		Jake Speed	A-II
		The Journey of Natty Gann	A-I
		Just Between Friends	A-III
		Kaos	A-III
		The Karate Kid Part II	A-I
		Key Exchange	O
		King Solomon's Mines	O
		Krush Groove	A-I
		Labyrinth	A-I
		Lady Jane	A-III
		Legal Eagles	A-III
		Legend	A-I
		Letter to Brezhnev	A-III
		Love Songs	O
		Lucas	A-II
		Macaroni	A-III
		Malcolm	A-III
		Manhunter	A-III
		"Marie"	A-II
		Maxie	A-III
		Maximum Overdrive	O
		Mishima: A Life	O
		Mr. Love	A-III
		Mona Lisa	O
		The Money Pit	A-I
		Murphy's Law	O
		Revolution	O
		Ronja, Robber's Daughter	A-III
		Ruthless People	O
		Ryder, P.T.	A-III
		Savage Island	O
		Shoah	A-III
		Short Circuit	A-II
		Sleeping Beauty	A-I
		Smooth Talk	O
		One Crazy Summer	A-III
		One Magic Christmas	A-II
		Out of Bounds	O
		Pee Wee's Big Adventure	A-II
		Pirates	A-III
		Pleanty	A-IV
		Poltergeist II	A-III
		The Other Side	A-II
		Power	O
		The Protector	O
		Psycho III	O
		Quicksilver	A-III
		The Quiet Earth	A-III
		Raid	A-II
		Rainbow Brite	A-I
		and the Star Stealer	A-I
		Ran	O
		Raw Deal	A-II
		Real Genius	A-III
		Re-Animator	O
		Remo Williams	A-III
		The Adventure Begins	A-III
		Restless Natives	A-II
		Revolution	A-I
		Ronja, Robber's Daughter	A-II
		Ruthless People	O
		When Father Was Away	A-III
		On Business	O
		Wildcats	O
		Wise Guys	O
		Year of the Dragon	O
		A Year of the Quiet Sun	A-II
		Youngblood	O
		Spacecamp	A-III
		Stand by Me	A-II
		Starliner	A-III
		Streetwalkin'	O
		Stripped	O
		Sudden Death	O
		Summer Rental	A-II
		Sweet Dreams	A-III
		Sweet Liberty	O
		Target	A-II
		Teen Wolf	A-III
		The Texas Chainsaw	O
		Massacre, Part II	O
		Three Men and a Cradle	A-II
		Top Gun	A-III
		Transylvania 6-5000	O
		Trouble in Mind	A-II
		Turtle Diary	A-III
		Trouble in the Cherry Moon	A-II
		Vagabond	A-III
		Volunteers	O
		Warning Sign	O
		Water	A-III
		Weird Science	O
		Wetherby	A-III

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THANK YOU, St. Jude, for your love and kind answer to my petition. —M.P.

THANK YOU, Sacred Heart & St. Jude, for favors granted. But B still needs a good job. —A.W.

THANK YOU, St. Jude, for granting my petition. —L.D.

THANK YOU, St. Jude, for granting my petition. —E.W.

THANK YOU, St. Jude, for the answer to my prayers. —K.C.

THANKS TO St. Jude and Blessed Mary for favors received. —R.S.

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May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us. St. Jude, worker of miracles, pray for us. St. Jude, help of the hopeless, pray for us. —E.B.S.

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