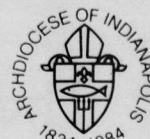


THE CRITERION



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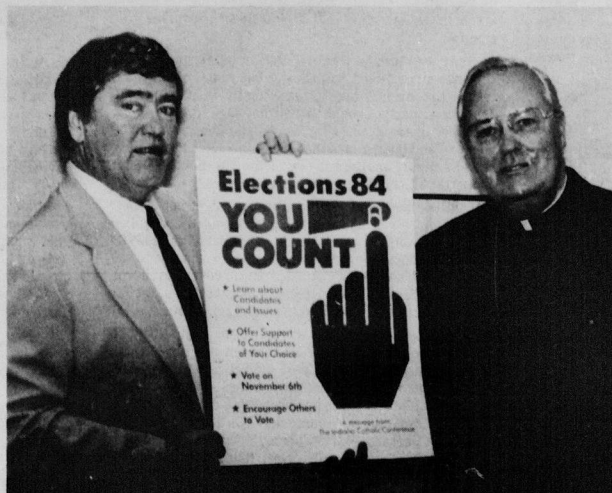
On A Journey Of Faith

Archbishop: participate in politics

Saying that "each of us has the right and responsibility to participate in the political process," Indianapolis Archbishop Edward T. O'Meara has named October 28 Political Responsibility Sunday in the archdiocese.

In a letter to priests, the archbishop said, "Those elected on November 6th will face important issues: unemployment, the economy, education, health care, help for the poor—and of highest priority: prevention of nuclear war and protection of unborn human life. It is the duty of Catholics—and all citizens—to study seriously and prayerfully both the issues and the solutions proposed by candidates in light of the values embodied in the Gospel."

At the same time, he said, priests are to emphasize to their parishioners "that the involvement of the Church in its institutional dimensions is not and should never be partisan involvement." He quoted the recent statement of the U.S. bishops that "we specifically do not wish to seek the formation of a religious voting bloc. Nor do we wish to instruct a person on how he or she should vote by endorsing candidates."



POLITICAL RESPONSIBILITY—Desmond Ryan (left), executive director of the Indiana Catholic Conference, presents Indianapolis Archbishop Edward T. O'Meara with a copy of the poster that was included in a kit of materials mailed to pastors. Archbishop O'Meara has designated Oct. 28 as Political Responsibility Sunday in the archdiocese. (Photo by Jim Jachimlak)

He said that "the role of the church is to encourage political involvement; serious and prayerful examination of the issues in relation to Gospel values; and choosing

candidates on the basis of their positions on a wide range of issues as well as their personal integrity, philosophy and performance."

20,482 are attending our schools

by John F. Fink

A grand total of 20,482 students are attending Catholic schools in the Archdiocese of Indianapolis this school year. This compares with 21,220 last year.

The drop in enrollment is in the elementary schools, where 15,314 are enrolled this year compared with 16,103 a year ago, a decrease of 789. In secondary schools, enrollment increased by 51, from 5,117 last year to 5,168 this year.

The enrollment statistics were reported by Sister Lawrence Ann Liston, director of the Department of Schools in the Archdiocesan Office of Catholic Education.

There are 8,802 students in the 31 Catholic elementary schools in Marion County and 6,512 in 34 schools outside Indianapolis. St. Jude has the largest enrollment, with 541, while Shawe Junior High in Madison has the smallest, with 42. The largest school outside Indianapolis is St. Anthony in Clarksville, with 398.

Chatard remains the largest Catholic high school for the second year, with 861 students, an increase of 12. That is only three more students than Roncalli's 858, an increase at that school of 57 from last year. Cathedral grew by 28 students to 732, and Our Lady of Providence in Clarksville added 12 for a total of 686.

The next highest high school enrollment is at Secena with 637, a drop of 61 from last year. Brebeuf has 597 students, an increase of 21. Ritter decreased by 17 to 467, Immaculate Conception at Oldenburg increased by three to 237, and Shawe Memorial in Madison declined by four to 93.

Grade one takes top honors for the highest total enrollment in the archdiocese, with 2,042, closely followed by grades two, four and three. The greatest attrition occurs when students reach seventh grade, mainly because 10 of the archdiocesan elementary schools have only grades one through six. Thus, this year there are 411 fewer students in the seventh grade in Catholic schools than were in the sixth grade last year.

There has been a general decline in enrollment in Catholic schools during the past seven years in the archdiocese. This year's enrollment is down 2,262 students from the 1978 figure of 22,744.

Schools outside Indianapolis showed the largest decrease, down 1,250 since 1978. Elementary schools in Indianapolis lost 570 and secondary schools lost 442 during that period.

U.S. black bishops say racism still major block to evangelization

by NC News Service

The black community in the U.S. Catholic Church has come of age but racism remains the major obstacle to evangelization, said the 10 black Catholic bishops of the United States in their first pastoral letter.

The pastoral was dated Sept. 9 and released several days later. Titled, "What We Have Seen and Heard," it said racism "still festers within our church as within our society. This stain of racism... is a scandal to many, but for us it must be the opportunity to work for the church's renewal as part of our task of evangelization."

Sept. 9 is the feast of St. Peter Claver, a 17th-century Spanish Jesuit missionary to South American black slaves. Auxiliary Bishop James P. Lyke of Cleveland coordinated the writing and publishing of the pastoral.

The black bishops said the time has come to proclaim the richness of the

heritage of American black Catholics and to accept the challenge to "share the gift of our blackness with the church in the United States."

But, they said, the contribution of blacks and other minorities is hindered by the fact that they still remain absent from many aspects of Catholic life and are only meagerly represented on the decision-making level.

The demand of black Catholics for recognition and leadership roles in the task of evangelization is not a call for separatism but "a pledge of our commitment to the church and to share in her witnessing to the love of Christ," the black bishops said.

The bishops linked evangelization to social justice. "Our own history has taught us that preaching to the poor and to those who suffer injustice without concern for their plight and the systemic cause of their plight is to trivialize the Gospel and mock the cross. To preach to the powerful without denouncing oppression is to

promise Easter without Calvary, forgiveness without conversion and healing without cleansing the wound."

Numerous opportunities for evangelization exist within the black community, according to the bishops. They called attention to the need to encourage vocations, saying the duty lies especially with black priests and Religious who have contact with youth to serve as role models.

They urged recruitment of permanent deacons. "Many permanent deacons continue to pursue their occupation in the workaday world and in family life. This gives them access to opportunities for evangelization in places where a priest or Religious might find entry difficult. This is particularly true for black deacons in the black community where many of the clergy are not black," the bishops stated.

The work of evangelization is also the responsibility of the laity, the black bishops said. The role of the laity must be better understood and "that which is understood in theory must lead to practical plans for action and even structural change."

The Catholic school has been, and remains, one of the chief vehicles of evangelization within the black community, the bishops said in the pastoral, but inner-city schools continue to disappear

(See RACISM on page 23)

Looking Inside

An interview with Archbishop O'Meara on the subject of religion and politics will be found on page 3. The editor writes on the same subject on page 2 and other political articles are on page 16.

Father Eugene Hemrick's nationally syndicated column discusses what the Archdiocese of Indianapolis is doing about the inner-city. See page 4.

Archbishop O'Meara's mother observed her 95th birthday Wednesday. You can read about her on page 15.

"Faith Today" this week tells a story of courage in Assisi during World War II. See page 11.



Bishop James Lyke

Reservation needed for 'Respect Life'

Respect Life Sunday will be observed on Oct. 7 with a vesper service and commissioning ceremony, to be held at 4 p.m. in SS. Peter and Paul Cathedral in Indianapolis. The service will be followed by the second annual Respect Life Dinner at 5 p.m.

The vesper service is open to the public. Reservations for the dinner, at a cost of \$10 per person, must be returned by Oct. 1.

the criterion
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The role of the Catholic Church in politics

by John F. Fink

People sometimes get confused about the role of the Catholic Church in politics. They see what they think are inconsistencies or contradictions. Thus, some note, Pope John Paul is strict about telling priests that they must stay out of partisan politics but then he, himself, becomes involved in international politics.

The bishops say that they are not trying to tell Catholics how to vote, but then argue publicly with certain candidates over the religious and political issue of abortion, and the national bishops' conference takes positions on a wide variety of political issues.

In the first instance, a distinction must be drawn between being involved in the political process and being involved in partisan politics. The church encourages its members, including priests and nuns, to be good citizens. However, the pope has forbidden priests and nuns to hold political office, saying that that is the role of the lay man or woman. Thus he demanded that Father Robert Drinan leave Congress (he did) and that four Catholic priests in Nicaragua leave their government posts (they have not). There have, of course, also been other cases—some widely publicized.

The bishops continue to speak out on political issues that involve religious and moral issues; that is not only their right, but their duty. But it would be improper for them to tell Catholics that they should support particular candidates. They have refrained from doing that, but sometimes it seems that they come awfully close.

I sometimes wonder why more candidates do not support all the positions of the American bishops. Why



aren't more politicians consistent in their positions on human life and human rights issues? There are some, like Senator Thomas Eagleton of Missouri (who is not running for reelection), but why aren't there more candidates who are both anti-abortion and anti-nuclear arms race, for example?

As it is at present, the Republican party should have the edge among good Catholics on the issues of abortion, tuition tax credits, and various family issues. But the Democrat party should have the edge among good Catholics on the issues of arms control, Central America policies, and budget cuts that affect the poor. It certainly would simplify matters if one of the two parties would support the bishops' positions on all matters.

On the other hand, such a situation might not be best for the church. If one party supported all the so-called "Catholic positions," and the other opposed them, it would be nearly impossible for church leaders to continue to say that they are not telling Catholics how to vote. The church would be a captive of a single political party, as it was for many years in Italy with the Christian Democrats.

This year, the actions and words of some Catholic church leaders have been interpreted as, if not quite telling us how to vote, at least indicating a preference. Despite the fact that the church has positions on a multitude of issues, there has been a big emphasis on the abortion issue in this campaign. Catholic politicians Geraldine Ferraro, Mario Cuomo, Edward Kennedy and Thomas O'Neill have made it clear that they don't accept the bishops' position on this issue. And the bishops have not backed off.

I personally thought that it was a mistake for the bishops of New England, under the leadership of Archbishop Bernard Law of Boston, to issue a pastoral letter this year stating that the abortion issue is more important

than the arms control issue because the nuclear arms race threatens a holocaust while the holocaust of abortion is a present reality. It was a mistake to issue such a letter during an election year because it leaves those bishops open to the interpretation that they think that Catholics should vote Republican.

Archbishop O'Meara of Indianapolis has issued guidelines for people's involvement in political activities. He has stressed the importance of each Catholic being a good citizen by becoming informed about the issues and voting for the best candidates, and he has also warned pastors not to become involved in partisan politics by giving any type of preference to particular candidates or party. That is the proper role for church leaders.

It's surprising that Catholic Church candidates and politicians permitted themselves to become enmeshed in this controversy with the church hierarchy over the subject of abortion. Had the politicians concentrated on the nuclear arms race instead of the abortion issue, they would have found the bishops supporting them. Political tactics would seem to have dictated that they should have downplayed the areas of disagreement and emphasized the areas of agreement.

As citizens deciding how to vote in the coming election, we might keep in mind a passage in the bishops' pastoral letter on war and peace in which they stated that "not all statements in this letter have the same moral authority. At times we state universally binding moral principles found in the teaching of the church; at other times the pastoral letter makes specific applications, observations and recommendations which allow for diversity of opinion on the part of those who assess the factual data or situations differently." This applies not only to the nuclear arms issue, but to the bishops' positions on all political issues.

Providence sisters honored during benefit dinner

by John F. Fink

Nine Sisters of Providence were given special recognition for their long years of service during a benefit dinner Monday, Sept. 17, at the Radisson Plaza Hotel in Indianapolis.

About 350 people heard Archbishop Edward T. O'Meara praise the work of the

Sisters of Providence in the Indianapolis archdiocese. He reviewed their long history in the archdiocese, which began in 1840, and said that the sisters have compiled 13,651 years of service in Indianapolis since 1859. Today 98 Sisters of Providence are serving the archdiocese in schools, hospitals, the Fatima Retreat House, and in agencies and offices of the archdiocese.

"The important thing about religious," the Archbishop said, "is not what they do for the church, but what they are in the church by the consecration of their lives."

Mrs. Elmer Winkler and Harry Bindner, co-chairpersons of the dinner, greeted the guests and made introductions. Mike Ahern, master of ceremonies, introduced a film that will be used in a nationwide development program. Titled "Sisters of Providence: Women of Hope—Women of Challenge," the film showed the work the

Sisters of Providence are performing and their particular needs to care for aging and infirm sisters. It stated that one-third of the sisters are now over 70 years old, with 40 sisters over 90. The median age of the sisters in the congregation is 60.

The nine sisters given special recognition were Sister Patrice Borders, Sister Colette Garrity, Sister Raymond Hunter, Sister Agnella Hyde, Sister Mary Joan Kirchner, Sister Marie Rosalie Mullen, Sister Joan Schloemer, Sister Catherine Sienna Wire, and Sister Joan Therese Marchino. Sister Marchino could not be present, so Sister Ann Margaret O'Hara accepted her citation for her. In presenting citations to the sisters, Archbishop O'Meara said that Sister Catherine Sienna Wire taught for 52 years and still continues as a substitute teacher.

In his remarks, Archbishop O'Meara said that he has met with 90 percent of the religious in the archdiocese in six meetings and found the meetings "most rewarding and satisfying." From these meetings, he said, he "learned something of their frustrations and discontent, but also of the joy and happiness of religious men and women." He said that he wants people to understand what religious life is all about. The Council of Priests is planning to enter into dialogue with religious to better understand their problems, the Archbishop said.

Sister Anne Doherty, general superior of the Sisters of Providence, helped in the presentation of awards and also had special praise for the sisters' dedication. Sister Jane Bodine then thanked those present for their contributions to the congregation.

OFFICIAL APPOINTMENTS

Effective October 17, 1984

REV. JOSEPH MADER, from associate pastor of St. Charles Parish, Bloomington, to pastor of St. Thomas More Parish, Mooresville.

The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

O'Meara to install Bishop Gaughan in Gary October 1

GARY (NC)—Bishop Norbert F. Gaughan will take canonical possession of the Gary Diocese Oct. 1, in ceremonies to be presided over by Archbishop Pio Laghi, papal pronuncio of the United States.

Installation ceremonies will take place Oct. 2, on the Feast of the Holy Guardian Angels, the patronal feast of the Gary Diocese. He will be installed by Archbishop Edward T. O'Meara of Indianapolis.

Bishop Gaughan is well known as a writer and weekly columnist for the

Catholic press. From 1979 to 1982 he was chairman of the U.S. Catholic Conference Communication Committee and was a leading figure in establishing the Catholic Telecommunications Network of America, a nationwide satellite communications system serving the U.S. church.

Bishop Gaughan, who was auxiliary bishop of Greensburg, Pa., will be Gary's second bishop. He replaces Bishop Andrew Grutka, who headed the Gary Diocese since 1957. He retired last year after turning 75 in November.

State convention for DREs

Religious educators from five states will meet at the Benedictine Center in Beech Grove October 10 and 11 to examine "Images of the Future—the Role of Directors of Religious Education."

The convention, co-sponsored by the Archdiocese of Indianapolis and the Dioceses of Lafayette and Fort Wayne-South Bend, is expected to attract about 100 people who will participate in some of 12 different workshops.

Dr. Maria Harris, associate professor of religious education at Andover Newton Theological School, will keynote the convention, and Dr. Tom Walters, professor of religious education at St. Meinrad School of Theology, will lead the participants in studying the DELPHI process.

Matt Hayes, director of the archdiocesan Department of Religious Education, told The Criterion that "the convention has four objectives: to enable participants to gain a vision of the future of religious education; to enable them to gain practical insights into creative approaches through the small group workshops; to enable them to gain confidence to bring about future shapes of religious education through prayer and the sharing of vision; and to enable them to build networks with fellow DREs."

Archbishop O'Meara's Schedule Week of September 30

SUNDAY, September 30—75th anniversary celebration of Our Lady of Lourdes Parish, Eucharistic Liturgy at 10:30 a.m. followed with a reception.

TUESDAY, October 2—Installation ceremonies of Bishop Norbert Gaughan, Diocese of Gary, Cathedral of Holy Angels, Gary, Eucharistic Liturgy, 3 p.m. CDT.

THURSDAY, October 4—Admission to Candidacy ceremonies, St. Meinrad Seminary, St. Meinrad, 5 p.m.



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Archbishop O'Meara explains proper role of church in U.S. politics

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara has sent a letter to the priests of the archdiocese on the subject of political involvement (see story on page 1). It was included in a packet of materials prepared by the Indiana Catholic Conference. The ordinaries of other Indiana dioceses sent similar letters to their priests with the same packet of materials.

Archbishop O'Meara agreed to be interviewed by The Criterion on the subjects discussed in his letter to priests. Excerpts from that interview follow:

Criterion: Your letter to priests stresses both Catholics' responsibility to participate in the political process and the importance of the church's avoidance of partisan politics. Do you wish to elaborate on that?

Archbishop O'Meara: First of all, let me say that I'm glad for the opportunity to address these questions because they have been on my mind during the present political campaign.

As an American citizen and a member of the National Conference of Catholic Bishops, I am completely committed to the principle of the separation of church and state. I respect the First Amendment to the Constitution, and believe that it is an excellent arrangement for the church in this country and state.

Secondly, I don't believe it is right for the church, or church leaders acting in the name of the church, to espouse partisan politics or particular political candidates.

Thirdly, I think that we must take a closer look at the First Amendment. It is an amendment that specifically guarantees a number of human rights—the right of free speech, to assemble peacefully, to petition the government for a redress of grievances, and free exercise of religion. And it says that Congress shall make no laws that establish one religion as more equal than others.

The totality of that amendment is not considered enough. This was given first place among the amendments that are called the Bill of Rights. It doesn't say to

church leaders that we have less freedom than other groups; it guarantees that we have the same freedom to address public issues and bring the Gospel to bear on public life, and particularly when we judge that human life or human rights are affected.

Criterion: Do you feel that Archbishop O'Connor of New York was right to become involved in his controversies with Governor Cuomo and Geraldine Ferraro?

Archbishop O'Meara: The issues involved are very important. I defend Archbishop O'Connor's freedom of speech. We must distinguish between the moral teachings of the church that are directed to our people, and the positions of the church in the public forum. Church leaders do not insist that the laws of the country reflect Catholic doctrine. When the bishops espoused the Hatch Amendment, for example, we knew that it did not completely follow Catholic doctrine regarding abortion, but we supported it in a sense of reality because we knew that it was important to come to grips with the terrible cancer in our society that abortion on demand is. This is not a Catholic concern; it is a human concern.

Criterion: Why are you asking priests specifically to observe Political Responsibility Sunday on Oct. 28 by giving guidance on the moral implications of some of the political issues? Isn't there a danger of partisanship here?

Archbishop O'Meara: I am asking priests to observe this Sunday because of a terrible apathy in our society regarding the political process. We must use the political process because the alternative is some type of revolution, but the political process is not effective if it is not used by more citizens. It is important for our Catholic people to become involved in politics, not as representatives of the church, but as concerned citizens who are also committed members of the church. It takes courage and many sacrifices to run for political office.

Observing Political Responsibility Sunday will demand common sense on the

part of our pastors. They must know how to discuss the issues, must know how to remain non-partisan while at the same time not being insipid. There are excellent materials going to the pastors to help them do that. We also must recognize that we can't all agree on the various issues.

Criterion: With numerous moral issues involved in this election, how do...

Archbishop O'Meara: Yes, there are many issues and the loftier office, the more you must judge the candidates on a whole spectrum of issues that affect the world. I have not made up my own mind yet on whom I will vote for and I won't decide until the night before the election.

Criterion: Can I quote you on that?

Archbishop O'Meara: Yes, because it's true. I intend to listen to what all the candidates have to say in order to determine, to my satisfaction, what is best for the country and the state of Indiana. I want to become as informed as I can.

When I walk into that voting booth and the curtain closes behind me, that is one of two times when I know I'm a citizen of the United States. The other time is after I've come back from overseas and I flash my passport. There aren't many places in this world where we can do that like we can in this country.

We only recently concluded the Holy Year. What some people didn't grasp about the Holy Year was the intention of the Holy Father. He had us praying for the free exercise of religion throughout the world. We want to guarantee that here.

I want to appeal to our people to try to sift through the human tendency to use opportunities and moments for our own advantage. It is much more important to think clearly about all the issues involved, and then make our own judgments to the best of our abilities.

Criterion: Bishop James Malone, as president of the bishops' conference, issued a statement rejecting political candidates' claims that personal morality should not influence policy decisions. Was that statement helpful?

Yes, it was very helpful. He stayed away from personalities and candidates' statements and set out clearly the proper role of the church and church leaders, and

(See PROPER ROLE on page 23)



MEETING UKRAINIANS—Young women in traditional Ukrainian dress place hands on the arm of Pope John Paul II as he visits the Cathedral of SS. Vladimir and Olga in Winnipeg, Manitoba, for a meeting with Ukrainians during his Canadian trip. (NC photo from UPI)

How should you approach Scripture?

by Jim Jachimik

Mainline churches may be losing out to fundamentalist churches in the area of Scripture, biblical scholar Father Raymond E. Brown told a group in Indianapolis last week.

Father Brown, professor of biblical studies at Union Theological Seminary in New York, led a workshop at Christian Theological Seminary in Indianapolis on Sept. 19. During a public lecture, he discussed the "literal" and "critical" approaches to Scripture.

"The whole shape of your Christian thought gets shaped by how you approach the Bible in terms of a critical reading as opposed to a literalist reading," Father Brown said.

Although most seminaries teach a critical reading, he continued, the enthusiasm often is not there. That lack of enthusiasm is reflected in the lack of Scripture study offered in mainline churches at the local level. At the same time, most fundamentalist churches "will be happy to give you the fundamentalist approach."

If this trend continues, Father Brown said, it will mean "the ultimate defeat of reading the Bible." He sees it as "not simply an individual church problem," but a problem for all churches.

"IF THERE is a vacuum, it will be filled, and in some ways, we have created the vacuum," he said.

Father Brown traced recent developments in Scripture study in the Catholic Church. In the past, he said, "most Roman

Catholics were literalists, but they were non-Bible-reading literalists. They had heard about it but they were not people who actually read the Bible."

What happens to many Catholics, he said, is that they begin to hear literal interpretations of the Bible on the radio and on television. If their parishes do not offer Scripture study, "they trot off to somebody's Bible class. They become literalists by having been exposed to a literal approach."

But Catholics have made some progress, he said. "The emphasis on preaching has become much stronger in Roman Catholicism." Before the renewal following Vatican II, "in most of the churches in the country, since it was too hot in the summer, there was no sermon from April to September."

However, there is still "little to make people think perceptively about the Bible." Many Catholics—including priests—ask, "Why do we have Old Testament readings? The people don't understand them."

FATHER BROWN'S response is, "Yes, the people don't understand them. But there is a way to deal with that: Couldn't you try to explain them?"

He acknowledged that it is difficult to do that. But, he added, "we had better do it fairly soon, or pretty soon we'll have an audience that has turned the other way."

Father Brown explained why he chooses the critical reading of the Bible over the non-critical approach.

"Even those who take the Bible literally will not suggest that the author of Genesis was there when it happened," he said. The normal explanation is that "God revealed

it." Therefore, "what God had to do was pour into this author's mind a whole series of facts."

That means that divine revelation is "communication of an order of facts that otherwise the author would not know." It also means that "somehow God stopped doing this after the first century."

ACCORDING TO the critical interpretation of Genesis, however, "the author wanted to communicate that God was responsible for (creation) and God brought evil into the world."

So our interpretation of revelation affects our understanding of the way God works in the world.

It also affects our view of the future. "People who are literalist about the first book of the Bible are literalist about the last book of the Bible," Father Brown explained.

But "I don't think the author of the first book had the slightest idea how this world came into existence and I don't think the author of the last book had the slightest idea how this world is going to go out of existence."

However, "you can ask all of our ancestors in the Christian tradition and they interpreted the Bible literally. It begins to make you question how the Christian tradition works—not only revelation, but also the whole Christian tradition. You now have to make distinctions that a previous generation didn't make."

THOSE distinctions are between "what God is trying to teach" and "how God wants me to conceive of it," Father Brown said. By making those distinctions, we can

determine how much of Scripture "is binding on us and how much is just the way it was phrased at that particular time."

He sees two approaches to fundamentalism. One takes a defensive stance, defending the fundamentals of faith. The other is less defensive, assuming that fundamentalism is the only way to read Scripture.

But "the most significant flaw" in a literalist interpretation is that "it is bound to increase the defensiveness of the people who hold it."

According to Father Brown, "there is always some frightening possibility for the literalist that something might turn up that would prove him wrong." Therefore, "science has to be an enemy."

Helping a person to move from a literal to a critical reading of the Bible is difficult, Father Brown acknowledged. "It depends to a certain extent on why the person has been reading it literally."

Some people follow what Father Brown calls a "determined fundamentalism." To move from that "simply destroys them," he said. "If you're dealing with that kind of person, that's a very real problem. It's almost a psychological problem."

But the majority can be persuaded to adopt a critical stance. "They've got to be convinced that you are not destroying the fundamentals of faith," according to Father Brown. "If you can bear some witness as a Christian, that's an important first step. The next step is to persuade people that there is a wealth that they are missing" if they interpret Scripture literally.

A problem in trying to do this, he noted, is "the implicit contempt of the non-literalist for the literalist as a kind of narrow-minded bigot." That should be avoided because "at least (the literalist) is talking about God. Some people aren't even doing that."

COMMENTARY

N.D. priest remembered for common sense

by Dale Francis

In the last years of the 1940s, when the war was over and the veterans had returned, it can be said there was on the campus of the University of Notre Dame a bit of Camelot, even though there was not yet the musical to allow the literary allusion.

Jacques Maritain, Etienne Gilson, Josef Pieper, Arnold Lunn and Mortimer Adler were among the lecturers at Washington Hall and students crowded in to hear them.

Lively religion classes were taught by Father Charles Sheedy and Father Ted Hesburgh—Father Ted was chaplain of Veville, that settlement just east of the campus for veterans and their families. Father Louis Putz was organizing young Catholic students and young Catholic workers. Tom Stritch and Ed Fischer were training young journalists, not by teaching them the mechanics but by broadening their knowledge and perception. Frank O'Malley had the most loyal following among students but if you caught him with his friend, Tom Cassidy, he was not the quiet man he appeared to be.

There was great political interest on campus. Father Edward Keller represented a conservative view on economics but a chapter of Americans for Democratic action was formed in the political science department. The man everyone agreed knew the most about international politics was Waldemar Gurian but he was not a man to engage in controversy. The only comment he ever made to me on current affairs came with the news story that John Lujack had signed a lucrative first year contract with the Chicago Bears. "Remarkable," he said. "He was quite an ordinary student."

I could go on and on, writing about the wonderful way it was at Notre Dame in those years. There are dozens more I could write about, professors and students, and I could tell how it was—for the church was

lively and reaching out—but I've come to write about one man, who was one of the wisest and the best. He was Father Leo R. Ward. He died at his beloved Notre Dame on Sept. 8. He was 91 years old.

It was important to emphasize the middle initial. There were at the time two Father Leo Wards—Father Leo L. and Father Leo R. They were referred to as Father Leo Literary Ward and Father Leo Rational Ward—Father Leo L. Ward taught English, Father Leo R. Ward taught philosophy. But Father Leo L. was quite rational and Father Leo R. was certainly literary.

It is my opinion that no one had a more beautiful way with words than Father Leo R. Ward. It was best in his stories about ordinary people in ordinary situations, most especially the people of the rural Iowa of his youth. If the beauty of the way he had with words is a demonstrable truth, you can discover it in his books. However, there was no real beginning or end to what he wrote, so as books his writings were not successful.

Which didn't concern him at all. He never sought fame and even on the campus of Notre Dame he was not among the celebrated. But among those who knew him, he was the most important force.

He was known among the members of the Church of the Brethren, whose heifers for peace project he supported from its beginnings soon after the war. These were country people and they were at home with him and he was at home with them.

Once he told me that the real difference between people is in common sense. The most educated of people, he said, if they do not have common sense, are likely to fail eventually in some important way, while even those who are lacking in education can get along and do good—for themselves and others—if they have common sense.

And common sense, he said, is not something that can be learned. You have it or you do not have it.

The obituaries emphasized his intellectual achievements—they were many—and his scholarly philosophical works. I remember a man with rough hands, charity to all and a tremendous gift of common sense.



Catholicism in the inner-city

by Fr. Eugene Hemrick

If you are interested in problem solving, how would you react to following?

You are the head of a diocese where current statistics on 21 parishes in the heart of your largest city tell you:

► There has been a 75 percent drop in the Catholic population between 1960 and 1980.

► Whites have decreased from 81 percent to 48 percent while the number of blacks is dramatically increasing.

► Family incomes indicate serious financial difficulties in the area.

► Projections indicate there will be a large increase in the number of single persons, with many being single parents.

► Diocesan buildings are aging. Rectories average 59 years; churches, 64 years; schools, 54 years. Between 1979 and 1982 more than \$2.6 million was spent in plant maintenance.

► In 1980, 46 percent of the population had less than a high school education; 37 percent were high school graduates; 17 percent had some college.

► Catholic elementary and high schools in these parishes have dropped dramatically in enrollment.

Those are some of the problems that face the Archdiocese of Indianapolis. I wouldn't be surprised if similar problems

can be found in all dioceses with inner-city parishes.

The Indianapolis archdiocese decided to clearly define a set of priorities. It also recommended establishing an Urban Parish Cooperative to bring together representatives from the 21 parishes to collaborate on major concerns.

The group will have a number of tasks, such as establishing training programs for priests who serve the black community and developing creative evangelization initiatives to reach out to the people of the area.

Other tasks involve evaluating schools in order to improve them, finding ways to set up relationships with governmental and private organizations engaged in human services, and developing financial programs to assist parishes in need.

As I read a study on the Indianapolis parishes, one sentence in particular caught my attention: "For the 21 parishes ... there are really only two alternatives: grow or die."

The recommendations of the Indianapolis study base their ultimate success on one very big assumption: that there is good collaboration with people working together, supporting each other and communicating. This will make the difference between life and death.

For me the struggle faced by the Indianapolis archdiocese raises another big question. The study states it this way: "We believe that central-city parishes are in mission country."

Do Christians living in parishes with substantial financial means realize we have missions in our own back yard? Shouldn't we emphasize more strongly the missionary side of our local church in order stop the disintegration of inner-city churches and schools and embrace the minorities who have become the majority in many big cities?

This goes beyond having a visiting priest from the ghetto preach on a given Sunday in order to obtain donations for the poor. We must move beyond finances. We who have it better must never lose our identity with the poor.

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Bill promises better TV menu for children

by Antoinette Bosco

Sen. Frank K. Lautenberg, D-N.J., has introduced a bill in Congress that would require TV stations to run at least one hour of educational programming for children each day.

Bravo!

It hardly seems that one hour is too much. Considering that most children are introduced to television when they are infants, no one with any claim to honesty could pretend that this tube isn't a major influence on children today.

Introducing the bill, Sen. Lautenberg said: "Television is either the boob-tube baby sitter or the window to a new world. As things stand now, there is no window, there is no diversity and there is no choice."

As an adult whose children are grown, I've simply not kept up with what's been happening to television for children and youth. Once I got past the years when my children were at that tender age, I never

concentrated at all on how the programming had changed.

Cartoons, mainly, are what's on these days for the very young. For the next age level there's the new rage called videos, rock stars performing visual versions of their music. For young teens, there are the soap operas dominated by sexual themes.

The camera interpretation of the rock songs revels in sex, violence, idiotic fantasy and magic for the sake of power and control. Come to think of it, that's what the babies are getting too. Their TV fare seems focused on cartoons that are hardly benevolent like the Snow White of my young days.

It's a rough menu our tots are swallowing—along with the sugary cereals selling these programs.

I wonder why the networks are so hung up on this kind of programming. Maybe it's because there haven't been enough Frank Lautenbergs around to offer positive alternatives.

Not long ago I interviewed Duane Bogie, who was the producer of the acclaimed "Hallmark Hall of Fame" series for 25 years. One strong point he made about television today is that because of its enormous potential for teaching and influencing the young, there ought to be an

all-out effort to produce educational TV programming on the major networks.

He said that if we're absolutely wedded to cartoons, we could produce good programming using that format. As one example, he suggested we could tell childhood stories of the U.S. presidents. Narratives could be done cartoon-style, dramatizing their boyhoods, highlighting the regions of the country and the times in which they lived, and showing the fun and the serious sides of our presidents as youngsters.

Considering that so many children today come from families where parents are working, and considering that they often sit in front of a TV set as an alternative to boredom, adults should be facing their responsibility to make sure that the fare and the messages on the tube are suitable.

No question—all television is educational. Our kids, in front of their sets so many hours a day, are either learning good things or harmful things.

At least Sen. Lautenberg is forcing the issue of content with his bill. We should support his efforts to give children, and parents, too, a choice in what kind of educational programming is available for children who are exposed to screen messages daily—and learning from them.



the criterion

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
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ENTERTAINMENT

VIEWING WITH ARNOLD

'Dreamscape' is oddball science fiction

by James W. Arnold

The reviews of "Dreamscape" have been mixed at best, but I didn't think any film with Max Von Sydow, Christopher Plummer and Eddie Albert in the supporting cast could be all that bad. Turns out I was at least half right.

"Dreamscape" is an oddball sci-fi enterprise with much similarity to last year's "Brainstorm," in which scientists found a way to make tape recordings of a person's feelings and mental phantasms. (The key sequence was visualizing the experiences of a heart attack, death and the first moments of eternal life.) This time the scientists (Von Sydow is chief honcho) are able to send psychics into a person's dreams. Why? Presumably to help battle whatever demons inhabit their nightmares.

In both films, however, omnipotent sinister executive types (Cliff Robertson and, now, Plummer) show up to use the technique for wicked military or political purposes. Plummer wants to send an assassin into the head of dreamer Albert (cast as a fictional president of the U.S.) to quietly cause a heart attack. Why? The Prez has been having nightmares about a nuclear holocaust, and plans to make a disarmament agreement with the Soviets. A sellout, fears Plummer, a respectable paranoid who believes the world is a hostile, dangerous place and wants to keep it that way.

All of this sounds blatantly silly, especially when you realize the climax has hero Dennis Quaid fighting the bad guy (slimy David Patrick Kelly) in an atomic wasteland inside Albert's nightmare. But then, it also sounds kind of interesting, doesn't it? That's the line on "Dreamscape." It's nonsense, but it's imaginative nonsense, with several relevant ideas in the mix.

Quaid's Alex Garner is a familiar type in recent sci-fi stories—a young man with psychic powers who wants to use them only for picking easy winners at the racetrack. A free spirit, he reluctantly signs on with the project (at some college in California) before he realizes its potential for corruption. Von Sydow has to threaten him with an IRS audit of his winnings to get him to "volunteer" as a guinea pig. Not too surprisingly, the doc's assistant is a beautiful Ph.D. (Kate Capshaw), and the romantic sparks begin to crackle.

Much of the movie's fun is the dream sequences. Early on, to establish the premise, Alex is called into the nightmares of a high steelworker who is slipping off a beam at the top of a skyscraper. He also helps a comically anxious husband who dreams that his wife's bedroom is literally filled with suitors, and a little boy who's being chased through an expressionistic haunted house by a Spielbergian monster, a Snakeman.

The "landscapes" of all these dreams, as well as the president's nightmares, which force him to confront the mutilated victims of a nuclear war, are well-conceived and well-executed—except for the Snakeman who is a bit overdone. It's a wonderful film for those interested in the odd relationship between dreams and movies. (In a sense, a movie is the dream/nightmare of a director that the audience participates in.) But the film

explores only the most obvious possibilities of its provocative what-if.

One it doesn't shy away from is having the hero enter the heroine's dream and make love to her (they're riding on a very Freudian passenger train). The morality here is a puzzle. Did they actually do anything? Well, they don't on screen either, since she wakes up—understandably angry—before too much happens.

Logic is not one of "Dreamscape's" strong points. It seems confused about whether what happens in a dream actually happens. I mean, if you kill somebody in your dreams, do they actually die? That's essential to the plot, but in the first nightmare, Alex plummets off the skyscraper and wakes up laughing.

Director and co-writer Joe Ruben overcomes many doubts with the rousingly creative climax, which has everything from fire-eyed dogs and a subway car full of hostile holocaust victims to the Snakeman being confronted by his dead father saying "I love you." The premise that "in dreams, you can make anything happen," makes this sequence unpredictable and superbly cinematic, but also perilously close to the ridiculous.

Quaid is an extremely likeable actor with an Indiana Jones elan that carries the film. The character is compassionate as well as devil-may-care, and his healthy lack of complexity keeps the film out of the darker regions of a similar Stephen King tale like "Dead Zone." The others in the cast are also a definite plus, although the talents of Plummer and Von Sydow are wasted on these melodramatic absurdities.

While it sashes about in silliness at times, "Dreamscape" still reminds us of important questions. To what extent is one obliged to use his gifts for others? What is the moral responsibility of science, not only in experimenting on humans, but in collaborating with powerful lunatics? And how do you get presidents to have bad dreams about nukes?

(Exciting if sometimes funny sci-fi stuff; frightening and violent; some language and sex situations. Satisfactory for mature viewers.)

USCC rating: A-III, adults.

TV programs of note

Sunday, Sept. 30, 4-5 p.m. (NBC) "Television and the Churches." Edwin Newman moderates a panel discussion which reviews the main findings of a Gallup and Annenberg research study on the impact of electronic religion on mainline churches and the television audience.

Sunday, Sept. 30, 7-8 p.m. (PBS) "Kakatoa: The Day That Shook the World." The premiere program in this year's "Nature" series, it examines the reasons for the volcano's violent eruptions and the resulting consequences for the wildlife indigenous to the area.

Monday, Oct. 1, 7-8 p.m. (PBS) "Booker." LeVar Burton, Shelley Duval and Shavar Ross star in the story of the young Booker T. Washington on the premiere offering of the new PBS children's series "Wonderworks."

Recent USCC Film Classification

A Soldier's Story..... A-II

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.



JEWISH HERITAGE—On Oct. 1, PBS begins a nine-part documentary series, "Heritage: Civilization and the Jews." Abba Eban, former Israeli ambassador to the United States and the United Nations, who is pictured near Mount Sinai where Moses received the Ten Commandments, is host for the series. (NC photo)

Nine-part series to feature history of the Jews

by Henry Herz

NEW YORK (NC)—"Heritage: Civilization and the Jews" is a series of nine one-hour programs looking at the history of the Jewish people in the context of other Western religious traditions and the development of Western civilization.

The series begins with "A People Is Born," retelling the history of the Israelites during the biblical period up to the Babylonian captivity. The program airs Monday, Oct. 1, on PBS. (Check local listings for time in your area.)

The second episode, "The Power of the Word," which airs Oct. 2, spans 600 years from the destruction of Solomon's temple to the Roman destruction of Herod's temple.

Thereafter, the remainder of the series will air on consecutive Mondays until the concluding episode Nov. 19.

A press preview of the series was held on Ellis Island, "the Golden Door" through which the great influx of Jewish immigrants from Eastern Europe passed at the turn of the century. They were but a part of the wave of immigrants who brought a diversity of languages, ethnic customs and religious beliefs to this land of democracy and religious tolerance.

The hope and expectations of the immigrant experience is something all Americans share. "Heritage" emphasizes a cultural and moral heritage which everyone shares.

The series is hosted and narrated by Abba Eban, Israel's former ambassador to the United States and the United Nations. Speaking at the preview, he summed up his hope that the series would prove to be "a major intellectual experience for all those who want to study the roots of their civilization, which means every Jew and every Christian and every Moslem."

The preview consisted of program excerpts. Although impressive in themselves, they provide no way of judging how good—or bad—the programs are in their entirety. One would expect them to be good

television, however, because the original executive producer of the series is Marc Siegel who is remembered appreciatively for the excellent documentaries he made for "Directions," the ABC religious-cultural series.

One observation from the preview is that "Heritage" uses the abbreviation B.C.E. (before the common era) and C.E. (common era) to replace B.C. (before Christ) and A.D. (in the year of Our Lord). Although it may strike the ear strangely, the substitution makes a certain amount of sense for this particular series.

A "Heritage" study kit has been sent to every high school in the country, including Catholic schools. Eugene Fisher, head of the National Conference of Catholic Bishops' Secretariat for Catholic-Jewish Relations, was a consultant on the preparation of a viewer's guide, copies of which were made available to diocesan adult education offices.

A specifically interreligious study guide, for which Fisher also served as consultant, has been prepared by the American Jewish Committee. A copy of the guide and information about organizing an interreligious discussion group may be obtained by contacting the AJC's Interreligious Affairs Department, 165 E. 56th St., New York, N.Y. 10022

"The Constitution: That Delicate Balance"

With the November election a month away, it might be well to check out the third edition of "The Constitution: That Delicate Balance." Titled "Nomination, Election and Succession of the President," it airs Tuesday, Oct. 2, on PBS.

Once again Harvard Law School professor Arthur R. Miller puts his panel of distinguished politicians, journalists and academics on his hypothetical, usually witty cases.

In this program, he starts off with the fact that nowhere in the Constitution are political parties even mentioned and yet they dominate the electoral process.

TO THE EDITOR

Abortion the most important issue in upcoming election

Judas betrayed Christ for 30 pieces of silver. Gov. Mario Cuomo betrayed the pope and his church for \$1,500 paid to him by Notre Dame University for speaking to its students on abortion with full news media coverage. Cuomo then generously donated this money to a Catholic home for unwed mothers in New York. The directors of the home quickly refused to accept the money because they oppose Cuomo's defense of legalized abortion. "We believe that abortion is a horrible evil that kills babies and also destroys their mothers, spiritually and psychologically," said Sister Marita Paul and the Rev. Eugene Jeane of Nazareth Life Center in rejecting the money.

Cuomo told the students at Notre Dame that Catholics should not seek to make abortion illegal because such action would be an imposition of their views on others. He implies that it is permissible for non-Catholics to fight abortion but not for Catholics to do so. I would like to call Cuomo's attention to the fact that much of the membership of pro-life groups throughout the country consists of non-Catholics who value human life.

Turning to Ferraro, her voting record in Congress is reported to show that she is not

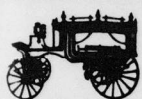
only a pro-abortionist, but that in 1982 she actually voted to permit experimentation on live aborted fetuses (live babies). Also, that last year she is said to have told a pro-abortion group that she would give money to her own daughter to pay for an abortion.

Abortion is the most important issue in this election year, on both state and national levels, so far as Catholics and other pro-life advocates are concerned. There are other less important issues that might be regarded as pro-life, but none of the magnitude of abortion in terms of the number of lives wastefully lost. In the past 10 years, more lives were lost by abortions in this country alone than were lost in all of the wars that this country has been engaged in.

Some voters may use other issues as an excuse for voting for pro-abortion candidates, perhaps some out of party loyalty but, as Archbishop John J. O'Connor stated, he could "not understand how a Catholic in good conscience can vote for a candidate who explicitly supports abortion." I think this statement clearly expresses the church's view on the subject and that all Catholics should give it some serious thought.

Joseph A. Wicker

Indianapolis



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the Saints

by Luke

ST JEROME



JEROME, BORN IN DALMATIA, IN WHAT IS NOW YUGOSLAVIA, WAS EDUCATED IN ROME AND BECAME A LAWYER. FOR A TIME HE LIVED A WORLDLY LIFE, BUT LATER HE WAS BAPTIZED IN ROME.

AFTER TRAVELING THROUGH THE EAST AND VISITING MANY HOLY PERSONS, HE DECIDED TO LIVE IN THE DESERT OF CHALCIS IN SYRIA, WHERE HE SPENT FOUR YEARS IN PRAYER, STUDY AND PENANCE. JEROME LATER BECAME A PRIEST AT ANTIOCH. HE WENT TO PALESTINE AND JOINED A MONASTERY AT BETHLEHEM. HE BECAME A SCRIPTURE SCHOLAR, TRANSLATING THE OLD TESTAMENT FROM HEBREW AND THE NEW TESTAMENT FROM GREEK. HE WAS A CONSULTANT FOR MONK, BISHOP AND POPE. ST. AUGUSTINE SAID OF HIM, "WHAT JEROME IS IGNORANT OF, NO MORTAL HAS EVER KNOWN."

ST. JEROME MADE A TRANSLATION OF THE BIBLE WHICH BECAME KNOWN AS THE VULGATE. HE WAS A MASTER IN LATIN, GREEK, HEBREW AND CHALDAIC. IT IS SAID THAT JEROME HAD A TEMPER, BUT WAS ALSO SWIFT TO REMORSE. HE DIED IN BETHLEHEM IN 420 AND WAS BURIED THERE. HIS BODY WAS MOVED LATER TO THE BASILICA OF ST. MARY MAJOR IN ROME.

THE FEAST OF ST. JEROME, PRIEST AND DOCTOR OF THE CHURCH IS SEPT. 30.

Ferraro and the Matthew 25 criteria

As I observe vice-presidential nominee Geraldine Ferraro being judged negatively by members of the Catholic hierarchy, I am reminded of the criteria Jesus used to judge, as recorded in Matthew 25:35-46: "For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me."

During 1979-80 Rep. Ferraro voted for the food stamp program; to financially support technical assistance programs in the U.N. such as the World Health Organization and the Food and Agriculture Organization; for emergency fuel assistance for low-income families; for payments to locales suffering from

recession to support teachers' salaries, schools, police and fire protection.

She voted against cutting Section 8 low-income housing assistance program; against reducing monies for the Occupational Safety and Health Administration used to help develop healthy and safe workplaces; against repealing exemptions under welfare law which protect the elderly, incapacitated and parents with children under 16; against a motion that indicated opposition to U.S. humanitarian aid to Nicaragua's economic reconstruction and for basic human needs.

During 1981-82 she voted to retain funding for many human service programs; for short-term energy assistance for low-income people; to express "dismay" at the U.S. vote in the U.N. against the infant formula code adopted by the World Health Organization; to transfer fiscal year 1983 budget authority of \$400 million and outlays of \$4.85 billion from defense programs to Medicare.

In 1983-84 she supported the first budget resolution for fiscal year 1984 which set a cap of 4 percent growth in military spending; restored some money to programs cut in the past two years and provided emergency health care and nutrition programs; supported emergency appropriations for jobs and for the unemployment trust fund; supported a temporary loan program to aid unemployed homeowners to make their payments; supported money for emergency shelters.

According to Jesus' criteria, Rep. Geraldine Ferraro indeed acted justly: "I assure you, as often as you did it for one of these least ones, you did it for me."

Sr. Carol Coston, OP

Washington, D.C.

Letter to Gov. Cuomo

In your speech at Notre Dame, you attempted to promote the neanderthal notion that the abortion issue is the exclusive province of the Catholic Church. Wrong! All that's needed to oppose abortion is a respect for human life. This respect can be found in atheists, communists, feminists, Methodists, Baptists and scientists. (The last particularly aware that life is a continuum).

You also said that most Catholics do not believe abortion is morally wrong, thus conveying the impression that most Catholics support abortion on demand. Not so, Gov. Cuomo. Most Catholics do recognize that sometimes abortion is the lesser of two evils and that intent is the deciding factor, i.e., is the intent to kill the babe or preserve the mother? Makes a lot of difference, Mr. Cuomo! Your speech, a marvel of sophistry, carefully submerged that difference.

You make a big issue of "abiding by the law" and "not insisting our religious values be the law of the land." Well, sir, we're not talking fish on Friday here; we're talking 1,500,000 dead human beings in the last year alone. Abiding by a law is a far cry from promoting it as you have done. With your professed beliefs, you should be in the front of the fight to change the law. If no one ever attacked a bad law, blacks would still be slaves, and women property.

Ethel Rose

Indianapolis

Laugh and cry

Father Buckel's article "Life in a family of 15" made me laugh and cry. It seems most large families live hectic but happy lives! Thanks for sharing your memories.

S. Coffman

Indianapolis

Disturbing editorial

I found your editorial in the Sept. 14 issue of The Criterion ("Is a Catholic anyone who claims to be?") very disturbing. One fact that frightens me is that there are still 34 percent of Catholics that agree completely with the statement "Catholics should follow the teachings of the pope and not take it upon themselves to decide differently."

I thought God created us as unique and intelligent beings with the ability to make our own decisions. Are we to become like robots, seeing Catholic issues only in black and white?

The church teaches that God gave us free will. We do need to do a better job of educating our children and adults. We need to teach that the Catholic Church is a church of love and understanding, not a church of dictatorship and narrow-mindedness.

Patricia Wells

Indianapolis

CORNUCOPIA

Drama at the checkout lane

by Alice Dailey

There is something about waiting in a checkout lane (laughingly known as express) that promotes an affinity with others enduring the same misery. People who may have been perfect strangers moments before are bonded together by one underlying emotion—impatience with whom ever is holding up the line. Grunts, groans and snide remarks swirl around.

"What's the holdup? Don't tell me she's writin' a check for just three little items!"

"She's not just writing a check. I think she's balancing her checkbook too."

A woman ahead turned to include me in her commiseration. "These stores advertise so big and they ain't got no help. Just two lines open!" She grinned. "I oughtn't complain though. I'm so glad my son here's home from the service." She patted his shoulder. "Just look how he's fattenin' up on Mom's cookin'."

Both waited expectantly for a response. I asked politely, "What branch?"

The young man straightened his shoulders. "Marines."

That really hit a responsive chord with me. "They're the best."

His mother exploded, "Now look at that dummy holdin' up the line cause she was too stupid to have them grapes weighed at the produce counter. Oh no you don't," she intercepted her son's move toward a chocolate bar. "Leave that be. Here's some nice lime sours."

He looked at heaven. "Mom, I don't like lime sours."

"Here's some nice cherry sours."

"Mom, I don't like cherry sours. I don't like any sours."

"Well, you ain't gonna just keep gloppin' down them chocolate bars. Look at the belly on you already."

The groans continued from behind. A man shifted a jug of milk to look up front. He said sourly, "Somebody up there never learned her 12 tables; she's got two times 12 in that basket."

Then it came the ex-marine's Mom's turn. "Here's a 20. Wait, gimme that back. Here's a 10." She peered at the register. "How much is it? Just \$7.30?" She snatched the 10 back. "I'll just keep my big bills. Makes me feel richer."

Counting out seven crumpled bills, she threw them one at a time on the counter along with the change. Then she grinned widely at me and said, "Well, I'll be seein' you."

Smugly confident of my own efficiency I had a five dollar bill ready. But lo, the changing of the guard was at hand. A waiting cashier, till in hand, paused and asked the other, "Didja hear about Bill? They're not gonna do that to me. I'll quit first."

To me she said, "One moment," and proceeded to count all the ones in her drawer. Then she slid my package of frozen treats across the counter. The computer chose that moment to rebel. Nothing happened. She tried again. Still nothing.

She asked, "Do you know how much these things are?"

"\$1.19."

"Oh, that can't be right. They're something like \$1.49 even when they're on sell."

I shrugged. "They were \$1.19 yesterday."

She sent a sack boy, a new kid in the parts, to check.

I told her, "There's not a price anywhere over there."

The boy returned. "There's not a price anywhere over there."

Behind me the grunts started up again. The cashier asked the next clerk, "Know how much these are?" A head shake was

her only answer. She tried a third cashier just opening up.

"They're \$1.19."

Wordlessly, the girl jabbed the register and slung the ice cream into a sack.

Slinking out I heard a woman's loud voice. "Thank God she's leavin'!"

check it out...

✓ The Guardian Angel Guild Charity Ball will be held Saturday, Nov. 3 from 8 p.m. to 1 a.m. in the Windsor Ball Room of the Sheraton Hotel, 2820 N. Meridian St. Tax deductible tickets of \$15 for singles and \$25 per couple include hors d'oeuvres. Music by The Third Generation. Call 357-9807 or 253-2085 before Oct. 14 for reservations.

✓ A Workshop on Creative Conflict Resolution will be held the weekend of October 12-14 at Grailville in Loveland, Ohio. Cost is \$80 or \$70 for students or commuters. For information or registration contact Grailville, 932 O'Bannonville Rd., Loveland, Ohio 45140, 513-683-2340.

✓ The Seventh Annual Celebration of Laity in Mission will be held Monday through Thursday, Oct. 15-18 at the Washington Retreat House, Washington, D.C. For information, call or write: International Liason, 1234 Massachusetts Ave., N.W., Washington, D.C. 20005, 202-638-4197.

✓ Fairbanks Training Institute of Fairbanks Hospital, Inc. will sponsor a workshop for health care professionals on "Intervention with the Chemically Dependent Adolescent" on Thursday, Oct. 25 from 8 a.m. to 4 p.m. at the Hospital, 8102 Clearvista Pkwy. For more information call Debbie Coyle at 849-8222.

✓ Chatard High School invites science teachers and other interested individuals to hear Dr. Christakis, dynamic head of the Marquette High School biology department in Michigan City, Ind., speaking on "Establishing a High School Science Research Program with Verve, Elan, and Palanche" on Friday, Oct. 5 at 1:30 p.m. in the school library. Dr. Christakis has received many awards, and Marquette High School has been praised as being "Science Fair Capitol of the World" due to his influence.

✓ Holy Trinity Church, Edinburgh, will return to its winter Mass schedule the weekend of October 6-7. Beginning then, Saturday evening Mass will be held at 6 p.m. and Sunday morning Mass will be held at 9 a.m. only.

✓ The Young Adult Singles of St. Christopher Parish will hold a Singles Retreat at Camp Rancho Framasa in Brown County the weekend of October 12-14. \$20 cost. Reservations must be made by Saturday, Oct. 6. Call Dave 241-2793 or Myra 243-2411.

✓ The New Albany Deanery Catholic Youth Ministry and Aquinas Center will sponsor a Fall Religious Studies Program for parents, youth ministers, teachers and others, called "Understanding the Adolescent" on four consecutive Tuesdays from 7 to 9:30 p.m. at the Center, beginning Tuesday, Oct. 9 with an "Overview of Adolescents." Other sessions include: "Adolescent Psychology" Oct. 16; "Adolescent Spirituality" Oct. 23; and "Adolescent Sexuality" Oct. 30. \$10 registration fee.

✓ St. Francis Hospital's Family Resource Center will sponsor a 5-day "Be Trim!" program for persons who wish to "Weight No Longer," beginning with a free session on Monday, Oct. 1 or Tuesday, Oct. 2 at 7 p.m. in the hospital cafeteria. For information call 783-8529.


vips...



✓ Mr. and Mrs. Harold F. Werner will celebrate their 50th Wedding Anniversary with a Reception and Open House hosted by their children for family and friends from 2:30 to 5:30 p.m. on Sunday, Oct. 7 in St. Barnabas Church Hall, 8300 Rakke Rd. Harold F. Werner and the former S. Eleanor Newport were married Oct. 10, 1934 in St. Catherine of Siena Church. They are the parents of three daughters, Pat Lamping, Sharon Coyle and Karen Scroggin; grandparents of 10, and great-grandparents of two.

✓ East Deanery recipients of the Seecina Memorial High School Booster Club Scholarships for 1984-85 include: from Holy Cross, Jennifer Mahner and Mike Mendez; from Holy Spirit, Janel Lambert and Mark Minatel; from Our Lady of Lourdes, Rebecca Joson and Patrick O'Brien; from St. Bernadette, Linda Bradburn and Greg Hembree; from St. Philip Neri, Richard Cardis; from St. Rita, Dellonda Dancer and John Winters; from St. Simon, Jennifer Huebner and Brett Schneider; from St. Michael of Greenfield, Kathleen Greziak and David Moorman; and from Little Flower, Juli McFadden and Tom O'Gara.

✓ Frank and Estelyn Geiss will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 11 a.m. on Sunday, Sept. 30 in St. Bernadette Church, followed later by a family dinner hosted by their children. The Geiss's were married September 26, 1934. Their five children include: Frank, Martha John, Emma Mason, Linda Hendrickson and Bill. They also have 16 grandchildren and four great-grandchildren.



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QUESTION CORNER

Wedding questions

by Fr. John Dietzen

Q My daughter wished to have a garden wedding performed by our parish priest on a Sunday. I received a reply that according to diocesan policy, sacraments should be performed in a sacred place, a church, and further that weddings may not be performed on Sunday. Is it unfair to call this arbitrary?

A friend just returned from a Catholic wedding on Sunday in another diocese. My brother in California said that Catholic garden weddings are commonplace out there.

Was Pope John's "throwing open the windows of the church" only so much press?

A Let's take your questions one at a time. First, the general law of the church requires that a marriage between Catholics or between a Catholic and a baptized non-Catholic be celebrated in a parish church, unless specific permission is granted by the bishop for marriage in another place.

If the non-Catholic party is not baptized the marriage can be celebrated either in church or some other suitable place. (Canon 1118)



As I have explained previously in this column, the church has tremendous respect for our church buildings, as sacred places where particularly sacred events in our Catholic life should take place. Marriage of Christian people is one of them.

Thus, not only because it is an act of worship, but because a marriage is a solemn action that should not be trivialized in any way, a parish church is unquestionably the preferred location. Exceptions are allowed especially when at least one of the parties has so little connection with or respect for religion that this negative attitude would be harmful to a ceremony in church.

As the Code of Canon Law which I quoted makes clear, bishops can make exceptions; the usual policy, however, is the one followed by your own bishop.

While customs differ from country to country, Sunday weddings, while not unheard of, have been and still are strongly discouraged in most of the United States. First of all, Sunday responsibilities of priests in most parishes are already quite heavy, if not often exhausting. For this reason, and because of tight Mass schedules, it would be asking more than is normally possible for the priest to give the kind of attention, care and liturgical prayerfulness a couple deserve at its wedding.

More important, the church is if anything more insistent than it has been for many centuries on the importance of

participation in the parish Sunday Mass by all members of the parish community. Anything which would detract from that, or seem to "substitute" for it, is generally discouraged.

Priests who are sensitive to this concern will, apart from emergencies or very special circumstances of course, avoid even home Masses or other special group Eucharists on Sunday.

Thus, while no universal law of the church prohibits it, your diocese is only one of the many adhering to the policy that

marriages should be scheduled on days other than Sunday.

As a pastor, I realize these policies sometimes seem inconvenient and arbitrary. But most of the time they are not. When Pope John XXIII "threw open the windows" it was to better help us identify, nourish and in some cases protect the most sacred traditions of our faith.

Proper concern for how and where we celebrate the Eucharist and other sacraments is one of the ways we try to do this.

(A free brochure answering questions Catholics ask about the Sacrament of Penance is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Single parents: tips on taking time out

by Dr. James and Mary Kenny

Dear Mary: I am a single parent with three children. We were fortunate enough to take a short vacation this year which we all enjoyed. Sometimes, however, I need a little time for myself. Even a weekend away occasionally would restore me. But no one seems eager to care for three children.

Answer: Caring for people is a long-term, round-the-clock commitment. It is beautiful and necessary and difficult. Whether you are married or single, whether you care for children, the elderly or the handicapped, it is normal to need time out. How do you get it?

1.) Realize that your need is real and legitimate. Unless you have a small baby, your need for occasional refreshment and rehabilitation will sometimes outweigh your children's need to have their mother available every single minute. If you need time out, take steps to get it.

2.) Make your needs known. Do not wait for the world to come to you. Most of us hate to ask for help, yet we would gladly give the same help to someone else. Try friends, relatives, fellow workers, parents of your children's friends. Ask if they would keep your children for a weekend and offer to do the same for them.

3.) Try to form a support group through a single-parents' group, a social-action



committee or a family life committee of your church. Such organizations exist to meet needs. Speak up. Point out the need you have for time away.

4.) If you are caring for an elderly or handicapped relative, insist that other relatives relieve you. Instead of a general complaint ("You're not doing your share."), make a specific request, "I need two weeks in the summer and one weekend per month by myself. You will have to help me with mother at that time."

5.) The need to support caregivers is being recognized. Outside support may be available. Some nursing homes will take elderly residents temporarily allowing a period of time-out for the regular caregiver. Visiting nurses may provide care for ill or handicapped persons.

We can live in isolation or we can live in community. Part of living as Christians is living in community and sharing each other's needs. The task has never been easy. Read St. Paul's letters and notice the many times he exhorts Christians, in effect, to stop fighting and live in peace.

The difficulties you are experiencing occur because you, like most of us, do not live in a community where other adults understand your needs and help you with them. Perhaps part of your ministry as a Christian is to alert others to your needs and to join with others in finding solutions. Good luck!

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

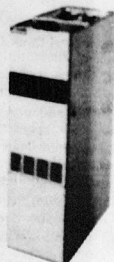
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Jesuit takes firsthand look at Central America

by Jim Jachimiak

While the United States claims it is trying to eliminate oppression in Central America, Jesuit Father Paul O'Brien believes that "it is precisely the governments we are supporting where the most oppression occurs."

Father O'Brien, who teaches at Brebeuf High School in Indianapolis, was in Central America for two months this summer. He spent a month in Nicaragua, three weeks in El Salvador and five days each in Honduras and Guatemala.

He noted that "the military presence in El Salvador, Honduras and Guatemala is very palpable, as are the tension, fear, suspicion and conflict between the various government forces and the people."

In Guatemala, "the oppression, especially of the Indian population, is increasing, despite the elections of June. The Guatemalan bishops issued a strong pastoral letter in June, calling for a stop to many kinds of abuses by the government."

In Honduras, military buildup is continuing, and it includes U.S. construction and forces. "There is increasing opposition to this among the Honduran people."

In El Salvador, President Jose Napoleon Duarte is backed by the United States government. But "the Duarte government does not seem capable of following through on its key promises. The guerrilla forces and the military seem to still be at a stalemate."

BUT in Nicaragua, "I noticed a completely different atmosphere as far as the relationship of the government to the people, and the feelings of solidarity between the military and the people."

As Father O'Brien sees it, "the only oppression in Nicaragua is what the hierarchy feels because it does not have the same position it has in other (Central American) countries or had under Somoza." The government of Anastasio Somoza fell to the Sandinista government in a revolution in 1979.

Father O'Brien noted that "in Nicaragua there has not been one single Religious, priest, nun or lay leader killed by the Sandinista government—not one."

But, he said, some lay leaders have been killed there by "contras"—counterrevolutionaries trained and supported by the United States to oppose the Sandinista government.

Meanwhile, 18 priests and Religious have been killed in Guatemala; three priests in Honduras; and 12 priests, four missionary women and Archbishop Oscar Romero in El Salvador. Thousands more have been imprisoned or tortured in those countries, he said.

"They are being killed or imprisoned precisely because they are Christians and because they are taking a social justice position," he said.

But in Nicaragua, Archbishop Miguel Obando Y Bravo of Managua criticizes the government. "If he was saying the same thing in El Salvador that he is saying in Nicaragua, he would be dead just like Archbishop Romero is," Father O'Brien said.

The Nicaraguan government recently expelled 10 foreign priests for allegedly planning a confrontation between church and state. "I think (the expulsion) was a mistake," Father O'Brien said, "but according to law it was justified. They were breaking a Nicaraguan law and they were expelled peacefully. The archbishop of Managua has expelled more priests than that."

Father O'Brien sees Archbishop Obando Bravo as "a conservative, traditional bishop who has aligned himself more and more with the bourgeoisie. I don't get the idea that he is very interested in the poor. I don't like to make that strong a statement, but that's the feeling I get."

In Nicaragua, Father O'Brien interviewed Jesuit Father Fernando Cardenal, one of four priests ordered to give up government posts there. Father Cardenal, Nicaragua's minister of education, told him that he has kept his position because "we are living in a time of emergency."

FATHER O'BRIEN also interviewed the previous minister of education, Carlos Tunnerman, now Nicaragua's ambassador to the United States. "He is a very dedicated Catholic layman," Father O'Brien said. "I think the Sandinistas are giving us one of their best people. He considers his mission to Washington as a Christian mission—to communicate to the American people that the revolution is a Christian revolution."

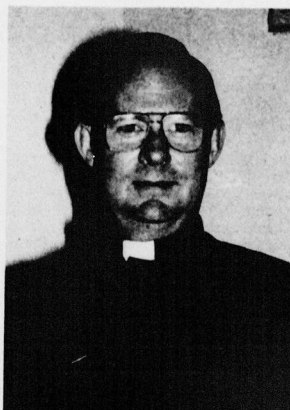
Father O'Brien acknowledges that there are limitations on freedom in Nicaragua. "But what people don't seem to remember about Nicaragua is that there is a war going on there. There are 10,000 contras, backed by the United States and other countries," he said.

"Do you remember World War II?" Father O'Brien asked. "Was there freedom of the press here? No."

He noted that "patriotism still runs high" in Nicaragua. "The fifth anniversary celebration of the revolution which defeated the Somoza government) in Managua on July 19 was a very joyous occasion. Church-state tensions are high and the well-publicized internal church problems are real, but life goes on."

He added, "There is no question in my mind that the U.S. government, and the media to a certain extent, are distorting the Nicaraguan reality and manipulating the religious issue."

IF THE position of the United States changed, "we would find that Nicaragua would be much closer to our country than to



Father Paul O'Brien

the Soviet Union. Nicaragua has no natural affinity to Eastern Europe and it has no natural affinity to Cuba."

Furthermore, "the majority of the people are Christian, and even if they wanted to make the Nicaraguan government in a Marxist-Leninist mold, they

couldn't do that. There would not be enough support. Anybody who knows anything about Latin American nations knows that they are independent and fiercely patriotic."

Father O'Brien saw "very strong indignation" toward the United States, especially after U.S. mining of Nicaraguan harbors. "The Nicaraguans admire and respect the American people. They hate the American government because the only thing they have seen the American government do is try to destroy them," he said.

This was Father O'Brien's second visit to Nicaragua; the first was in 1981. On this trip, he was "impressed with the advances in education and health care, which are available to everybody."

On Nov. 4, Nicaragua will elect a president, vice president and 90-member general assembly. It is the first election since the revolution.

"THE FACT of the matter is that the Sandinistas are going to win the election," Father O'Brien said. "But that is not because the elections are not fair. The opposition doesn't have the backing."

Nicaragua's election laws are similar to those in the United States, except that legal

(See BREBEUF JESUIT on page 23)

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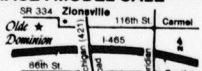
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THE SUNDAY READINGS

26th SUNDAY IN ORDINARY TIME

SEPTEMBER 30, 1984

by Fr.
JAMES A.
BLACK

Ezekiel 18:25-28
Philippians 2:1-11
Matthew 21:28-32

Background: The first reading, from Ezekiel, demonstrates well the prophetic concept of "metanoia" or conversion. The prophets urged their people to turn away from sin, and back toward the Lord.

The hymn in the second reading was likely borrowed by Paul. He reminded his hearers that they were to have the same attitude that Christ had.

In the Gospel passage from Matthew, Jesus posed a question. Of the two sons in the story, which one actually did what the Father wanted? The point of the lesson was obvious to Jesus' hearers. Hearing the word of God and acting upon it were two different things entirely.

Reflection: I've been pondering the phrase, "to have the same attitude as

Christ" for several hours now. It really says a lot about being a Christian.

Perhaps it would be good from time to time in certain situations to ask ourselves, "What would Christ's attitude be in this situation?" After all, he's not just a historical person; he's among us here and now.

Maybe if we have this attitude more often, we'll have his presence more often as well, particularly in those situations when we seem to need it most.

And especially, if we have an awareness of the Lord's presence, we might spend a bit more time doing what he wants of us, or doing something that really matters.

(Father Black welcomes your comments and letters, and will answer as many as possible. Send them to 2300 Elliston Place, Nashville, Tenn. 37203.)

A place for Religious to be renewed

by Jim Jachimciak

"Sometimes, just to clear the air, I tell people I'm a classic case," says Franciscan Sister Laure Peeling, a former teacher. "I'm just so tired of doing. All the fun of life all of a sudden—or maybe it's not so sudden—is not there."

Benedictine Sister Alicia Stenfenagel had similar feelings after eight years of ministry to "the suffering, the sick and the dying" as a parish pastoral associate. She says, "I felt the need to have some time to myself, to be spiritually retooled."

Benedictine Sister Theresine Will, who also taught, says, "Life has gone on real fast. I became overly involved in what had to be done and I wasn't the best that I could be for the children at the time."

Franciscan Sister Francis Ann Lewis says that after 20 years of teaching, "I just came to the realization that it wasn't the place for me." Franciscan Sisters Ruth Breig and Dianne Kaimann are also trying to make some decisions about what kind of work they want to do.

The six are feeling the effects of stress, a problem which affects lay and

Religious alike. But for years, says Providence Sister Catherine Livers, Religious had no place to turn when it happened. "We just kept working until we wore out."

Now, Sister Livers is director of Shalom Community, organized in Indianapolis five years ago to help sisters deal with the problem.

Shalom Community, located in the former convent at St. Pius X Parish, is a joint project of four religious communities—the Sisters of St. Benedict at Ferdinand and Beech Grove, the Sisters of St. Francis at Oldenburg and the Victory Noll Sisters at Huntington.

Sister Livers' background is in education, counseling and spirituality. She began as a teacher and principal, then worked at a Methodist counseling center. She holds a master of ministries degree, which includes the areas of spiritual direction and spiritual ministry.

Her assistant director, Providence Sister Patricia McIntyre, has spent most of her life as a teacher. Sister McIntyre knows how it feels to make a career change. She taught for 23 years, then did pastoral work



IN COMMUNITY—Shalom Community was organized five years ago for Religious women seeking renewal. Residents this fall include, from left (front row), Benedictine Sister Alicia Stenfenagel; Franciscan Sister Dianne Kaimann; Providence Sister Catherine Livers, director; and Providence Sister Patricia McIntyre, assistant director; (back row) Benedictine Sister Theresine Will; Franciscan Sister Laure Peeling; Franciscan Sister Ruth Breig; and Franciscan Sister Francis Ann Lewis. (Photo by Jim Jachimciak)

in rural Kentucky. That was "very relaxing, but it was exhausting, too," she recalls. She returned to Indianapolis four years ago to teach at Holy Cross.

SHE AND Sister Livers were appointed to Shalom Community this summer.

Participants in the program are at Shalom for 10 months, beginning in September, then have the option of returning for another 10 months the following year. Six are accepted each year, but if a larger building is acquired the program may be expanded.

Sister Livers explains that "the year is set aside for reassessing life and for self-development—saying, 'where do I want to put my energies?'"

It is not intended for those with severe emotional problems, she adds. In fact, "it's more preventive" of those problems. "It's for people who just feel burned out."

The program allows time for prayer, spiritual reading, spiritual direction, counseling, volunteer work and attending various workshops and lectures in the area. Physical and cultural activities are also encouraged.

A **PERSONAL** counselor from outside the house is available, and weekly group therapy sessions are held.

"The days are self-directed," Sister Livers notes. The sisters decide how they will spend their time. "They just need to be gentle with themselves for a while. They need to get away from the structures. Then they'll be able to find their own routine. For many of them, it will be a kind of spiritual renewal, too."

Once they have completed the program, the sisters "go back refreshed and excited." In fact, "we are all going to be changed, and I don't mean changed for better or worse—just changed."

"I wouldn't say the re-entry is difficult," Sister Livers says, "but it's just like anyone changing a job."

Shalom Community also conducts a one-year follow-up on all participants after they complete the program, "just for the satisfaction of knowing that they are all right."

SISTER WILL and Sister Breig are in their second year at Shalom Community. For Sister Will, the first year was "an eye-

opener and a mind-opener." She attended concerts and visited the City Market in Indianapolis for the first time. "I just never took time for a concert before," she said.

She also learned how to drive last year, and she says that has given her greater freedom and allowed her to offer a service to others.

Likewise, Sister Breig learned how to swim and studied the basics of ballet last year—"things that I never dreamed I would do."

At Shalom Community, the sisters experience life in a parish as well as community life. The center has no chapel, so residents use the church at St. Pius X. Some will also do volunteer work there or at other locations in the city.

Sister Will notes that "we become part of the parish family. I never expected that."

Living with members of different religious communities also is beneficial, the residents believe. "It's interesting how the four communities blend," Sister Will says. She notes that last year "we had a terrific community spirit, maybe because nobody pushed anything on anybody else."

Sister Livers adds, "I think this is a microcosm of what is going to happen on down the pike—people from different communities living and working together."

The sisters say their communities have been supportive of them while at Shalom Community. "Some of the older sisters (at the Oldenburg motherhouse) didn't understand," Sister Lewis says. "But there wasn't one person there who didn't tell me they were happy I was coming here."

But Sister Peeling found that other people "found it difficult to realize that I was not as enthusiastic as I once was." One reason is that "I put on that front, and it took a lot out of me." Now, she says, "I'm just going to let down and hope I come back rejuvenated."

She adds that some might feel that "you have these 10 months, and then when you come out, you have to be perfect." But she notes that one of her reasons for entering Shalom Community is to learn "not to be the superwoman or the dynamo. I would love to write a best-seller or paint the Sistine Chapel ceiling, but if that doesn't happen, that's fine, too—if I can get up in the morning and find a way to face the day."

St. Meinrad offers pilgrimage to nearby shrine

ST. MEINRAD—Continuing a tradition that began 114 years ago, the Benedictine monks of St. Meinrad Archabbey will sponsor pilgrimages to the shrine of Our Lady of Monte Cassino on each of the four Sundays in October. The public is invited to participate in these pilgrimages.

The speakers and their topics for the four Sunday pilgrimages have been announced. On Oct. 7, Benedictine Father Noel Mueller will speak on "Mary, Our Lady of the Americas." On this day the Universal Rosary March will be held. On Oct. 14, Benedictine Father Jerome Palmer will speak on "The Sorrowful and

Immaculate Heart of Mary." On Oct. 21, Benedictine Father Meinrad Brune will speak on "Mary, Our Model for Using God's Gifts." On Oct. 28, Benedictine Father Leo Ryska will speak on "Mary, Mother of the Lord: First of the Blessed."

The Oct. 7, 14 and 21 services will begin at 2 p.m. CDT. The Oct. 28 service will begin at 2 p.m. EST. Each will last about 45 minutes.

The Shrine of Our Lady of Monte Cassino is located one mile east of St. Meinrad Archabbey on Indiana State Highway 62.

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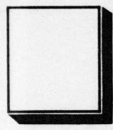
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An adventure in Assisi

By Joe Michael Feist
NC News Service

In the midst of World War II, the historic and beautiful Italian town of Assisi saved the lives of hundreds, perhaps thousands of Italian Jews. No individual accomplished the feat. It was done by all.

The remarkable story of this collective act of courage on the part of the townspeople is told in Alexander Ramati's book, "The Assisi Underground" (Stein and Day, 1978).

After the Fascist government of Benito Mussolini was ousted in the summer of 1943, German troops captured Rome and occupied all of Italy. As they had done in the rest of German-occupied Europe, the Nazis began arresting, deporting and murdering Jews.

In Assisi, encouraged by the local bishop, a Franciscan priest named Father Rufino Niccacci began sheltering and protecting Jewish refugees. Ramati, himself a Jew, tells in his book how Father Niccacci dressed many of the people as monks and nuns and hid them in monasteries and convents, practically under the noses of the German troops.

On occasion, as the dreaded Gestapo searched the monasteries, Jewish "monks" would gather in the chapel and mumble Latin prayers taught to them by Father Niccacci. The act invariably fooled the Germans.

Once Father Niccacci convinced the German commander that a group of Jewish refugees were actually Christian pilgrims who had come to Assisi to celebrate Christmas. They had been stranded in Assisi, Father Niccacci explained, and had no way to return home. The German commander volunteered a truck, a driver and an armed guard to transport the "Christians" home. Three of the

Jews dressed as priests and one wore the red cassock and pectoral cross of a bishop. The German troops respectfully escorted the Jewish refugees through army checkpoints to a town near the Allied lines, where they were safe.

The people of Assisi joined in the unfolding drama. Printing presses churned out fake identity cards that were given to newly arrived refugees. False documents were printed in Assisi and delivered to Jews all over Italy. Jews were spirited away to caves in the hills above Assisi where St. Francis and his followers once prayed. Jews hid in parishioners' homes, found jobs and blended in to the community.

The effort was an unqualified success. From the time the Germans occupied Assisi until the Allies liberated Italy, not a single Jewish refugee was captured in Assisi. No one ever betrayed the operation.

What makes the Assisi story even more notable is the fact that not a single Jew had lived in the town. Father Niccacci said he had never even known a Jew before his rescue efforts began. The people of Assisi were risking their lives for total strangers.

It is important to note that what occurred at Assisi was not an isolated case. Throughout Italy, other priests, nuns and laity essentially repeated the death-defying act of Father Niccacci and his friends. It is a tribute to their courage that 80 percent of Italian Jews survived the war. This, writes Ramati, is exactly the opposite from what happened in the rest of Europe where, except for Denmark, 80 percent of all Jews perished in the Holocaust.

□ □ □

Courage is a quality often thought to belong to the individual. But surely the story of

the Assisi underground is proof that, more often than we think, courage is a community endeavor.

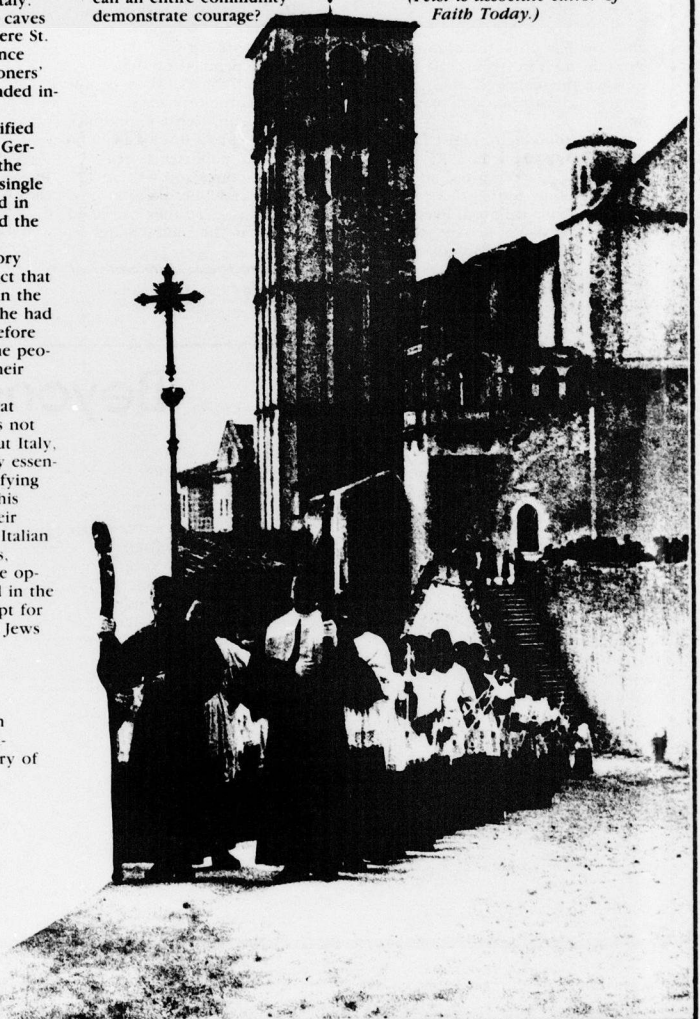
Moreover, I don't believe the definition of community in this context can be limited to a village or town. Families, parish communities, neighborhoods and even nations can boldly face danger or pain or challenge.

But if it is difficult for an individual to be courageous, how can an entire community demonstrate courage?

I think the Assisi story contains at least part of the answer. The people of Assisi encouraged and supported each other. Because they were a community, there existed shared beliefs and shared commitments.

And because they were a community, it appears, a powerful courage came into being that probably surprised the people of Assisi themselves.

(Feist is associate editor of *Faith Today*.)



Assisi, Italy, during World War II, was a town with its life on the line. Led by a parish priest, the town defied the might of the German army in order to save a group of strangers. Courage in Assisi, writes Joe Michael Feist, was a community quality.

Heavy mettle

By Katharine Bird
NC News Service

Pulling the dead seals behind them, Baywillow and Tiger moved cautiously across the snow-covered ice. The older, more experienced Baywillow led the way toward the mainland against the wind which hurtled masses of wet snow in their faces.

Far away at first, then nearer at hand, the two men heard the ominous sound of cracking ice. Soon they could feel the shocks in the sea-ice under their feet.

Then, in the utter darkness ahead, Tiger heard a sharp crack, a cry and a splash as Baywillow broke through the ice into the frigid sea. Tiger, hearing his friend struggling to reach safety, started forward to help but stopped at Baywillow's sharp command.

Soon Tiger realized he was alone in the frantic wind and the gusting snow. Overwhelmed with panic, he stood rooted to a small piece of solid ice.

Then, slowly, his mind began to function again. His situation was perilous, life-threatening. He had to reach the mainland soon; the ice floe beneath him was breaking up.

At last, thinking to himself, "What would Baywillow have done now?" Tiger started off again, carefully testing the ice ahead with his ice prod. Eventually, just after dawn, he reached solid ground and collapsed.

That harrowing scene is described in "Dance of the Tiger," a novel by paleontologist Bjorn Kurten (Berkley Books). It is the author's imaginative account of what life was like in Scandinavia during the ice age 35,000 years ago.

I tell the story here because it illustrates the way in which courage sometimes takes form in life-or-death situations.

Such situations can immobilize people. But, sometimes, through some mysterious process, people call up reserves of strength and find the courage to devise a life-saving plan.

But courage wears several faces. In another situation, the desperate needs not of oneself, but of others, become the catalyst for courageous action.

One such true story about Paul Hensler is told in a Christopher award-winning movie titled, "Don't Cry, It's Only Thunder."

Medic Paul Hensler probably didn't set out to be a hero. He was just minding his own business serving in wartime Vietnam. Then, on an off-duty junket, a 10-year-old Vietnamese orphan deftly picks Hensler's pocket.

That chance encounter changes

Hensler's life. He took on as a challenge a situation that others would have found impossible.

For in chasing the youth, Hensler follows him into a half-collapsed church, his temporary home. Here Hensler meets two courageous Vietnamese nuns and discovers the sisters are defying impossible odds to care for 10 orphaned and abandoned children.

The sisters, recognizing the encounter as a moment of grace, plead with Hensler for help. They explain that every day is an uncertain struggle for survival. Reluctantly Hensler hands over his spare cash.

But thinking back on his own Catholic upbringing, Hensler finds he can't simply put the needy group out of his mind. Soon he is using all his spare time and ingenuity figuring out ways to feed, clothe and house the children. In the process:

—He establishes a permanent orphanage in Saigon.

—He enlists for a risky second tour of duty in Vietnam to continue his work for the 70-plus children dependent on him.

He sets up a network of people to maintain the orphanage.

As a civilian, Hensler continues to work for the cause of abandoned children, publicizing their needs in lectures and writing. Where possible, he sponsors refugee families so they can build a new life in the United States.

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



Beyond the bigger-than-life

By Father John Castelot
NC News Service

Mary was a simple girl from an obscure, backwater village. She was called by God to cooperate in a venture which completely baffled her. When she responded to the angel's words by saying, "Let it be done to me as you say," she displayed amazing courage.

One thing was sure: God was asking Mary to play a role in a venture of great moment. What it would cost her she had no way of knowing.

Yet because God asked it, because it was right, she accepted.

People the world admires as heroes are conspicuous for courage. Often, however, this virtue is identified with a certain bravado and show of brute strength.

I think there is a type of

courage much closer to the real thing. It is the quiet, unselfish acceptance of challenges people meet in their own lives — challenges to rise above their limitations and do what is right, what they feel is God's will. This brave acceptance has produced thousands of unsung heroines and heroes.

Jesus felt called to a mission. There had been "messiahs" aplenty in his society, men pandering to people's notions of what a messiah should be: a spellbinder, a political leader gathering the masses for a rebellion against their Roman overlords.

Jesus could have followed their path in the hope of succeeding where they failed. It was an attractive prospect, as the story of his temptation in the desert suggests. But Jesus was convinced his Father wanted him to follow

another path. It led to apparent defeat, the way of the cross. He accepted it with courage.

How difficult this was comes through strongly in the tradition of the Agony in the Garden. Three times, according to Mark's Gospel, Jesus cried out to be spared his torment, the loss of what little he had accomplished. In the end, echoing his mother's words, he said: "Let it be as you would have it, not as I" (14:36). Who will ever know what this cost him?

It has been the aim of all true disciples of Christ to be courageous like him. St. Paul is one case in point.

Once when Paul was in prison, not knowing whether he would be released or executed, he expressed his sentiments this way: "I firmly trust and anticipate that I shall never be put to shame for

An everyday virtue

By Sister Prudence Allen, RSM
NC News Service

"Our perfection does not consist in performing extraordinary actions, but rather in performing extraordinarily well the ordinary actions of every day," said Mother Catherine McAuley, the 19th-century foundress of the Sisters of Mercy.

Is it possible to be courageous in the ordinary actions of every day? Or is courage found only in extraordinary acts? Philosophers for centuries enjoyed thinking about this question.

Plato, the Greek philosopher of the fifth century B.C., thought courage was the virtue of soldiers. Aristotle agreed: "The courageous man will be one who is fearless in the face of an honorable death, or of some sudden threat of death; and it is in war that such situations chiefly occur."

Aristotle gave a detailed analysis of the virtue of courage. It fell between the extremes of rashness and cowardliness, he argued. A person who had no fear would lack as much courage as one paralyzed by fear.

For Aristotle, only the person "who faces and fears (or feels confident about) the right things for the right reason and in the right way and at the right time is 'courageous.'"

The Greek philosopher also believed that different acts might be more courageous for some people than others, because not everyone fears the same things.

St. Thomas Aquinas in the 12th-century called courage a cardinal virtue. He described courage as the capacity to choose to overcome our fears so that we might act in the most reasonable way.

Two aspects of courage were emphasized by St. Thomas. They were drawn from the earlier association of courage with battles: attack and endurance. The courageous person, then, attacks a problem with the right amount of force, remaining steadfast.

A contemporary approach to courage is offered by Peter Geach, a Catholic philosopher from Leeds, England. Fearing that people more and more think virtue is reserved to heroes, Geach argues that courage is "an everyday virtue."

In his recent work titled "The Virtues," Geach offers examples of ordinary situations in which courage is found.

First, the laborer's courage: "Without a great deal of patient endurance and of courage in emergencies coal would not be mined nor steel forged nor the seas fished."

Then there is the courage of mothers: "People would often not be born but for the courage of their mothers; this truth is more obvious nowadays when motherhood is more a matter of choice."

Children have frequent opportunities for courage: "Nobody who was thoroughly cowardly would play physically demanding games, or climb a mountain, or ride a horse or bicycle."

Finally, every person needs courage in times of serious illness or death. "Courage is what we all need in the end; we all have to die, and for none of us can the possibility be excluded of dying nastily, in great pain or after a long disabling illness."

What makes courage a Christian virtue? Jesus spoke to his disciples about courage the night before he died: "You will suffer in the world. But take courage! I have overcome the world" (John 16:33).

When we try to overcome fears, to develop plans for our lives or to remain steadfast out of love for Christ, then the source of courage springs from God rather than simply the strength of our will.

Courage, Geach says, "is constantly needed in the ordinary course of the world." I think Mother McAuley would have agreed. Perhaps that is why she thought that perfection consists in performing extraordinarily well the ordinary actions of every day.

(Sister Allen teaches at Concor-
dia University, Montreal,
Quebec.)

FOOD...

...for thought

It is not difficult to discover what is complicated about courage. Courage can be risky.

A courageous venture all too readily becomes an adventure — especially when at the outset its outcome isn't clear.

For example, after they have broken down it takes courage to reopen the lines of communication in a marriage, a friendship, a work relationship. Taking that important first step seems risky. For in attempting to reopen lines of communication, a person tends rightly or wrongly to sense a risk: the risk that instead of opening up, the lines of communication will further shut down.

The other possible outcome, however, is what makes courage interesting in such cases of interpersonal communication. For the attempt to reopen lines of communication just might reopen them.

Often courage is regarded as the special strength to defend and protect oneself or someone else. And it can take a good bit of courage to be a good protector.

But consider the risky first step taken by a person who wants to reopen lines of communication in a valued relationship. Isn't this a way of exercising creativity, of bringing something fresh and vital to bear on the relationship? Did you

ever think of courage as a way of being creative? Did you ever think of it as a way for God's Spirit to break through into your life?

Often, too, courage is regarded as an inner gift, a quality possessed by the individual person. Some might carry this a step further, suggesting courage is a quality you're born with or that you have to at least arrive at early on in life; in other words, that you either have it or you don't.

But consider again that risky first step taken by a husband or wife trying to reopen the lines of communication in their marriage. Doesn't it sometimes happen that one person gives courage to the other? Doesn't it sometimes happen that a person shares courage with others, enabling courage to grow where it was least expected?

Courage may be risky. But that doesn't mean it is reckless. Courage often needs to be exercised with care. Especially — but not only — in serious matters the courageous step may need to be prayerfully planned in advance.

Courage holds many layers of meaning. When you think about it, courage is expressed in many ways, some of them rather ordinary.

What does courage mean to you? When is it needed most?

...for discussion

1. Think of occasions when courage is needed under ordinary and perhaps non-spectacular circumstances in daily life. What are some of those occasions?

2. Do you think of courage as a quality you must be born with — or at least must possess by an early age if you're ever to have it? Why? Why not?

3. Think of a public figure who was courageous. Who comes first to mind?

4. What do you think gives courage a Christian dimension? How might courage help in carrying out one's Christian life?

5. What is it that makes the exercise of courage difficult?

SECOND HELPINGS

"The Story of the Church," by Norbertine Father Alfred McBride, is a unique kind of history book. In lively ways, the stories of key events and people in the church's nearly 2,000-year history are told. From St. Paul to Trappist Father Thomas Merton, from St. Augustine to St. Joan of Arc and Dorothy Day, the stories here are about a church that always "has housed an unruly family of saints, sinners and ordinary folks. Its history is the record of a boisterous lot of people — inspiring, infuriating, sometimes frustratingly dull and often engagingly charming," writes Father McBride. He is the popular religious educator who is president of the University of Albuquerque. (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. Paperback, \$7.95.)

heroes

my hopes; I have full confidence that now as always Christ will be exalted through me, whether I live or die. For, to me, 'life' means Christ; hence dying is so much gain.

"If, on the other hand, I am to go on living in the flesh, that means productive toil for me — and I do not know which to prefer. I am strongly attracted by both: I long to be freed from this life and to be with Christ, for that is the far better thing; yet it is more urgent that I remain alive for your sakes" (Philippians 1:20-24).

This is courage. Its source? "In him who is the source of my strength I have strength for everything" (Philippians 4:13).

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

CHILDREN'S STORY HOUR

Stories of strength

By Janaan Manternach
NC News Service

There is a true story I like. It happened long ago — almost 40 years ago. The story is about 20 French children and what they did to help 10 other children.

I think of this story now because it helps me realize how much goodness children can bring into the world. The story is called "Twenty and Ten." It was written by Claire Huchet Bishop (Penguin Books, New York).

It all happened at the time of a big war, the Second World War. It seems that 10 Jewish children badly needed help. Otherwise, they feared they might die.

These children had fled from another country where Jews were not welcome. Now that country's rulers had broken into France.

Fortunately, 20 children of France came to the Jewish children's rescue. The French children stumbled onto a cave. They hid the Jewish children in the cave. Then they found ways to bring food to them without

the soldiers catching them.

What is amazing is how the French children made their plans and carried them out themselves. Their teacher, Sister Gabriel, had been taken prisoner.

Sometimes we think people are strong only when they are big and muscular. But don't you think people are strong too when they help each other? Or when they show love?

I have another favorite story about being strong. It, too, happened long ago.

This story is about Jesus. Powerful people in his land did not like some things he said when he was teaching. Now Jesus felt they might try to take him prisoner — perhaps this very night.

After supper with friends, Jesus went to a favorite garden of his, across from the city of Jerusalem. He liked to pray under its old olive trees.

There he said to Peter, James and John, his closest friends: "My heart is almost breaking. Stay with me."

The three sat down. Jesus

went a few steps further and prayed.

First, Jesus asked: "Can I avoid the suffering I fear." Then he said, "Father, I want to do whatever you want me to do."

Then it happened — exactly what Jesus feared. People were coming to capture him.

Jesus prayed again. But his time to escape was passing quickly.

He woke up his three friends, who were sleeping. He said: "My time has come. See, my betrayer is here." Then his friend Judas, the betrayer, led the group into the garden. Jesus was tied up and led off.

I think this story shows that Jesus was strong — and that he wanted most of all to bring the Father's goodness to the world, no matter what the cost.

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

Missing Parts

Fill in the vowels in the phrases below. All of the phrases are contained in this week's children's story.

1. s _ c _ nd w _ rld w _
2. Fr _ nch ch _ldr _ n
3. b _ _ ng str _ ng
4. _ ft _ r s _ pp _ r w _ th fr _ nds
5. m _ t _ m _ h _ s c _ m _
6. _ l _ v _ tr _ _ s
7. st _ _ w _ th m _
8. _ _ d _ p _ nd _ l _ d _ ff
9. p _ w _ rf _ l p _ _ pl _
10. c _ t _ _ f J _ r _ s _ l _ m
11. f _ v _ r _ t _ g _ rd _ n
12. t _ m _ t _ _ sc _ p _

answers: 1. second world war, 2. French children, 3. being strong, 4. after supper with friends, 5. my time has come, 6. olive trees, 7. Jerusalem, 8. tied up and led off, 9. powerful people, 10. city of, 11. favorite garden, 12. time to escape.

HOW ABOUT YOU?

- ☐ Think of two ways children can bring goodness into the world
- ☐ What kind of person is strong, in your opinion?

Children's Reading Corner

"I Think — I Know," by Joan Hutson. This is a little poster book in which a little girl and boy talk about the many things they think God likes. In the end the little girl says that she knows God loves her. Adults and children can use this poster book to talk about what it means to love God and to have God love you. They also might talk about how people bring goodness into the world through love. (Ave Maria Press, Notre Dame, Ind. 46556. 1979. \$1.95.)



Forgiveness

The promise of God's forgiveness is fulfilled as Father Robert Whalen, S.J., hears the confession of a prisoner in the Federal Medical Prison in Springfield, Missouri. Father Whalen's message of forgiveness and the love of God help heal the pain of confinement for large numbers of repentant prisoners.

With help from the Catholic Church Extension, Father Whalen introduces prisoners to basic Christianity. It's a tough job in a hostile environment.

Father Whalen is part of a team of home missionaries who, together with Extension, pursue the vital and urgent task of evangelization here in the

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Write for a free subscription to Extension magazine today and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.



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Archbishop's mother observes 95th birthday

by John F. Fink

Mary O'Meara, Archbishop O'Meara's mother, observed her 95th birthday Wednesday, Sept. 26.

Mrs. O'Meara, who has been living in the Archbishop's residence since August of this year, was born into a poor family in Bally David, Littleton, County Tipperary, Ireland, in 1889. She first came to the United States in 1911 as a young lady of 22 after hearing about how wealthy Americans were. She says that she was disappointed to learn that the wealth was not available to all.

"She was always a wonderful mother. She couldn't be better," Archbishop O'Meara says.

She returned to Ireland in 1919 when her mother died. While back in Ireland, she married John O'Meara and the young couple returned to the United States in 1921, settling in St. Louis. That same year, their first child, Edward, now the Archbishop of Indianapolis, was born. Two years later, Mary Margaret (Peggy) completed the family.

John O'Meara worked as a trolley motorman in St. Louis for 38 years, until his retirement. He died ten years ago, in 1974.

Mary O'Meara's daughter Peggy died at the age of 36, shortly after the birth of her sixth child—"the saddest day of my life," Mrs. O'Meara said. As maternal grandmother, Mrs. O'Meara was called upon



Archbishop O'Meara with his mother in their home

often to help rear the six grandchildren, the youngest of whom is now 25.

After her husband's death, Mrs. O'Meara lived by herself but near most of her grandchildren. Four of the grandchildren still live in St. Louis and two are in Texas.

In July of this year, Archbishop O'Meara and his mother travelled to

Ireland to visit their relatives. Mrs. O'Meara had three brothers and one sister, but all are now deceased. One of her brothers moved to the United States and settled in Texas, while the others remained in Ireland. There were many nieces and nephews to visit in Ireland this summer. When they returned, Mrs. O'Meara moved into the Archbishop's residence.



Mary O'Meara as a young lady, at left, with her cousin, Ellen Butler

Mrs. O'Meara says that she is "very very proud of" the Archbishop. "He couldn't be better as a son." She said that he is always busy, but "that's the way he's happy, I guess."

Because of her age, Mrs. O'Meara doesn't have many opportunities to get out much these days. She is an avid reader of all the newspapers, magazines and "many fine books." She says that she watches some television in the evenings but not much because of a hearing problem.

"We always had a happy family," Mrs. O'Meara told me. I could tell that she has also been contented with her life. Archbishop O'Meara summed it up perfectly by saying, "She was always a wonderful mother. She couldn't be better."

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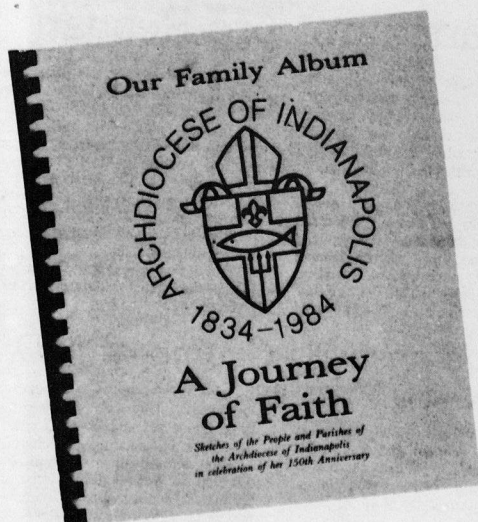
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Catholics for Common Good backs Mondale-Ferraro

WASHINGTON (NC)—Catholics for the Common Good, a newly-formed political group coordinated by Catholic nuns, has endorsed the Democratic ticket of Walter Mondale for president and Geraldine Ferraro for vice president.

The organization also said it is "shocked and scandalized" by what it said was some bishops' attempts to make abortion the only issue of the campaign.

In a press statement announcing the endorsement, Catholics for the Common Good said its action was "based on a wide range of issues, including Mondale's and (Ms.) Ferraro's support for a bilateral nuclear freeze; an end to the 'covert' U.S. war against Nicaragua; a strong Social Security and Medicare system; budget priorities that show compassion for the poor and minorities, especially women and children; a program supportive of child care, education and nutrition, civil rights and affirmative action for minorities and women, the Equal Rights Amendment, and respect for religious pluralism in U.S. society."

Both candidates, but especially Ms. Ferraro, a Catholic and New York congresswoman, have been criticized by

anti-abortion groups for opposing efforts to outlaw abortion.

According to Dominican Sister Carol Coston, a spokeswoman for the group, "we represent the views of millions of Catholics who know that Mondale and (Ms.) Ferraro offer our only real hope for domestic policies that are humane and a foreign policy that actively seeks peace."

Another member, Loretto Sister Maureen Fiedler, said that "a re-run of the Reagan administration would threaten the values of our Catholic justice tradition even more seriously than the first four years." She cited as examples of what to expect from a second Reagan administration "unbridled militarism, more union-busting, aiding and abetting discrimination against minorities and women, more government-sponsored poverty, a Supreme Court chosen according to the gospel of the New Right and continued bullying of the nations of Central America."

Sister Fiedler said the organization is not a mass membership group and is instead a kind of committee which will raise money "not to give to candidates" directly but to use independently for candidates during campaigns.



EYE TO EYE—Vice presidential contender Geraldine Ferraro and Archbishop John O'Connor greet each other during a dinner in New York. (NC photo from UPI)

Opposition to abortion is not endorsement, O'Connor says

by Tracy Early

NEW YORK (NC)—Archbishop John J. O'Connor of New York said in a televised press conference Sept. 23 that comments he has made on abortion should not be interpreted to imply endorsement of President Reagan's re-election or opposition to the Democrats' ticket of Walter Mondale and Geraldine Ferraro.

He also said abortion was not just an issue of Catholic teaching but the most basic of all human rights issues, and that the media attention his comments aroused were evidence that the issue was "seething in the heart, the conscience and even the national unconsciousness—if I may call it

such—of the American people. It has never been settled."

In the Sept. 23 press conference, Archbishop O'Connor said that if asked, he would say everything possible must be done to prevent nuclear war. In that case, he said, people might have said he was opposing Reagan, who has been accused of doing too little on that issue.

The archbishop denied that the Catholic bishops "suddenly" had begun talking about abortion in an election year. They have talked about it in the past, he said, will continue talking about it after the elections and could not stop during election years because elections on some level—federal, state or local—are going on every year. "It is always the critical issue," he said.

Law says anti-abortion stance not pro-Reagan

Catholic bishops' condemnation of abortion is not intended as support for President Reagan but is part of a struggle to protect an individual's right to life, Archbishop Bernard F. Law of Boston said in an interview with The New York Times Sept. 23.

The archbishop is one of several Catholic prelates who have condemned abortion. In a statement by New England bishops, he and other church leaders recently described abortion as the critical issue facing the public in 1984.

"Whoever is elected in November is

going to be someone who on some issues is going to find the bishops supportive and on some issues is going to find the bishops a bit of a thorn in their side," he said.

His comments on abortion are "not a political strategy to elect someone or to defeat someone," Archbishop Law said. Rather, he said, he had strongly criticized abortion in his March 24 installation homily, before abortion had become a major campaign issue.

"If I don't seize every opportunity to try to raise the level of public debate, then it is I who am guilty," he said.

Hyde answers Cuomo at N.D.

by Ann Carey

NOTRE DAME (NC)—Religious values still belong in politics, and it is up to Catholic politicians to put them there, Rep. Henry Hyde, R-Ill., told law students and faculty at the University of Notre Dame Sept. 24.

Hyde's speech came 11 days after New York Gov. Mario Cuomo spoke at the university and warned that injecting religion into politics would endanger religious liberty.

Hyde said the current debate about the role of religion in politics was of interest to Catholics not only as participants but also as defendants.

"Our citizenship is on trial," he said. "We are accused of 'imposing our views' and 'forcing our beliefs' on the community. Our bishops are accused of 'violating constitutional separation of church and state.'"

Hyde, a 10-year congressional leader and longtime supporter of a constitutional amendment banning abortion, said that assertions of violating the church-state balance create the assumption that abortion is a "religious" issue, raises suspicions against most Catholics who oppose abortion, and intimidates Catholics, making them ashamed to speak out.

Hyde said a politician who was personally opposed to abortion but did not take a public stand on it threatened his Catholic credentials.

He said Catholics in public life should do more than just abide by their oath of office. They must, he said, use the office to "make it clear that abortion is not a Catholic issue, but rather a moral and civil rights issue, a humanitarian issue and a constitutional issue of the first importance."

"In today's Democratic Party to be upwardly mobile is to be very liberal and to be very liberal is to be a feminist and to be a feminist is to be for abortion," Hyde said.

(Non Sectarian Service)

Which Way?



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Archbishop's Annual Appeal 1983/84 Results

PARISH	1984 PARISH GOAL	1984 APPEAL RESULTS	% OF GOAL
ALL DEANERIES			
North Deanery, Indpls.	\$369,250	\$325,744	88%
East Deanery, Indpls.	216,600	194,833	90%
West Deanery, Indpls.	220,200	219,943	100%
South Deanery, Indpls.	312,250	261,896	84%
Batesville Deanery	170,000	144,674	85%
Bloomington Deanery	68,700	65,942	96%
Connorsville Deanery	156,750	124,105	79%
Seymour Deanery	168,550	134,955	80%
Tell City Deanery	53,450	48,260	90%
Terre Haute Deanery	110,540	83,066	75%
New Albany Deanery	272,500	200,238	73%
ARCHDIOCESAN TOTALS	\$2,100,000	\$1,811,619	86%

NORTH DEANERY, INDIANAPOLIS (Rev. James Moriarty, Dean)			
St. Joan of Arc	\$ 13,500	\$ 16,099	119%
St. Pius X	47,000	52,625	112%
St. Matthew	45,000	49,388	110%
Immaculate Heart	40,500	41,542	103%
St. Thomas Aquinas	33,000	32,519	99%
St. Luke	82,500	63,156	77%
St. Lawrence	49,500	32,782	66%
Christ the King	45,000	29,341	65%
St. Andrew	13,250	8,292	63%
TOTALS	\$369,250	\$325,744	88%

EAST DEANERY, INDIANAPOLIS (Rev. Gerald Kirkhoff, Dean)			
SS. Peter & Paul	\$ 9,000	\$ 14,102	157%
Holy Cross	4,500	5,892	131%
St. Mary	8,900	11,450	129%
St. Rita	4,000	5,079	127%
St. Thomas, Fortville	4,000	4,660	116%
St. Michael, Greenfield	18,000	20,579	114%
Little Flower	40,500	38,639	95%
Our Lady of Lourdes	27,500	22,592	82%
St. Philip Neri	17,100	13,973	82%
Holy Spirit	49,500	37,220	75%
St. Bernadette	7,600	4,833	64%
St. Simon	26,000	15,814	61%
TOTALS	\$216,600	\$194,833	90%

WEST DEANERY, INDIANAPOLIS (Rev. John Ryan, Dean)			
Holy Angels	\$ 4,000	\$ 8,962	224%
St. Bridget	3,600	7,244	201%
St. Anthony	8,100	14,968	185%
Assumption	2,300	3,723	162%
Holy Trinity	7,200	11,612	161%
St. Joseph	8,100	11,653	144%
St. Michael the Archangel	43,100	45,910	107%
St. Gabriel	22,500	20,905	93%
St. Thomas More	9,000	8,249	92%
St. Susanna, Plainfield	18,000	16,512	92%
St. Christopher	33,500	29,890	89%
St. Monica	22,500	18,222	81%
St. Malachy	31,500	18,707	59%
Mary, Queen of Peace	6,800	3,386	50%
TOTALS	\$220,200	\$219,943	100%

SOUTH DEANERY, INDIANAPOLIS (Rev. James Wilmoth, Dean)			
St. Catherine	\$ 9,000	\$ 16,083	179%
St. James the Greater	9,000	12,760	142%
St. Mark	28,000	33,273	119%
St. Ann	8,200	9,526	116%
St. Barnabas	45,000	46,544	103%
Holy Name	45,000	43,419	96%
Nativity of Our Lord Jesus	18,000	17,302	96%
Holy Rosary	3,600	3,352	93%
Sacred Heart	9,000	7,822	87%
Our Lady of Greenwood	45,000	36,497	81%
St. Patrick	7,200	3,658	51%
St. Roch	22,500	11,497	51%
St. John	12,750	6,435	50%
St. Jude	50,000	13,728	27%
TOTALS	\$312,250	\$261,896	84%

BATESVILLE DEANERY (Rev. John Geis, Dean)			
St. Magdalen, New Marion	\$ 900	\$ 1,200	133%
St. Peter, Franklin County	5,300	6,387	121%
St. John, Dover	3,500	3,740	107%
St. Martin, Yorkville	3,100	3,164	102%

PARISH	1984 PARISH GOAL	1984 APPEAL RESULTS	% OF GOAL
Imm. Conception, Millhouses			
St. John, Osgood	7,000	6,309	90%
St. Mary, Greensburg	30,500	26,724	88%
St. John, Enochsburg	5,300	4,600	87%
St. Louis, Batesville	30,300	26,413	87%
St. Anthony, Morris	6,500	5,538	85%
St. Ann, Hamburg	2,000	1,626	81%
St. Charles, Milan	2,500	2,014	81%
Holy Family, Oldenburg	12,100	9,778	81%
St. Nicholas, Ripley County	7,900	6,359	80%
Imm. Conception, Aurora	5,600	4,420	79%
St. Joseph, St. Leon	6,000	4,659	78%
St. Dennis, Osgood	800	587	73%
St. Maurice, St. Maurice	2,800	2,003	72%
St. Maurice, Napoleon	3,400	2,421	71%
St. Lawrence, Lawrenceburg	16,700	11,740	70%
St. Paul, New Alsace	6,000	4,096	68%
St. Pius, Ripley County	900	439	49%
TOTALS	\$170,000	\$144,674	85%

BLOOMINGTON DEANERY (Rev. Francis Eckstein, Dean)			
St. Paul C.C., Bloomington	\$ 5,000	\$ 7,933	159%
St. Martin, Bloomington	8,800	10,244	116%
St. Vincent de Paul	15,000	17,202	115%
St. Agnes, Nashville	5,300	5,592	106%
St. John, Bloomington	11,200	11,083	99%
St. Charles, Bloomington	22,000	13,753	63%
St. Jude, Spencer	1,400	135	10%
TOTALS	\$ 68,700	\$ 65,942	96%

CONNERSVILLE DEANERY (Rev. William Cleary, Dean)			
St. Mary, Richmond	\$ 17,500	\$ 19,173	110%
Holy Family, Richmond	17,600	19,079	108%
St. Ann, New Castle	13,200	14,008	106%
St. Elizabeth, Cambridge	6,700	6,552	98%
St. Bridget, Liberty	4,400	4,143	94%
St. Mary, Rushville	19,000	15,547	82%
St. Andrew, Richmond	20,350	14,441	71%
Guardian Angels, Cedar Grove	5,500	3,785	69%
St. Michael, Brookville	16,500	10,224	62%
St. Cecilia, Oak Forest	500	295	59%
St. Gabriel	32,000	16,265	51%
St. Mary of the Rock	1,300	423	33%
St. Rose, Knightstown	2,200	170	8%
TOTALS	\$156,750	\$124,105	79%

SEYMOUR DEANERY (Rev. Robert Drewes, Dean)			
St. Patrick, Salem	\$ 2,200	\$ 4,825	219%
Amer. Martyrs, Scottsburg	2,700	5,155	191%
St. Mary, Mitchell	2,100	2,943	140%
Providence, Brownstown	500	695	139%
St. Mary, Madison	8,800	11,641	132%
St. Rose of Lima, Franklin	8,800	10,349	118%
St. Michael, Madison	8,000	9,248	116%
Holy Trinity	3,500	3,995	114%
St. Vincent, Shelby County	7,500	8,570	114%
St. Paul, Decatur County	250	255	102%
St. Patrick, Madison	8,700	8,467	97%
St. Joseph, Jennings County	2,600	2,310	89%
St. Ambrose, Seymour	17,600	15,443	88%
St. Francis Xavier	2,400	1,980	83%
St. Anne, Jennings County	1,700	1,319	78%
St. Mary, North Vernon	17,500	13,115	75%
St. Joseph, Shelbyville	24,000	15,991	67%
St. Columba, Columbus	26,200	12,459	48%
Most Sorrowful Mother, Vevay	800	365	46%
St. Bartholomew, Columbus	21,800	5,630	26%
St. Anthony, China	900	200	22%
TOTALS	\$168,550	\$134,955	80%

TELL CITY DEANERY (Rev. Richard Lawler, Dean)			
Christ the King, Paoli	\$ 1,050	\$ 2,058	196%
Holy Cross, St. Croix	2,300	2,683	117%
St. Martin, Siberia	1,250	1,358	109%
St. Mark, Perry County	3,400	3,593	106%
St. Joseph, Crawford County	1,600	1,610	101%
St. Meinrad	5,000	4,780	96%
St. Paul, Tell City	20,000	18,704	94%
St. Augustine, Leopold	5,250	4,862	93%
St. Isidore, Perry County	2,000	1,472	74%
St. Pius, Troy	2,600	1,797	69%

PARISH	1984 PARISH GOAL	1984 APPEAL RESULTS	% OF GOAL
St. Michael, Cannelton	2,750	1,859	68%
St. Boniface, Fulda	2,750	1,698	62%
Our Lady of the Springs	3,500	1,785	51%
TOTALS	\$ 53,450	\$ 48,260	90%

TERRE HAUTE DEANERY (Rev. John Dede, Dean)			
St. Benedict, Terre Haute	\$ 9,700	\$ 15,835	163%
Holy Rosary, Seelyville	2,300	3,189	139%
St. Mary of the Woods	3,100	4,134	133%
St. Joseph, Terre Haute	7,200	8,943	124%
Annunciation, Brazil	6,600	7,217	109%
Imm. Conception, Montezuma	900	955	106%
St. Joseph, Rockville	3,700	3,898	105%
St. Paul, Greencastle	6,000	4,783	80%
Sacred Heart, Clinton	4,700	3,507	75%
St. Joseph, Universal	870	585	67%
St. Leonard, W. Terre Haute	2,600	1,715	66%
St. Patrick, Terre Haute	33,000	16,446	50%
Sacred Heart of Jesus	13,000	5,734	44%
St. Marg. Mary, Terre Haute	11,640	4,825	41%
St. Ann, Terre Haute	4,800	1,300	27%
St. Mary, Diamond	430	0	0%
TOTALS	\$110,540	\$ 83,066	75%

NEW ALBANY DEANERY (Rev. Wilfred Day, Dean)			
St. Mary, Navilleton	\$ 8,000	\$ 10,914	136%
Sacred Heart, Jeffersonville	26,500	29,080	110%
St. John, Starlight	5,200	5,360	103%
St. Mary of the Knobs	21,000	21,563	103%
St. Joseph, Corydon	5,000	5,091	102%
Precious Blood, New Middletown	1,000	961	96%
St. Mary, Lanesville	18,500	16,839	91%
St. Peter, Harrison County	1,200	1,023	85%
St. Michael, Charlestown	7,000	5,954	85%
Perpetual Help, New Albany	31,000	24,373	79%
St. Bernard, Frenchtown	6,100	4,646	76%
St. Paul, Sellersburg	9,500	6,798	72%
St. Mary, New Albany	32,000	21,700	68%
Holy Family, New Albany	26,200	16,513	63%
St. Michael, Bradford	8,600	5,191	60%
St. Joseph, St. Joseph Hill	7,200	3,615	50%
St. Anthony, Clarksville	44,000	16,213	37%
St. Augustine, Jeffersonville	14,500	4,404	30%
TOTALS	\$272,500	\$200,238	73%

GOAL
\$2,100,000

86%
\$1,811,619

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 Friday prior to the week of publication.

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

September 28

A Pastoral Musicians' Meeting will be held at the Catholic Center beginning with dinner at 6:30 p.m. Meeting at 8 p.m.

will take a Bicycle/Camping Trip to the Madison Art Fair. Call Judy 253-6934 for information.

St. Gabriel Church, 232 W. 9th St., Connersville, will hold its Fall Festival, featuring a K. of C. Chili Supper after 5:30 p.m. EST Mass on Sat., and a Fried Chicken Dinner from 11 a.m. to 3 p.m. on Sun. Games, drawings, booths.

September 30

St. Mark Church, Tell City, will hold a Shooting Match featuring a Ham, Turkey and Beef Shoot from 11 a.m. to 6 p.m. Food, country store, games.

Our Lady of Perpetual Help Parish, New Albany, presents the last of its series on the U.S. Bishops Peace Pastoral "The Challenge of Peace: God's Promise and Our Response" at 7:30 p.m. in Ed Day Hall.

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

St. Michael Church, Bradford, will hold its annual Turkey Shoot and Chicken Dinner from 11 a.m. to 3 p.m., with shoot continuing until dark. Bingo, booths, raffles.

The 125th Anniversary Celebration of St. Michael Church, Cannellton, will begin with a covered dish dinner at 1 p.m. and conclude with a 4 p.m. Mass for the Feast of St. Michael.

St. Nicholas Church in Sunman will begin serving Chicken Dinners and Genuine Turtle Soup at 11 a.m. EST as part of its Fall Festival. Raffle, games, other amusements.

Our Lady of Lourdes 75th Jubilee Celebration will begin with a 10:30 a.m. Mass celebrated by Archbishop Edward T. O'Meara, followed by a grotto dedication, grounds tour, musical program and a dinner catered by Peachey's from 5 to 7 p.m.

St. Theresa Ladies Auxiliary #308, Knights of St. John, will hold its regular Card Party at 2 p.m. in Little Flower Parish Center. Admission \$1.25.

October 1

The Children of Divorce group sponsored by Catholic Social Services will meet from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St.

The Beech Grove Benedictine Center Auxiliary will sponsor a membership drive at 1 p.m. at the Center, 1402 Southern Ave., Beech Grove. Persons interested in joining are invited to attend.

October 2

The Mature Living Seminars continue with "National Defense Issues" from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College. Bring bag lunch or buy inexpensive cafeteria meal.

A Fall Day of Recollection will

be held at Mount St. Francis Retreat Center from 9 a.m. to 3 p.m. \$8 fee includes lunch. Call 812-923-8817 for information.

October 3

The second of three Stress sessions sponsored by the Adult Catechetical Team of St. Joan of Arc Church will focus on the "Latchkey Child" at 7:30 p.m. in the parish center, 42nd and Central Ave. Call 263-5508 or 251-8347 for information.

The Guardian Angel Guild will hold its Semi-Annual Mass at 9:30 a.m. in St. Thomas Aquinas Church, 4600 N. Illinois St. Brunch and Tour follow at the Governor's Mansion. \$5 per person. Call 849-1325 for information.

The Adult Catechetical Team of Our Lady of the Greenwood Church, Greenwood, presents the first of seven films featuring Dr. James Dobson, called "Focus on the Family," in the Church Hall. For information call 888-2861.

October 4

The Women's Growth Group sponsored by Catholic Social Services will meet from 9:30 to 11:30 a.m. in the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information.

Franciscan Father Justin Belitz will present a free Introductory Lecture on the Silva Method Meditation Class for self-improvement which will be held Oct. 5-7 and Oct. 12-14 at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

St. Vincent Hospital Guild will hold a New Membership Luncheon and Fur Fashion Show beginning at 11 a.m. in the Grand Ball Room of the Marott, 2625 N. Meridian St.

October 5

First Friday Devotions will be held at St. Mary Church, 317 N. New Jersey St., beginning at 11:40 a.m. with Rosary and Way of the Cross preceding the noon



Mass. Refreshments served afterward.

St. Roch Parish will present an adult Monte Carlo Nite to benefit youth athletics from 7 p.m. to 12 midnight in St. Roch Hall, Sumner and Meridian streets. Admission: pre-sale \$1; at the door \$2.

October 5-6-7

St. Simon's Second Annual Garage Sale will be held at 8015 Pendleton Pike (next to Hardees at Franklin Rd.) from 9 a.m. to 7 p.m. on Fri., from 9 a.m. to 4 p.m. on Sat., and from 10 a.m. to 4 p.m. on Sun.

Franciscan Father Justin Belitz will conduct a Meditation Course in the Silva Method at Alverna Retreat Center, 8140 Spring Mill Rd. Cost \$275 with \$90 deposit. Call 257-7338 for information.

A Serenity Weekend for persons affected directly or indirectly by alcoholism will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

St. Francis Guild will hold a Day of Recollection from 9 a.m. to 4 p.m. at Mount St. Francis Retreat Center. Bring a covered dish for lunch. Call 812-923-8817 for information.

October 7

St. Joseph Hill Church, Clark County, will hold its 26th Annual Turkey Shoot and Fall Festival beginning at 11 a.m. on the church grounds. Quilts, booths, food, prizes. Masses at 8 and 10:30 a.m.

The Annual Parish Picnic of St. Joseph Church, Terre Haute, will be held at the Plumbers and Steamfitters Park, beginning with 11:30 a.m. Mass. Bring white elephants for bingo.

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

The annual Festival of Holy Family Church, Oldenburg, will feature a chicken dinner served from 10 a.m. to 2:30 p.m. More

(Continued on next page)

Take a Fall Drive and Visit Historic Oldenburg, Indiana

HOLY FAMILY CHURCH FESTIVAL SUNDAY, OCTOBER 7

CHICKEN DINNER
10:00 AM to 2:30 PM
TURTLE SOUP
MORE DELICIOUS FOOD
BOOTHES, DRAWINGS

Supper in Cafeteria beginning at 4:00 PM

Take I-74 to Batesville/Oldenburg exit, then left 3 miles to Oldenburg on 229.

SUPER, SUPER BUY Walk to Scecina

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4 Bedroom, 2 Full Bath, Basement w/Wet Bar, 2-Car Garage. Immediate Possession.
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Come Join the Fun!

St. Gabriel Church • Connersville
FALL FESTIVAL
Sat., Sept. 24 Sun., Sept. 25
After 5:30 PM Mass 11:00 AM-6:00 PM
✓ Food ✓ Games ✓ Amusements
\$2500 in Cash Drawings

"A Pilgrimage in Progress"
OUR LADY OF LOURDES CHURCH
5333 E. Washington Street • Indianapolis
invites you to share in their
75th Celebration
Sunday, September 30th

10:30 AM Mass — Most Rev. Edward T. O'Meara, STD
Archbishop of Indianapolis
Dedication of Grotto
Reception in Cafeteria
1:00 PM-3:00 PM — Open House of Parish Facilities
4:00 PM — Musical Program in Church
5:00 PM-7:00 PM — Chicken Dinner Catered by Peachey's

Please Call 356-2260

for Information and/or Dinner Reservations

Fall Festival

Sunday, September 30, 1984

Chicken Dinner

Genuine Turtle Soup — Sandwiches
Serving begins at 11:00 AM (EST)

St. Nicholas Church (3 Miles West of Sunman)

- ★ \$500 Drawing
- ★ Games
- ★ Amusements

Everyone Come
and Enjoy the Day



REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† **BAURLEY, William**, 74, St. John, Osgood, Sept. 11. Husband

Sister Feely buried Sept. 17

ST. MARY OF THE WOODS—Providence Sister Eileen Marie Feely, 85, died here Sept. 15 and received the Mass of Christian Burial on Sept. 17. She was a first generation American born in Connecticut, but she returned with her parents to Ireland for a while as a child.

After grade school work in Connecticut, Ireland and Chicago, the former Mary Feely completed high school and college at St. Mary of the Woods. She entered the Congregation of the Sisters of Providence in 1914 and made her final Vows in 1924.

Sister Eileen Marie taught middle and junior grades in Massachusetts, Illinois, California and Washington, D.C. Her Indiana assignments were at St. Charles, Bloomington; St. Margaret Mary, Terre Haute; Sacred Heart, Whiting; and Holy Trinity, New Albany. She served as Superior at the three last-named schools.

After returning to The Woods in 1976, Sister Eileen Marie worked in the Pharmacy as an assistant. She is survived by two cousins, John Grant of Park Ridge, Ill., and Dr. John Deady of Milwaukee, Wis.

of Eva; father of Doris Korte, Robert, Charles, Raymond and George.

† **DAUBY, Cleatis P.**, 67, St. Paul, Tell City, Sept. 17. Husband of Imogene; father of J.R., Dorothy McKenzie and Kathy Kleeman; brother of four; grandfather of five.

† **DENNIS, Mary E. Fisher**, 81, St. Augustine, Jeffersonville, Sept. 10. Mother of Clarence H., Donald D., Martha Scheurich and Sylvia L. Warland; grandmother of nine; great-grandmother of five.

† **HAMMACK, Pearl**, 76, St. Paul, Tell City, Sept. 14. Mother of Maggie Bauer, Pearl Rotherger, Dorothy VanHooser, Ruth Carney, Helen Jones, Sue Harris and Ferd.

† **HUDSON, Joan Marie**, 43, St. Mary of the Knobs, Floyd Knobs, Sept. 15. Wife of Howard; mother of David, and Christina Engle; sister of David, James and Paul Witt, Ruth Lamb, Norma Szatko, Alberta Hainsworth, Shirley Farley, Mary French, Betty Burkhead, Pat Isaacs and Linda Huffman.

† **JAMES, Lindsey**, 81, St. Paul, Tell City, Sept. 15. Husband of Leone.

† **KNUE, Paul**, 65, St. Lawrence, Lawrenceburg, Sept. 14. Husband of Nell; father of Elizabeth Loh, Geoffrey, Edgar and Paul; brother of Rita, Theresa Yedina, Jane Fortino, Celeste Timmens, George and Jean.

† **LAKE, Melvin**, 46, Holy Guardian Angels, Cedar Grove, July 30. Husband of Carol; father

of Tom, Nellene, Roger, Darian and Raymond; son of Dorothy.

† **MABEE, Lawrence J.**, 67, Little Flower, Indianapolis, Sept. 14. Husband of Margaret; father of Sharon, Nancy Meyer, Mary Lanum Bunn, Kathy and Joseph; grandfather of eight.

† **NEWTON, Lawrence C.**, 71, Little Flower, Indianapolis, Sept. 12. Father of David M. Mock; brother of Magdalen Burke, Marie Carpenter and Jane Bricker.

† **PAYNE, Clarence A.**, 71, St. Mary, New Albany, Sept. 15. Husband of Mary Zinni; brother of Catherine VonAllmen, Effie Fachinger, Dorothy Stewart, Virginia Perkins, Frances Mull, Oretta Kaiser and Melvin.

† **PIERSON, Lynda Marie**, 17, St. Roch, Indianapolis, Sept. 7. Daughter of Thomas and Patricia; sister of Lara, Margaret, John, Mark and Matthew.

† **RUGGIERE, Daisy**, 88, St. James the Greater, Indianapolis, Sept. 18. Sister of Theresa, Helen, Lucy Gudel and Marie Gregory.

† **TRAGESER, Lillian E.**, 87, St. Roch, Indianapolis, Sept. 7. Mother of Laverne Neely and Elizabeth Thane.

Pope to beatify

VATICAN CITY (NC)—Pope John Paul II plans to beatify two Italian priests, a Spanish nun and a Belgian priest Sept. 30 at an outdoor Mass in St. Peter's Square, the Vatican press office said. The four to be beatified are Fathers Clement Marchisio and Federico Albert, Sister Rafaela Ybarra de Villalonga and Brother Isidore de Loor, according to the Sept. 17 announcement.

St. Cloud couples must live apart before marriage

ST. CLOUD, Minn. (NC)—Couples living together before marriage in the Diocese of St. Cloud must separate for three months before a priest can perform the ceremony, according to a policy announced by Bishop George Speltz of St. Cloud.

In a 1,100-word pastoral letter published Sept. 20 in the St. Cloud Visitor, the diocesan newspaper, Bishop Speltz said, "It has been the constant teaching of the church that the use of sex belongs to marriage and to marriage alone. Sexual union outside of marriage is a violation of God's law."

He also said, "A casual, irresponsible attitude toward sex too often leads to a casual attitude toward the family which then begins to look upon cohabitation as an acceptable alternative to marriage."

The policy on cohabitation outlined in the pastoral letter states that the priest is to determine whether the man and woman are living together, and if so, he is to tell them to begin living apart until they are married. If, for "compelling pastoral reasons," the priest decides the marriage should take place even when the couple continues to live together, the wedding must be small and private but still would be a Catholic ceremony.

Most dioceses enforce a waiting period of two to six months between marriage plan announcements and the wedding, and most require counseling and marriage preparation classes during that time. The Diocese of St. Cloud requires a three-month waiting period.

Father Thomas Lynch, family life representative in the U.S. Catholic Conference Department of Education in Washington, said he knew of no other dioceses where a formal policy requiring

cohabitating couples to separate existed.

At a press conference Sept. 19, Bishop Speltz said the letter was in response to questions from pastors and laypeople concerned about marriage and morality. He said the priests' council of the diocese conducted a study on cohabitation and left it up to him to set a diocesan policy.

"The pastoral seemed necessary to make it clear that the church stands on her traditional teaching: premarital sex is seriously wrong and is a poor preparation for marriage," Bishop Speltz said.

CRS plans aid for Philippines

NEW YORK (NC)—Catholic Relief Services has initiated a \$3 million emergency program to aid 480,000 typhoon victims in the Philippines, the New York-based relief agency announced.

Two weeks of up to 120 mile-per-hour winds, heavy rains and severe flooding beginning Sept. 2 left up to 1,360 people dead, 187,000 homeless and 1.2 million others affected, CRS said.

CRS was directing aid to the most severely hit areas of Surigao, Bohol, Butuan, Cebu, Masin, Nueva Segovia and Lingayen-Dagupan.

According to CRS spokeswoman Beth Griffin, food from ongoing child nutrition programs was diverted to the Philippines. She said food valued at \$612,000 and 810 bales of clothing worth \$147,000 were distributed, and \$50,000 from CRS' emergency fund was used to buy cholera vaccine and shelter materials.

After the emergency CRS said it plans to provide seeds, fertilizer and fishing gear to help re-establish the local economy.

THE ACTIVE LIST

(Continued from page 18)
food, booths, drawings.

Holy Angels Parish Feast Day Celebration will be held at 5 p.m. in the school after a wine and punch sip from 4:30 to 5 p.m.

St. Rita Parish will sponsor a Fish Fry catered by Long John Silver's from 12 noon to 5 p.m. Adults \$3.50, children under 12 \$2.50. Advance tickets available by calling 634-8997 or 636-9178.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.;

St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachi, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Chilean bishops protest

Te Deum services in three cities are canceled

SANTIAGO, Chile (NC)—Three Chilean bishops, including the archbishop of Concepcion, Chile's second-largest city, canceled Sept. 18 Te Deum services celebrating independence from Spain in protest of government repression.

Archbishop Jose Manuel Santos of Concepcion was quoted in a Chilean newspaper as saying the services would be "a false symbol of harmony that doesn't exist." The archbishop and the bishops of Copiapo and Linares instead offered Eucharistic services without sending the traditional personal invitations to government officials.

However, the traditional thanksgiving celebrations marking Chile's break from Spain in 1810 took place in 20 other cities in the country, and government officials took their traditional seats.

The break in tradition by the three bishops reflected what military and church officials called their worst relations in the 11-year rule of Gen. Augusto Pinochet, who overthrew Marxist president Salvador Allende in September, 1973.

One day earlier, Pinochet renewed the state of emergency in the country for another 90 days, restricting freedom of speech and assembly.

He also extended for six more months the presidential power to exile people without charge or court hearings.

"The Te Deum is a false symbol of a harmony that doesn't exist," said Archbishop Jose Manuel Santos Ascarza of Concepcion in an interview in the newspaper El Mercurio.

The archbishop called the service "a social function" and said it would be a hypocrisy to invite government leaders to a church which they ordered bombed with tear gas to break up a demonstration in August.

Bishop Fernando Ariztia of Copiapo canceled the Te Deum service because as a "symbol of joy" it had lost meaning after the death of a student in a recent police raid on a university.

Bishop Carlos Camus of Linares celebrated a Mass of prayer for Chile instead of the independence service.

President Pinochet attended a service with his cabinet in Santiago in the capital's Metropolitan Cathedral. At that service, Archbishop Juan Francisco Fresno Larraín called for an end to the political fighting which has claimed more than 110 lives in the last 17 months.



NICARAGUA ORDINATION—Bishop Paul Schmitz greets the faithful following his ordination as auxiliary bishop of Bluefields, Nicaragua. Bishop Schmitz, a Capuchin priest from Fon-du-lac, Wis., was ordained during a Mass in Rama, Nicaragua, attended by Daniel Ortega (right), a member of Nicaragua's ruling junta. (NC photo from UPI)

Papal envoy calls for peace in Nicaragua

CUIDAD RAMA, Nicaragua (NC)—Pope John Paul II's envoy to Nicaragua called for talks "in search of peace" as he addressed an audience, including Sandinista junta leader Daniel Ortega, at the ordination of an American-born bishop.

Archbishop Andrea Montezemolo, apostolic delegate to Nicaragua and Honduras, spoke at the ordination of Capuchin Father Paul Schmitz as auxiliary bishop of Bluefields, Nicaragua.

"In these difficult times which Nicaragua is living through, the word of God is needed to overcome the injustices and the violence that are dividing society," Archbishop Montezemolo said.

He added that to "find true peace in Nicaragua, the church, the politicians and the military should speak together to seek reconciliation among all Nicaraguans."

Bishop Schmitz, a native of Fond du

Lac, Wis., was named bishop-designate July 6 by Pope John Paul II. The bishop had been living in Nicaragua since 1970 working in rural areas and in the capital, Managua.

In 1982, he was elected vice-provincial of the Capuchin's Vice Province of Central America, centered in Managua.

In his new role in the Bluefields vicariate, Bishop Schmitz is assigned to assist fellow Capuchin, Bishop Salvador Schlaefter.

The Bluefields area, located on Nicaragua's Atlantic coast, has been a scene of growing tension. The government has tried to relocate the Miskito Indian population, some of which have joined guerrilla groups fighting the government.

There has been heavy fighting recently between government and rebel units in the area around Bluefields.

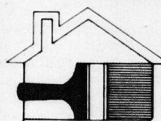
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Capitalism must help people, Jesuit tells Wall Street

by Tracy Early

NEW YORK (NC)—Speaking in New York's Wall Street area, Jesuit Father William J. Byron, president of The Catholic University of America in Washington, said Christianity's challenge to capitalism is to show by deeds that it can contribute to human fulfillment in proportion to its worldwide influence.

Asking whether "the system" could deliver, he left the answer up to his Wall Street listeners: "Only the people within the system can say. The more honest and effective the answers, the less rigid will capitalism become. This means a lessening of ideology and an advancement of human fulfillment. That is Christianity's challenge to capitalism."

Father Byron's Sept. 20 address, given in an auditorium at the Merrill Lynch headquarters and attended by some 200 people, was arranged by the Jesuit Office, which is maintained by the Jesuit order in the Wall Street area to promote reflection on the ethics of economic life. The address was intended to build on interest in the forthcoming bishops' pastoral on Catholic social teaching and the U.S. economy.

While rejecting the judgment that "capitalism cannot work," Father Byron, who holds a doctorate in economics, indicated that in his view it is not working well now. The evils of unemployment and hunger, he said, show "something seriously wrong within the socio-economic system."

But Father Byron also said those evils could result from any system, and said Christianity was not "wedded to any single social system." Christianity, unlike capitalism and Marxism, he said, is not an "ideology" but a source of ultimate meaning that "can speak to ideologies."

Consequently, Father Byron said, a

dialogue with Christianity could benefit capitalism and "shed light on the possibility of a humanistic capitalism."

"The crucial theoretical question touching on the possibility of a humanistic capitalism is, it seems to me, whether or not competition can yield sufficient ground to cooperation within a capitalist system without losing the driving force now provided by the profit motive," he said. "It all depends on the way participants in the system perceive their ultimate self interest."

Father Byron set forth three ideas from the Christian tradition as particularly pertinent for such a dialogue: stewardship, corporate personality and company.

He said the idea of stewardship meant that "wealth possessed is held in trust for others" and "points to social responsibility."

The biblical idea of corporate personality—seeing God's relations with individuals such as Adam or Abraham as an expression of the divine relation to all their descendants—also leads to social responsibility and rejection of individualistic notions of salvation, he said.

Noting the derivation of "company" from the Latin "cum pane" to indicate those with whom one shares bread, Father Byron said the modern company does not "connote sharing, table companionship or other realities of Christian fellowship" but might be changed so that these values could flower.

"Within a company, all participants in the enterprise can experience a fuller humanity if burdens, gains, profits and responsibilities are shared," he said. "Even ownership can be shared, within a company, without departing from capitalist principles."

Book reviews

Responding to needs of aging parents

YOUR AGING PARENTS, by John Deedy. The Thomas More Press (Chicago, 1984). 189 pp., \$7.95.

Reviewed by
Joseph F. McKenna
NC News Service

An adult cousin called me late one night not long ago, his voice missing its usually hearty, cheery tone. "My mother won't admit it," he said, "but she can't live alone in that neighborhood

anymore." He wanted to know who might be able to help his bright, fiercely independent mother find an apartment in a safer area.

I was able to direct him to my diocese's Office on Aging, which regularly and very effectively handles such requests. I only wish I could also have offered him an extra copy of John Deedy's excellent new book.

"Your Aging Parents" is a book that couldn't have been published at a more ap-

propriate time in the United States. The continuing "graying of America"—25.5 million Americans are 65 or older today—has given greater importance than ever before to senior crime, senior remarriage and nursing home evaluation, among other issues.

Further, because four-fifths of older adults have at least one adult child living, and because four- and five-generation families are more

common today, the way such issues are handled has a decided effect on more than seniors alone.

"The ones who raised them are now the ones who need them—in different ways and varying degrees, of course," writes Deedy, former managing editor of *Commonweal* magazine and now editor of the Claretian publication, *Generations*. "Whatever one might be able to say about the in-

dependence of the modern grandparent, for many adult children the dependency roles have been reversed. They must now care for those who once cared for them."

Although Deedy's book is not exhaustive in covering problems facing aging adults, it competently covers a wide range of subjects in a style accessible to the general reader. (One subject covered in great detail, however, is Alzheimer's Disease, the

heartbreaking mental robbery which could reach epidemic proportions by the end of the century.)

"It does not give all the answers; it does not raise all the questions," Deedy notes. "Rather, it outlines some problem areas and proposes courses of action, often by the way of case studies."

Most importantly, Deedy uses this book to remind his reader that aging "is the one inescapable fact in all our lives."

And one blind to his own aging, he adds, will never understand the problems of aged parents.

(McKenna is a staff writer for the *Catholic Universe Bulletin* in Cleveland.)

Doctor describes his work in El Salvador

WITNESS TO WAR, by Charles Clements. Bantam Books (New York, 1984). 288 pp., \$15.95.

Reviewed by
Fr. Denis Dirschel
NC News Service

It is a tragedy in itself that books like this have to be written.

On the positive side, it is most salutary that this particular book was written by a man like Charles Clements. To be sure it required a lot of courage to write.

The author's life is even more courageous because he chose not to be a bystander but decided to do something about the human tragedy that he found in his life's path. That path led to Vietnam and El Salvador.

Clements, son in an Air Force family and a graduate of the Air Force Academy, traveled the "fast lane," making all the "right moves" that might have taken him to the top of the pack.

But his great success at the academy, special studies, and flight training brought him to the violence and disillusionment of Vietnam. He made the point to his superiors that he would no longer fly his missions.

His two remaining "outs" were either desertion (apparently never considered) and the psychiatric route. He chose the latter, much to his own personal humiliation.

Clements returned to the United States and received

his medical training in the Northwest. Shortly thereafter he volunteered to serve the sick and wounded, regardless of political persuasion, in El Salvador. As it turned out he spent his "tour" in the company of government opposition forces.

The picture, of course, is gruesome. There is never enough medicine, supplies constantly run out, people (especially children) die as a result of the primitive conditions for treatment. But Clements and the other medics do the best they can with what they have.

On the political side, and this is the message of the book, the insurgents are not the "bad" guys they are made out to be. There is no indication that they are either communist-aided or communist-inspired. They simply want a piece of justice in their own time.

Government forces and their "death squads" and their mission to make certain people "disappear" are the dark side of the message.

This is a fast-moving book, and one which is full of disheartening moments. It is most reading if an individual wants to get an unbiased (if there is such a thing) account of the chaos in El Salvador.

(Father Dirschel, a Jesuit and an Air Force chaplain, studied Russian at the Army Language School, attended the Institute of Russian Studies of Fordham University and studied at the Russian School of Middlebury College in Vermont.)

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Work on qualities of friendship

by Tom Lennon

Question: How can you get through to someone you really care about? How can you get someone to like you when you like her?

Answer: Occasionally a news story will tell of a young man, desperately in love, who rents a huge billboard to send a message something like this: "I love you, Debbie!" It's signed, "Jon."

Unfortunately these stories seldom tell what the young woman's response is.

But if the young man had to go to such bizarre lengths to attract her attention, it seems likely that he didn't stand much of a chance of winning her love in the first place.

And it is important to realize that you can never force someone to like you, not even with an expensive billboard.

Many questions that come this way ask, "How can I get a certain person to like me?" It sounds as though the questioner thinks there's a magic formula with which he

can force someone to love him.

But there isn't. Unfortunately there are some people who will simply not respond positively to your personality. Not that they hate you; they simply are not attracted to you. The chemistry isn't there.

So don't rent a billboard.

What you can do is work at developing certain qualities that are required for a friendship: kindness, trustworthiness, a caring attitude, sincerity, respect for others, generosity, an ability to laugh at yourself and your failings, and a genuine interest in others.

Consider what other qualities you see in your acquaintances that make them attractive. Can you work at developing these qualities in yourself.

There's also nothing wrong with telling someone, sincerely but without making a big production of it, that you like and admire her a lot.

True, you will run the risk of getting a negative response. This may be keenly

disappointing to you but don't let it deflate you.

Recognize as a part of life the fact that not all people are going to like you—and there's nothing you can do about it.

Nothing, that is, except move on to the next encounter and the next effort at winning a friend. If you work with sincerity at developing

friendships, it is likely that one day you will find that you have many of them.

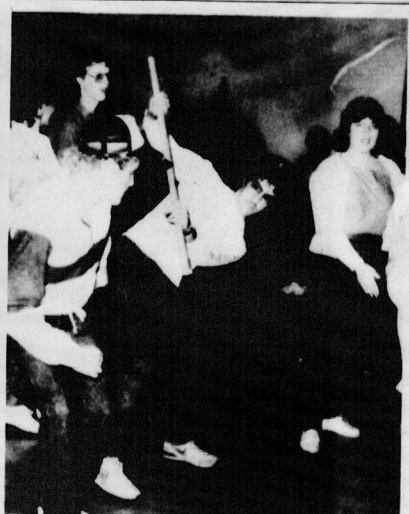
But don't expect it to happen in the next 24 hours. It takes much time, patience and effort.

(Send questions and comments to Tom Lennon, 1312 Massachusetts Ave. NW, Washington, D.C. 20005.)

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YOUTH IN ACTION—The Terre Haute Deanery presented a "Youth in Action" dance for high schoolers on Sept. 15. Viewing a slide show highlighting the year's activities are, from left, Jessie Kennedy, Mike Hall and Maria Dotl. Dancers in lower photo, clockwise from front, are Curt Harper, Pat Schroeder, Matt Lindeman and Larry Lenne. (Photos courtesy Paula Sasso)



Youth find joy in service

Several members of the CYO Archdiocesan Youth Council members recently found that being of service to others is not only fulfilling, but also teaches the performer humility.

The youth council members gathered in Indianapolis for a service project sponsored by the CYO office. The one-day project was chosen by the members from a list of various projects, in preparation for Service Week, which is set for Oct. 1-20 in the archdiocese.

They chose to help paint a room at Holy Cross parish in Indianapolis which will be used for parish meetings and babysitting.

Colleen Logan of Immaculate Heart parish in Indianapolis, who serves as youth council president, said, "At times we had more paint on us than we did the walls, but I can't think of a better way to spend a Saturday, other than doing something worthwhile."

Diane Livingston of St. Patrick parish in Terre Haute observed, "Sometimes I think people wonder what purpose teen-agers serve. If they could have been with us

today I think we would have shown them a good example."

Other members of the youth council who participated were Jim Clancy, also of Immaculate Heart, and Catherine Warholak of St. Catherine parish, Indianapolis.

Providence Sister Barbara McClelland, principal of Holy Cross School, said, "We are most appreciative of the excellent work done by the council members. We are thrilled that because of their efforts our whole parish shall benefit."

As officers they represent the youth of the archdiocese on the council. They also play an integral role in the organization and implementation of archdiocesan events. They are responsible for helping to promote these activities among the youth and adults in their respective deaneries.

Service Week is sponsored by CYO each year. Parishes around the archdiocese perform services in their deaneries. The purpose of Service Week is to recognize their efforts.

An all-night lock-up for East Deanery youth

High school students from all parishes of the Indianapolis East Deanery are being invited to an all-night lock-up, to be held Oct. 6-7 at the Beech Grove Benedictine Center. The lock-up is part of the ongoing celebration of the sesquicentennial of the archdiocese.

The purpose is to give high school students from the deanery a chance to become acquainted, and to allow them to celebrate the sesquicentennial.

The lock-up begins with registration at 8:30 p.m. on Oct. 6. It will conclude with a Mass at 7 a.m. on Oct. 7. Registration may also be made in advance through any of the parishes of the deanery.

Activities will begin at 9:30 and will continue throughout the night. They will include volleyball, swimming, movies, games, dancing and meals.

Further information is available from the parishes of the Indianapolis East Deanery.

Listen to God

DES MOINES, Iowa (NC)—Prayer is not just our words and thoughts but the "movement of the deepest center of our being to God," said Jesuit Father Richard Hauser at a workshop on prayer. One popular misconception is seeing prayer as talking instead of listening to God, he said.

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Proper role of church in U.S. politics

(Continued from page 3)

also the role of dedicated Catholics in public office. There has been a great deal of emotion and heat in this campaign over religion and politics, out of all proportion to that issue taken by itself.

In all the areas where the church has interests, it has never tried to impose personal views. It is only trying to use the political processes of our country. When we do that, we know that we must have our constituency behind us.

Criterion: So much attention has been

given to national politics. What about state issues?

Archbishop O'Meara: I am proud of the respect shown to the Indiana Catholic Conference. It is a registered lobbyist in the state of Indiana. As chairman of the conference, I know about the respect the conference has in the statehouse and the high esteem in which Dr. Desmond Ryan is held. Legislators seek us out to learn our positions on crime, pornography, social issues, unemployment, the family farm—we have influence on many issues.

In trying to use our influence, we are only doing what is guaranteed by the First Amendment. We are not a one-issue church; we speak out on many issues all the time. On public issues, we are able to articulate the positions of the church that are helpful to the political process, to promote the common good.

Criterion: The church has gotten bad press on some of the national issues during this campaign from some places. Is the church taking a beating?

Archbishop O'Meara: I don't think so.

Brebeuf Jesuit talks about Central America

(Continued from page 9)

voting age is 16. The average age in Nicaragua is 15. Voter registration was held July 27-30, but "you don't have to vote and you don't have to register." In other Central American countries, "not only do people have the right to vote; they have the obligation to vote."

There are seven political parties in Nicaragua, "including the Communist Party, which is considered an opposition party. They don't think the Sandinistas are going far enough."

"I saw at least as much democracy, if not more, in preparation for those elections, than I have seen in this country," Father O'Brien said.

He noted that in 1980, 48 percent of the eligible voters in this country voted in the presidential election. Ronald Reagan was

elected president by 23 percent of the eligible voters, "and we call that democracy."

He expects Daniel Ortega to be elected president "by well over 75 percent of the Nicaraguan people. Maybe then the United States will recognize that he is a democratic candidate."

Father O'Brien noted that "the Sandinistas obviously don't fear any kind of armed insurrection by their own people." Ownership of arms is allowed, and "almost everybody in Nicaragua is armed." At the same time, arms are illegal in El Salvador, Guatemala and Honduras.

He also saw other contrasts between El Salvador and Nicaragua. In El Salvador, "not very much has changed under Duarte. The power is in the military and the military is controlled by the Pentagon."

Father O'Brien met with an official of

the U.S. Embassy in San Salvador. "In a nutshell what he said to me was, 'we are in charge here'—'we' meaning that United States." When Father O'Brien questioned whether that was the role of an embassy, "he told me, 'this is a special situation here and the Salvadoran government has asked us for help.'"

"The American embassy in San Salvador looks like a fortress and that's what it is," Father O'Brien said.

Nicaraguans treat their military personnel "the same as most Americans treat policemen." But in El Salvador, "the soldiers antagonize the people and the people hate the soldiers." The bus Father O'Brien rode in El Salvador was stopped and searched three times, and "the soldiers who stopped us were all teen-agers. Many of them weren't as big as the guns they were carrying."

Maybe we haven't scored in every inning, but for the whole ballgame we are going to come out ahead. People are intelligent and, over a period of time, they know what the real issues are. We are very concerned about preserving human life wherever it exists. Abortion on demand for convenience when unwanted pregnancies occur is eating us alive. The national budget doesn't concern itself enough with the needy and poor. We will keep saying that even if people disagree.

We must continually search for the best way to bring peace to our world. Such a large proportion of the national budget is now used for nuclear armaments that can bring only a very fragile standoff between the great powers. We must find something better.

These are some of the issues that Catholics, as good citizens of this country, must be concerned about. That is why it is so important for them to participate in the political process and why I have named October 28 as Political Responsibility Sunday in the archdiocese.

Racism hinders gospel

(Continued from page 1)

and black vocational recruitment lacks sufficient support.

The bishops called for programs for youth because "black youth are especially vulnerable in our modern society. Today's youth in the black community undergo many pressures. Especially in our urban areas—where disillusionment and despair, desires and drugs, passion and poverty entrap the young—adults and mature youths dedicated to Christ are needed to counsel, to inspire and to motivate those whom Jesus loved."

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Human life and faith issues dominate papal trip to Canada

by Jerry Fliteau
NC News Service

Pope John Paul II repeatedly condemned threats to human life and dignity as he toured Canada Sept. 9-20. Just as often, he called for a renewed faith as the most needed response to such threats.

Abortion, the arms race and stark issues of global economic injustice were the targets of ringing papal denunciations.

In messages directed more specifically to Catholics in Canada, the pope encouraged them to recover the roots of their faith, not to separate faith from their life in modern society and to infuse Canadian culture with the values of faith.

He urged laity to be active witnesses to the faith in their lives and to attend Mass regularly and receive the sacraments of penance and the Eucharist frequently.

He asked nuns to live their life of consecration fully as a witness of the Gospel to the world.

Priests were called on to strengthen their people's sacramental life and formation in an adult faith.

Speaking to the nation's bishops in Ottawa, Canada's capital, on the last day, Pope

John Paul urged a broad range of pastoral ministry, asking them to teach and instill faith in their people.

In speeches at his two meetings with Native Americans and in the broadcast text of his cancelled meeting, the pope strongly endorsed in principle their political efforts to redress past injustices. He backed their desires to regain control of their cultural heritage and their children's education, to be assured a sufficient land base and economic base for their development, and to achieve a greater degree of self-government.

The pope also urged, however, that the native peoples work for those goals in a spirit of dialogue and love, with an eye toward the common good as well as their own good.

Twice he apologized for past insensitivities of the church in dealing with native cultures and declared that the church is now seeking to rectify those past mistakes.

One of the strongest papal messages on social justice issues came during the Sept. 12 visit to the small fishing town of Flatrock, Newfoundland, where Pope John Paul called for "a restructuring of the economy"



WAITING—Two elderly members of the Dene Indian nation recite the rosary while awaiting the arrival of Pope John Paul II at Fort Simpson, Northwest Territories. The pope's plane was unable to land on the fog-bound island, much to the dismay of those who waited. (NC photo from UPI)

to place human needs before profits, questioned the concentration of power over food production and distribution in the hands of large corporations, and challenged the morality of policies that accept unemployment as a cost for economic goals.

He also urged worker participation in employer decision-making through unions, cooperatives or "joint ownership or partnership," and suggested that new approaches are needed to international trade, food aid and Third World development.

Earlier in Quebec and subsequently in Toronto the pope challenged presuppositions of a growing "technological mentality which challenges Gospel values."

Technology, he told leaders of Canadian churches

in Toronto Sept. 14, runs the risk of becoming "an autonomous force" guided by "the logic of profit" and the "pursuit or maintenance of power."

"United in the name of Christ, we need to ask critical questions and assert basic moral principles which have a bearing on technological development," the pope said. In Edmonton, Alberta, Sept. 17 the pope denounced the rich-poor gap between the world's developed North and underdeveloped South.

"This poor South will judge the rich North...those people who take these goods away from them, amassing to themselves the imperialistic monopoly of economic and political supremacy at the expense of others," the pope declared.

Near Winnipeg, Manitoba, the day before, the pope had

warned sharply against "the split between the Gospel and culture"—and on Sept. 18 in Vancouver, British Columbia, he linked the whole range of social issues he had been discussing as part of the "many threats to life which exist in our technological society."

Calling abortion an "unspeakable crime" and "incalculable danger to all humanity," the pope declared that "the sacredness of human life" must be proclaimed and defended against all onslaughts.

"If the weak are vulnerable from the time of conception, then they are vulnerable in old age, and they are vulnerable before the might of an aggressor and the power of nuclear weapons," he said.

"Life from conception onwards must be defended against all that attacks it, such as hunger and war; it must be healed of what weakens or dishonors it, such as disease and the abuse of alcohol and of drugs; it must be protected from what degrades it, such as violence, subhuman living conditions, unworthy working conditions," Pope John Paul said.

Speaking to government officials and diplomats in Ottawa Sept. 19, the pope struck again at threats to human life and dignity. He said it is a lack of "the ethical dimensions" of society and culture which underlies the arms race, wars, abortion, experimentation on human embryos, starvation and malnourishment in the world. He said the ethical gap also underlies the lack of basic health care, the ill effects of rapid urbanization and losses of human liberty, including freedom of religion.

"A new vision of humanity" is needed to "produce the political will" that can resolve such problems, the pope said.

He climaxed his series of

appeals for social justice at his final Mass in Canada, where, speaking on the theme of peace, he declared that "to build peace we must establish justice.... The way to justice and peace begins with the redemption of the world which Christ accomplished by the power of his cross and resurrection."

Twice during his trip the pope also linked respect for life and the dignity of the human being in an atmosphere of love with church teaching on the sacredness and indissolubility of marriage and on the need for the conjugal act to be open always to new life.

The papal attacks on social ills—from divorce, contraception and abortion to the arms race and a wide range of economic injustices and the cultural injustices to Native Americans—dominated media coverage of the papal trip.

Less easy for news media to explain, but of equal or greater importance for the church's response to such issues, was the persistent papal teaching that the Gospel's message of love, redemption and the sacredness of the human person must infuse culture if that culture is to deal adequately with the ills that afflict its people.

He urged young people in Montreal not to drop out of society out of discouragement, but instead find the hope and courage in the Gospel to take an active role in society and try to change it.

Speaking to Catholic educators in Newfoundland, he defended Catholic schools and declared that education is not only a matter of "intellectual development" but of formation in "the meaning of life." It is impossible in this context, he said, to "ignore the centrality of God in the believer's outlook on life.... We cannot leave God at the schoolhouse door."

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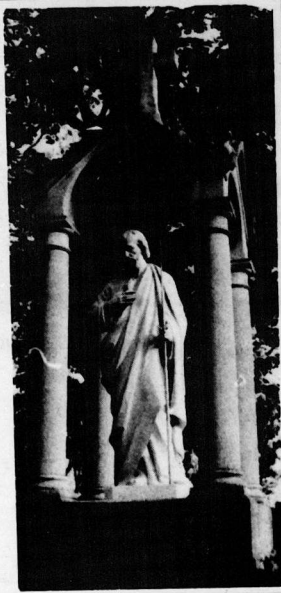
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