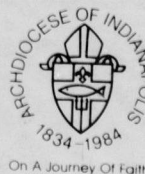


the CRITERION

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Indianapolis, Indiana



Catholics asked to vote Nov. 6

by John F. Fink

"An important challenge for the Christian is that of political life. In the state, citizens have a right and duty to share in the political life. For a nation can ensure the common good of all and the dreams and aspirations of its different members only to the extent that all citizens in full liberty and with complete responsibility make their contributions willingly and selflessly for the good of all."

Those words of Pope John Paul II are used by the U.S. bishops to urge all Catholics to use their franchise by voting on Tuesday, Nov. 6. In the Archdiocese of Indianapolis, Archbishop Edward T. O'Meara has declared this Sunday as "Political Responsibility Sunday" and has asked priests to use this weekend's homilies to encourage Catholics to vote.

The bishops teach us that the Church's ministry and mission require it to be involved in political matters: "In today's world concern for social justice and human development necessarily requires persons and organizations to participate in the political process in accordance with their own responsibilities and roles."

"It is the Church's role as a community of faith to call attention to the moral and religious dimensions of secular issues, to keep alive the values of the Gospel as a norm for social and political life, and to point out the demands of the Christian faith for a just transformation of society."

The bishops of the United States see a distinct role for the Church in the political order: "education regarding the teachings of the Church and the responsibilities of the faithful; analysis of issues for their social and moral dimensions; measuring public policy against Gospel values; participating with other concerned parties in debate over public policy; and speaking out with courage, skill and concern on public issues involving human rights, social justice and the life of the Church in society."

However, they try to make clear, "We specifically do not seek the formation of a religious voting bloc; nor do we wish to instruct persons on how they should vote by endorsing candidates. We urge citizens to avoid choosing candidates simply on the basis of personal self-interest. Rather, we hope that voters will examine the positions of candidates on the full range of issues as well as their integrity, philosophy and performance."

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PICKING A PUMPKIN—Ann Shalosky of Dover, Ohio, selects the biggest pumpkin she can find for her Halloween jack-o-lantern. (NC photo by John Fesler)

Pope's decision was his own

Bishops see little demand for old rite

by John Thavis

VATICAN CITY (NC) — Pope John Paul II's decision to allow celebration of the Tridentine Mass was his own, according to a member of the Vatican Congregation for Divine Worship, despite some reports to the contrary.

The Italian Catholic news agency ASCA had reported that a group of cardinals meeting informally for a year finally convinced the pope to allow the old rite back on a limited basis. But Father Cuthbert Johnson of the worship congregation said Oct. 19 that he "would be inclined to discount" that version.

"The decision made by Pope John Paul II was his...," Father Johnson said. The worship congregation then carried out the decision, which was made public Oct. 15 (see last week's Criterion).

Initial reaction among U.S. bishops has ranged from predictions that there will be little demand for the old rite to sympathy for those who miss the ritual. A 1980 Vatican survey found that 98 percent of the world's bishops considered the question of the Tridentine Rite closed.

An Oct. 3 letter from the congregation to the heads of all episcopal conferences gave bishops around the world the right to approve celebration of the Tridentine Mass for groups of Catholics who formally requested it.

Replacement of the old form Latin-language rite, which dates to 1570 with revisions up to 1962, was considered one of the major changes to come out of the Second Vatican Council.

Father Johnson said a steady trickle of letters, mostly from older lay people requesting permission from the Vatican for the old rite, "made it difficult to ignore the question." There was not a big demand for the Tridentine Rite, he said, "but the decision was not made on numbers."

The decision reflected the pope's desire to accommodate groups which "remained tied to the Tridentine Rite," the letter said.

The worship congregation's letter specifies that permission to use the Tridentine Rite is limited to priests and faithful who accept the liturgical changes included in

the 1970 Missal of Pope Paul VI.

According to the letter, the priest and people must have no connection with groups who consider the new Mass unlawful or doctrinally unsound, and the celebration must not mix the old and new rites.

The ritual also must follow the Roman Missal of 1962 (the last year a missal for the Tridentine Mass was published), and the local bishop must inform the worship congregation of his decision to allow it and report on the use of the rite one year later.

The conditions appear to exclude Archbishop Marcel Lefebvre and his followers. The French-born archbishop has been the most visible leader of rebellion against Vatican II reforms. He was suspended from all priestly functions in 1976 by Pope Paul VI.

Archbishop Lefebvre and his followers continue to celebrate the Tridentine Mass in defiance of the Vatican.

Members of the U.S. Catholic hierarchy predicted that the limited celebration of (See DEMAND on page 20)

Poll shows Catholics disagree

NEW YORK (NC)—Catholics reacted negatively, 69 to 23 percent, in a Harris Survey which asked their feelings about a statement that Archbishop John J. O'Connor of New York was "urging Catholics to vote against candidates who are opposed to banning abortions."

The survey results, compiled by Louis Harris and Associates Inc., were released in early October. Polling took place between Sept. 21 and 25 by telephone among a cross section of 1,326 likely voters nationwide. The poll highlighted the responses of white Catholics and white members of the Moral Majority.

In August Archbishop O'Connor said, "I do not see how a Catholic in good conscience could vote for an individual explicitly expressing himself or herself as favoring abortion." He later said he was not trying to tell Catholics how to vote.

The survey asked whether voters felt positively or negatively about Archbishop O'Connor "urging Catholics to vote against candidates who are opposed to banning abortions," with 69 percent of Catholics, 54 percent of Moral Majority members and 67 percent of total voters reacting negatively.

Pollsters asked about a range of "religion in politics" issues, including the activities of Archbishop O'Connor and the Rev. Jerry Falwell, leader of the Moral Majority, and the speech by President Reagan on politics and religion at a prayer breakfast during the Republican National Convention in Dallas.

The survey asked if "Reagan was right in his Dallas speech when he suggested that instead of separating religion from politics, it is better to bring religion closer to politics and politics closer to religion."

Fifty-six percent of Catholics disagreed with the statement, compared to 53 percent opposition by voters overall.

At the Aug. 23 prayer breakfast, Reagan said, "The truth is, politics and morality are inseparable. And as morality's foundation is religion, religion and politics are necessarily related."

Archbishop O'Connor had no comment on the survey, according to archdiocesan spokesman Joe Zwilling. He said the archbishop approaches such polls hesitantly, until he knows the polling technique, who was questioned and other factors.

Seventy-two percent of Catholics said it is neither fitting nor proper for clergy to "urge their church members to vote for

(See POLLS SHOW on page 2)

the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

It's hard not to be a one-issue voter

by John F. Fink

The Church observes this Sunday as "Political Responsibility Sunday." Archbishop O'Meara reminds us in his statement (see below) that "Catholics have a responsibility to be involved seriously in political life."

The apathy that so many Americans show toward voting is pathetic—the worst of any democratic country. Only 54 percent of eligible voters voted in the presidential election four years ago and the percentage was even lower in the 1982 congressional election—41.

As Catholics, we might keep in mind that we have not always had the right to vote. During the early years of our history, most of the original colonies outlawed the "papists." Some of the anti-Catholicism that existed throughout U.S. history is still around, but not nearly as much. Of course, we today cannot remember a time when we were unable to vote, but the fact remains that we should exercise our right.

Although they encourage us to vote, the bishops do not try to tell us how to vote. They have, however, made strong statements on some of the issues that are a part of this year's election campaign. In doing this, they are exercising their rights under the First Amendment to our Constitution. Everyone, no matter where they might be along the political spectrum, enjoys that right.

Archbishop O'Meara and the other U.S. bishops encourage us to vote for candidates on the basis of their



positions on a wide range of issues. In this election campaign, that's a difficult thing to do. It's hard not to be a one-issue voter, whether that issue is abortion, nuclear war, poverty, the economy, education, health care, or any other issue about which one has strong convictions.

In his statement, Archbishop O'Meara gives highest priority to "prevention of nuclear war and protection of unborn human life." The bishops have often called for a "consistent ethic of life" and have encouraged us to be particularly attentive to the life issues. Cardinal Bernardin, who coined the "consistent ethic of life" phrase, calls it a "seamless garment" of issues because they are based on the dignity of man and the sacredness of human life.

This "consistent ethic of life" should not be interpreted as suggesting that a candidate's position on abortion does not matter as long as positions on other life issues are acceptable. That would be a distortion of Cardinal Bernardin's argument. But the reverse is also true: we cannot ignore a candidate's positions on disarmament or other life issues just because his position on abortion is acceptable.

That's why it's hard to make decisions based on a consistent ethic of life. In the national election, we have to judge for ourselves if the Republicans really will do a better job of combatting abortion, or if the Democrats' policies really will be more effective in preventing nuclear war. Which party's economic policies really will benefit the poor more?

Contrary to what some politicians seem to believe, Catholics do not vote as a bloc. It's true that, as most Catholics were struggling to "make it" earlier in our

history, most of them were Democrats. There are still more registered Catholic Democrats than Republicans, but, at least since the 1948 election, Catholics have voted pretty much as everyone else in the country voted. This shows the wide diversity that exists within our church.

The church in this country, and in this archdiocese, is nonpartisan. Just as it does not endorse candidates, neither does The Criterion. We do, however, encourage candidates to advertise in our pages so that you can learn their qualifications and positions on the issues. As a non-profit tax-exempt corporation, we are bound by certain rules when it comes to accepting political advertising (such as not discriminating against certain candidates), most of which we would follow anyway out of a sense of fair play.

There are political ads in this issue and there will be more next week (lots more, I hope). Therefore, I thought that you should know our policy regarding political ads. It follows:

1. We will accept political ads from all candidates and their supporters. An ad does not signify endorsement—neither the Church nor The Criterion will endorse any candidate.
2. We will require candidates and their supporters to take a positive approach in all ads. While candidates may detail their own qualifications and accomplishments, we will not permit a candidate or his/her supporters to attack an opponent.
3. We will reject ads which are libelous, false, offend the basic norms of decency, or are specifically against Church teaching.
4. All political ads will be paid for in advance.

School boards gather

Issues facing schools in future discussed

by Jim Jachimiak

At a leadership conference last Saturday, board of education members from around the archdiocese gathered to discuss the future.

The conference was based on the theme "What Will Tomorrow Bring?" It is an annual event sponsored by the archdiocesan Office of Catholic Education, and was held at Roncalli High School this year.

Susan Weber, OCE coordinator of boards of education, said the purpose was "to build up the skills of board members as well as to let them become more acquainted with issues in Catholic education."

The program included a keynote address by Archbishop Edward T. O'Meara, followed by three hour-long workshops. Participants chose one of five workshops during each of the three hours.

"The workshops were led by people in the board movement, not 'experts' in the field," Weber explained.

That made the workshops more practical than theoretical. Some focused on developing skills—policy-making, conflict resolution, public relations. Others were "how-to" sessions on school evaluations, budgets, planning a program on the bishops' pastoral letter on war and peace,

forming an adult catechetical team and incorporating a faith dimension into decision-making.

A number of the topics and speakers were chosen in response to requests by board members after last year's conference.

Leaders of the workshops included members and officers of boards of education at the parish, deanery and archdiocesan levels. They also included principals, parish staff members and members of the OCE staff.

In his keynote, the archbishop discussed responsibility and the principle of subsidiarity. Shared responsibility refers to the role of the laity in education. The principle of subsidiarity states that each task should be completed at the lowest possible level. Both concepts are incorporated into the operation of the archdiocesan, deanery and parish boards of education.

Weber noted that some of the sessions will be valuable for boards as they develop new goals for the next three years. The boards operate on three-year cycles, with goals set at the beginning of each three-year period. The boards are in the planning process this year, and some of the sessions were intended to "challenge the boards in thinking through their new goals."



TURNABOUT—Five Shawe High School grads now active in Catholic education attended OCE's board leadership conference. With them are Sister Rochelle Ernst (third from right), DRE at St. Mary's and St. Michael's, Madison, and her secretary, Janice Bonnett (third from left). The five are: Maureen Clerkin, principal, St. Mary's, North Vernon; OCE's John Guarino, past president of the Jefferson County Board of Catholic Education; Sandy MacCauley, vice president of the board of education, Sacred Heart, Jeffersonville; Carole Marshall, president, Columbus Catholic Board of Education; and Jim McKenna, board of education, St. Ambrose, Seymour. (Photo courtesy of OCE)

Poll shows Catholics disagree

(Continued from page 1)

specific candidates who follow their stands on issues such as banning abortion and requiring school prayer," while 52 percent don't think the clergy should even take stands on such issues.

When asked how they personally felt about abortion and school prayer, 53 percent of Catholics opposed a constitutional amendment requiring prayer in public schools; 55 percent opposed an amendment banning abortions.

Most Catholic voters were critical of Mr.

Falwell, who actively supports President Reagan; 61 percent oppose his efforts to reelect the president.

Some 80 percent of Catholics rejected a statement saying that the country is in "such poor moral shape" that Catholic bishops and evangelical preachers should make abortion and school prayer decisive issues in the upcoming elections. Sixty-five percent of Catholics said the religious leaders should not educate voters on church views on certain issues if it means getting the church involved in politics.



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Archbishop O'Meara's Schedule Week of October 28

SUNDAY, October 28—Closing celebration of the Sesquicentennial of the Archdiocese of Indianapolis, Eucharistic Liturgy of Thanksgiving, Old Cathedral in Vincennes, 4 p.m.

TUESDAY, October 30—Internal Forum Workshop, Benedictine Center, Beech Grove, 9 a.m.

—Confirmation, St. Barnabas Parish, Eucharistic Liturgy, 7:30 p.m. with reception following.

FRIDAY, November 2—Biennial Regional Assembly of the Christian Church in Indiana, Convention Center, 8 p.m.

Message on political duty

Very soon, American citizens will go to the polls to elect state and national leaders. Those leaders will make decisions on such important issues as the economy, unemployment, health care, education, and of highest priority: prevention of nuclear war and protection of unborn human life.

Catholics have a responsibility to be involved seriously in political life, to help ensure that solutions to state and national problems always reflect a belief in the human dignity of each person and a commitment to the common good of all.

In the days remaining before the election, I ask each of you conscientiously and prayerfully to reflect on the issues and then measure the proposed solutions against the values embodied in the Gospel and the teaching of the Church.

As you know, the Catholic Church does not endorse particular candidates or political parties. Church involvement should never be partisan. Please vote in the coming elections, and when you do, choose candidates on the basis of their positions on a wide range of issues, as well as on their personal integrity, philosophy and performance.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

Prenatal care for poor is legislative issue

by Ann Wadelton

If you need medical help but can't afford it, what provisions does Indiana make? Well, if you're poor and pregnant, unless you fit into two specific categories, you'll receive no prenatal care. And if you are sick, you may need to turn to the Hospital Care for the Indigent (HCI) program and then, your care will depend on where in the state you live.

Health care for the poor, along with the whole welfare system in Indiana, will be an important issue in the next session of the Indiana General Assembly, according to Dr. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC). Recommendations of the Governor's Welfare Commission are expected to be presented in late October and will be the basis for debate and maybe new legislation.

The Catholic Church, in her long history of social teachings, considers meeting the basic needs of a person an integral part of respecting the human life and dignity of man, made in God's image. In the words of Pope John XXIII, "Every person has the right to life, to bodily integrity and to the means which are suitable for the proper development of life; these are primarily food, clothing, shelter, rest, medical care and finally, the necessary social services."

Let's take a closer look at prenatal care for the poor. There's more help now than there was last year. A federal law, signed by the president in July, mandates prenatal care for two groups of poor women. Medicaid benefits must now be extended to pregnant women who will qualify, once the baby is born, for either Aid to Families with Dependent Children (AFDC) or AFDC-U (unemployed parent).

But there is no prenatal care for poor pregnant women. Besides human justice considerations, there is extensive evidence that good prenatal care is cost effective. The newly signed federal law requires health care for children, starting at birth, in all poor families. Thus, states may face large bills for some newborns' care for serious conditions that might have been prevented through adequate prenatal care. (The March of Dimes estimates that of the 4,000 birth defects in Indiana each year, half could be prevented with prenatal care.)

The Governor's Welfare Commission is also looking at Indiana's HCI program, which is the primary care for the poor single adults and childless couples between 21 and 65 years old. HCI provides for hospital treatment of a disease, defect, injury and deformity if the indigent is a resident of Indiana. If not, it limits hospital treatment to a disease or injury.

There are a number of problems with HCI, not the least of which is that the program is 100 percent county funded. As a result, counties have used a variety of ways to avoid the cost, including waiting until a hospital sues the county before paying, and hesitating to provide applications to eligible indigents. The cost has required several counties to float bonds. Another serious problem is a lack of statewide standards of services covered.

Most of the legislators who will be voting on these life issues will be on the ballot for the November 6th elections. Dr. Ryan encourages people to check out the values of the candidates before voting them into a position of representation. He suggests following media coverage, attending political meetings and asking questions.

Bishops ask voters not to ignore arms issue

by Stephanie Overman

WASHINGTON (NC)—Twenty-three U.S. bishops called for a "total life ethic" in the upcoming elections and warned against neglecting the threat of nuclear arms while concentrating on abortion.

In a statement released at an Oct. 22 press conference in Washington, the bishops said "one cannot examine abortion as though that were the only moral issue facing our people" but must also consider policies "which threaten the total destruction of life on our planet Earth."

The threat of nuclear arms "is being neglected in the current examination of moral issues in the public order," the bishops said. They cited Chicago Cardinal Joseph Bernardin's description of the integral relation between the nuclear threat and abortion as a "seamless garment" and urged Catholics to "be wary of any narrowing of moral vision to focus on only one issue."

At the press conference, Auxiliary Bishop Thomas J. Gumbleton of Detroit, president of the U.S. branch of Pax Christi, a Catholic peace movement, said opposition to abortion and nuclear arms "have to go together" because the moral values which undergird opposition to abortion also undergird opposition to nuclear arms.

Referring to recent statements by Archbishop John J. O'Connor of New York; Bishop James Malone of Youngstown, Ohio, who is president of the National Conference of Catholic Bishops; and the bishops of New England, Bishop Gumbleton said there has been confusion about whether Catholics should make abortion the litmus test for candidates seeking public office.

He said that while the NCCB has not taken a single-issue approach, "if I were a

Catholic reading (some of the statements) I would get confused. It seems to say that abortion is the only issue."

Bishop Gumbleton, citing the New England bishops' reference to abortion as the most critical of the two evils, said: "The two evils are both happening now. Some try to persuade us abortion is happening now, but the evil of nuclear arms is happening now. We have to be opposed to both."

"We are together on the moral issue," Bishop Gumbleton said, but not on the political application. "The position of our statement is the position of (the NCCB) as a whole. We don't want to look like one block of bishops fighting another."

There is "less and less regard for human life," the bishop said, calling for more education to change public opinion about abortion and nuclear arms.

Heads of dioceses who signed the statement were: Bishops Victor H. Balke of Crookston, Minn.; Maurice J. Dingman of Des Moines, Iowa; William A. Hughes of Covington, Ky.; Joseph L. Imsch of Joliet, Ill.; Michael H. Kenny of Juneau, Alaska; Raymond A. Lucker of New Ulm, Minn.; Leroy T. Matthiesen of Amarillo, Texas; Frank J. Rodimer of Paterson, N.J.; Francis R. Shea of Evansville, Ind.; John J. Snyder of St. Augustine, Fla.; John J. Sullivan of Kansas City, Mo.; Walter F. Sullivan of Richmond, Va.; and Kenneth E. Ullman of Saginaw, Mich.

The statement also was signed by Bishop Gumbleton and Auxiliary Bishops Nicholas D'Antonio of New Orleans; George R. Evans of Denver; P. Francis Murphy of Baltimore; Peter A. Rosazza of Hartford, Conn.; Walter J. Schoenherr of Detroit; Richard J. Skiba of Milwaukee; and Kenneth D. Steiner of Portland, Ore., and by Bishop Dozier and retired Bishop William M. Cosgrove of Belleville, Ill.



RECESSIONAL—At the conclusion of a liturgy marking the 125th anniversary of St. Paul parish, Tell City, priests and people leave the church by the center aisle. (Photo by Peg Hall)

Tell City celebrates 125th anniversary with flourish

by Peg Hall

What's the best way to celebrate your birthday when you're 125 years old?

"Very carefully," some might say.

St. Paul chose instead to do it with a flourish of ceremony, songs and dance on its anniversary, Sunday afternoon, Oct. 14. All the elements seemed to work together, the kaleidoscope shifting from solemnity to joy to exuberance.

The celebration began with an hour-long organ concert. Then uniformed Knights of Columbus led the procession of clergy to the altar. Last in the procession came Archbishop Edward T. O'Meara bearing his crosier to celebrate the Mass.

Concelebrating with him were co-pastors Fathers Richard Lawler and Joseph Kern, native sons. Msgr. William Lautner and Fathers Donald Evrard, J. Lawrence Richard and James Lasher, and priests formerly assigned to St. Paul's parish, Fathers William Munshower,

David Coats and Rick Ginther.

In his homily the archbishop spoke of the evolution of the church during the century and a quarter that St. Paul's parish has existed. Today's Catholicism is "not a sacrilege church," he said. "What we are all about is not just what we do one hour a week in church." And he said that Christ's followers have learned that they can hear him by listening to each other, not just to their religious leaders.

Heeding Archbishop O'Meara's encouragement to celebrate, about 350 people danced to such tunes as Edelweis or Redwing, accompanied by Marie Biever on the accordion or Andrew Etienne on the violin. Swiss Kapaders whirled to the square-dance-calling of Gerald Flaherty.

By suppertime, the celebration wound down. The last browsers wandered into the rooms set up as a museum of parish history and said the last good-byes. A freshly-written page of memory had just been added to the story of St. Paul.

Second marriage seminar planned

Catholics marrying for a second time are being invited to a special marriage preparation seminar sponsored by the Family Life Office of the Archdiocese of Indianapolis.

The seminar, "Pre-Cana II," will be held from 12:30-5:30 p.m. (E.S.T.), Sunday, Nov. 11, at the Catholic Center, 1400 N. Meridian Street, Indianapolis.

"The conference will focus on topics of particular concern where one or both partners have been married before," explained Toni Peabody, Family Life associate director.

Among the issues to be covered are: attitudinal carry-overs from previous relationships; healing the past; how to blend families; money in second marriages; communicating and finding time for each other with ready-made families, and Christian marriage and blending religious faiths.

The conference team will include two couples in second marriages, a psychologist, a priest and a religious sister.

"By the end of the day, we hope those attending will have recognized and reflected on the special challenges they face," said Peabody. "Also, attendees will have had a chance to share with other couples who already have experienced success in second marriages."

The Archdiocesan Family Life office also sponsors monthly "Pre-Cana" marriage preparation conferences for engaged couples, as well as organizations which minister to the widowed and the divorced.

"We developed this new program," stated Peabody, "because of a growing number of couples entering into second marriages with special needs. It is patterned after similar offerings in the Archdiocese of Chicago and in dioceses in Ohio, Texas and Florida."

The cost of the Pre-Cana II conference is \$15 per couple. Those who wish to register, or desire further information, should contact the Archdiocesan Family Life Office at (317) 236-1586.

COMMENTARY

Why the double standard on abortion?

by Msgr. George G. Higgins

Because a diversity of opinion exists in the Catholic community regarding abortion, "Catholics should not seek the kind of legislation that curtails the legitimate exercise of the freedom of religion and conscience or discrimination against poor women," argued a full-page advertisement which appeared recently in The New York Times.

Sponsored by Catholics for a Free Choice, the ad was titled "A Diversity of Opinions Regarding Abortion Exists Among Committed Catholics: A Catholic Statement on Pluralism and Abortion" and was signed by some 100 priests, nuns and lay men and women.

I claim no special competence regarding the ethics of abortion and the appropriate Catholic stance on anti-abortion legislation, but I know enough about both these questions and the art of public discourse to be troubled by the way the sponsors and signers of the statement argued their case. Their logic is seriously flawed—no matter how one judges their position on abortion.

First, they said that "a large number of Catholic theologians hold that even direct abortion, though tragic, can sometimes be a moral choice." Yet only a minority of the signers can, by any stretch of the imagination, be classed as theologians.

Why, then, did the overwhelming majority of theologians refuse to sign the statement? Perhaps in anticipation of this question, the sponsors indicate in a fine-print postscript that they have included only a partial list of signers. The statement, they say, "has been signed by many other Catholics. In addition 75 priests, Religious and theologians have written that they agree with the statement, but cannot sign for fear of losing their jobs."



I will provisionally take their word for that. But it doesn't explain why the majority of American theologians refused to sign. How many of these 75 "secret signers" are in fact theologians?

Second, the statement argues that "according to data compiled by the National Opinion Research Center, only 11 percent of the Catholics surveyed disapprove of abortion in all circumstances." Reliance on this kind of statistical "vox-populi" argument on a matter as serious as abortion surprises me.

I know enough about many of the statement's supporters to be certain that they would be appalled if such "evidence" were used to support nuclear warfare, capital punishment, discrimination against homosexuals, racial and gender discrimination, etc.

Americans, Catholics included, are sharply divided on these and other controversial issues. Would the statement's supporters therefore argue that Catholics should not support legislation in these areas? Of course not. Many of them support these causes in the name of Christian values, which they presumably consider non-negotiable despite the diversity of Catholic opinion.

What's going on here? Why this double standard? Why do the statement's supporters appeal to public opinion on the issue of abortion, but not on other human life or justice issues?

While these questions can be properly addressed to all who signed the statement, I would address them specifically and very pointedly to those among them who, to their credit, have long been prominent in Pax Christi and other peace movements. They oppose nuclear warfare on moral and ethical grounds, and the fact that public opinion might run against them is, from their point of view, irrelevant.

Presumably in issuing this statement its supporters believe they have rendered a useful public service. Their flawed logic, however, is calculated to do nothing but harm—even to their own cause.

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Catholic hospitals today

by Father Eugene Hemrick

Statistics show that the number of lay people replacing Religious as Catholic hospital administrators is increasing. At the same time, statistics reveal that the number of Catholic hospitals decreased 20 percent between 1969 and 1982, from 796 to 636.

With fewer administrators in Catholic hospitals who are members of religious orders, is there an effect on the Catholic identity of these institutions?

If the number of Catholic hospitals declines, what will this do to the church's ability to witness to Christ through its works of mercy?

These and other questions were raised in a conversation I had with Bill Walker, director of research for the Catholic Health Association in St. Louis, Mo.

Walker cautioned me to look at other statistics before jumping to the conclusion that Catholic hospitals are on the way out. True, there are fewer hospitals, but it is also true there is an increase in the number of beds provided in Catholic hospitals. In



1969 there were 159,608. Today there are 170,321.

We sat down at his computer terminal and began to review other statistics. Admissions of patients has increased five percent since 1978; expenses have gone up 87 percent and full-time personnel 28 percent.

These statistics indicate that Catholic hospitals, like almost every other ministry of the church, are going through a transition because of economic and growth pressures.

The "Catholic Hospital Profile, 1984" is a set of booklets containing statistics on Catholic hospitals. From them I learned that Catholic hospitals make up 10 percent of all short-term hospitals in the country.

A high percent also provide cardiac care, intensive and obstetrical care, as well as speech and occupational therapy.

I also received "The Guide Book, 1983-84," published by CHA.

On the first page is the organization's mission statement. It is committed "to the wholeness of those who need healing, with particular concern for those least able to care for themselves, especially the poor, the sick, the unborn, the frail, the infirm elderly, the dying, the alienated and the disadvantaged."

In 1982 CHA conducted a survey on the concerns of bishops and Catholic hospitals. Interestingly, the commitment statement of CHA and the bishops' concerns were found to be closely related.

In addition to our hospitals remaining faithful to medical-moral teachings and having a religious presence, the bishops indicated that service to the poor was one of their greatest concerns.

As I review statistics that say the Catholic Church is losing numbers of Religious and institutions, I must admit to a sense of panic. But when I meet people like Walker and learn there is more than one side to the story of Catholic hospitals, and when I see studies aimed at assessing the present in order to plan for the future, the panic diminishes in a decided way.

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Case of inevitabilities and responsibilities

by Dale Francis

The Sisters of Providence announced in Washington, D.C., that they are selling their eight-acre campus at Tenley Circle to their next-door neighbor, American University, for \$7.6 million and, within two years, closing Immaculata, both the preparatory and elementary schools.

The decision brought a shocked and angry response from parents of students, Immaculata alumnae, concerned laity and others who called on the sisters to reverse their decision.

What we had here that was not immediately understood was a case of inevitabilities and responsibilities. And because such cases may well become prevalent in the church, we'd better be trying to understand them, gain some balance in our reaction to them and then try to find some way to help.

What can be said that is most pertinent about the Sisters of Providence of St. Mary of the Woods, Indiana, as they are officially known, is that they have been serving the Catholics and the church of this nation for nearly 145 years. From the motherhouse at Terre Haute, Sisters of Providence have



gone to every part of the nation, serving in more than 50 dioceses and archdioceses. Although they would never have measured it that way, they have literally given hundreds of millions of dollars of service to the Catholics of this nation.

The young women who left Terre Haute to go all over the nation for decades of service returned when they reached the evening hours of life to live their days in the beauty of St. Mary of the Woods. But today an inevitability has arisen. In this day of declining vocations a loss of balance has taken place.

There are 955 Sisters of Providence. Of these, 360 are more than 70 years old. Of these, 90 need skilled or assisted care, another 80 receive outpatient treatment. The number of those more than 70 will increase. Of the 955 Sisters of Providence, just 482 are full-time wage earners.

If the inevitability of the situation was certain, the recognition of the responsibility was even more so. There was a retirement fund but modern construction costs had not been anticipated. That fund provided \$3 million annually but renovation of retirement facilities to meet modern fire codes cost \$5 million. A new 50-bed facility for nursing care had to be constructed.

In 1904, the Sisters of Providence purchased the land in Washington at Nebraska and Wisconsin Avenues, near American University, which opened 12 years before.

Immaculata, as a two-year women's college, preparatory school and elementary school became one of the outstanding educational institutions in the city. The college was closed when it was no longer economically feasible. But when the Sisters of Providence announced the sale of the campus there were 455 students at the preparatory school, 103 at the elementary school.

It wasn't strange that the parents of those students were disappointed that Immaculata was being closed, but the Sisters of Providence did not do this out of whim but out of necessity—because they have a responsibility to those sisters who gave their active years in service. That \$7.6 million paid for the campus of the school, founded and maintained for 80 years by the Sisters of Providence, will go to help the sisters who made it possible.

And this is where I think we must all do some thinking. There must be many religious communities facing similar problems. We, the Catholic people, received the benefits of the sacrificial service of sisters all through this century. We should not now criticize their communities as they seek to find a way to fulfill the responsibility of trust to those sisters, but we should ourselves join in contributing to their retirement funds. A priority must be given to fulfilling the responsibilities to sisters who made us and our children the priority of their active years.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Places' is Christian in spirit

by James W. Arnold

Only the hardest and most cynical soul could fail to warm to "Places in the Heart," Robert Benton's deeply felt and richly detailed memoir of his hometown, Waxahachie, Texas, as it was in the mid-30s.

This was also the locale of last year's gentle, picturesque "Tender Mercies," which "Heart" resembles in several major aspects. Not only does it honor the simple value of work, family and land, but it is profoundly and positively Christian in spirit. In fact, Benton's achingly beautiful final Protestant church service scene, in which all the characters, living and dead, share communion after an unpretentious country preacher has read St. Paul's great epistle on love, is arguably the most impressive visualization of the Christian message ever put on the screen.



Writer-director Benton (52) is one of the handful of filmmakers capable, on any outing, of producing the Mona Lisa. His breakthrough film was "Kramer vs. Kramer," but he followed that with an interesting but misbegotten thriller, "Still of the Night," currently playing off on pay-cable. In "Heart," he's working close to his roots, describing a time, place and people he knows and loves. If it's not quite a masterpiece, it often looks and sounds like one.

The surface story is suspiciously trendy: still another epic about a pre-feminist heroine, with plucky young widow Edna Spalding (Sally Field) as a kind of bucolic female Rocky who overcomes impossible odds to save the farm and keep her family together amid the misfortune of Depression poverty, local greed and rotten weather. Her only help, aside from her two children, comes from minority groups—a black drifter (Danny Glover) whose presence tempts the worst from the local Klan, and a blind war veteran (John Malkovich), rejected and closed-in on himself.

It is Edna's grit and, well, charity in the best sense, that brings all these unlucky waifs together and allows them to grow in friendship and achieve dignity and success. That is symbolized by their teamwork in planting and harvesting the area's first bale of cotton and winning enough money to hold off the unfriendly bank and (presumably) get the farm on the road to prosperity.

The plot situation is not all that different from "Cross Creek," where again a novice farm woman put together a ragtag but loving group to bring an orange grove back from the brink of disaster. "Cross Creek" also had a love story, but here the romantic complications are on the periphery. Edna's sister (Lindsay Crouse) has a wandering husband (Ed Harris) who shares mutual passion with the married schoolteacher (Amy Madigan). While the affair is poignant and has an uplifting outcome that avoids melodrama, it has little connection with Edna.

Apparently, Benton's purpose is to suggest life as it is plainly and humbly was in Waxahachie, with a sprinkling of heroes and villains, saints and sinners, all of them bound together by their traditions of town, kinship and religion. The people are not

idealized (except perhaps for Edna) but simply human, and clearly different from the plastic dolls that inhabit most recent movies.

Benton's vision is aided incalculably by the genius of his frequent cameraman, the gifted Cuban Nestor Almendros ("Days of Heaven"), whose autumn-light images capture exactly the desired mix of reality, beauty and nostalgia.

Unfortunately, some of the film's major events seem merely manufactured to keep the action going (examples: a violent visit from the Klan and the cotton bale contest). And the secondary characters remain enigmatic because they don't get the attention they need. While religion, at beginning and ending, provides a touching frame for this portrait of a disappearing way of life (the music by John Kander and folk artist Doc Watson is alone a balm for the spirit), it is mostly only implicit in the rest of the film. Yet there is no doubt that "Heart" increases compassion and appeals to the best in its audience.

What one is likely to remember about "Heart" are superbly fresh little bits of life and truth. The acting is inspired, perhaps predictably in the case of Field, whose spunky down-home Mom we've seen glimpses of before (in "Norma Rae") and Crouse (the redhaired nurse-witness in "The Verdict"). But Glover is also powerful, and young Malkovich, one of Broadway's best new actors, is an unexpected delight.

The "big scenes" in this movie are not the typical cinematic spectacles, like the tornado sequence, the agonizing cotton fields' test of endurance, and Malkovich's dramatic defense of Glover against the Klan night riders, good as they are. But rather, the country dances, a wake, a tense game of rummy involving the adulterers and their spouses, Edna being forced to give her son a spanking (he's been caught at school trying a cigarette). Typically marvelous are two passages involving the blind man and the mother. In one, he comes to complain about the kids and fails to realize he's burst in on her naked, taking a bath. Later, after they've long been friends, he gently asks her to describe what she looks like.

"Jaws" and "Star Wars" have their place, but this kind of revelation of the human condition is what good filmmaking is all about.

"Heart" is the first of several films this year about rural America and its values— independence, pluck, neighborliness, family, love of the land. They are clearly values we want to preserve and cherish, amid the haunting fear that they may be slipping away forever.

(Outstanding if flawed period rural drama. First class acting, writing and imagery. Recommended for youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Adventures of Buckaroo Banzai	A-II
Countries	A-II
The First Turn-On	O
Garbo Talks	A-III
Savage Streets	O
Teachers	O

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



'30s DRAMA—Sally Field plays a young widow struggling to keep her two children, played by Yankton Hatten and Gennie James, in a small Texas town during the Depression in "Places in the Heart," a Tri-Star release. Writer-director Robert Benton based the story on events from his own childhood. (NC photo)

'Barchester Chronicles' satire scores some points

by Henry Herx

NEW YORK (NC)—Satire doesn't need to bludgeon its target to score some points. It can accomplish this purpose just as effectively with gentle humor and straightforward wit as deftly demonstrated in Anthony Trollope's "Barchester Chronicles," a seven-part dramatization on "Masterpiece Theatre," premiering Sunday, Oct. 28, on PBS. (Check your local listings for time in your area.)

The story is centered within the privileged position of the Church of England as the established religion of the Victorian era. Its target, however, is the greed and ambition motivating some of these fictional 19th-century church officials as well as their political opponents.

In the imaginary cathedral town of Barchester, the Rev. Septimus Harding (Donald Pleasence) is content with his duties as cathedral choirmaster and warden of its hospital, endowed centuries before to provide for 12 of the town's pensioners. Mr. Harding, a good and simple individual, receives a very comfortable income as warden and, with few duties, is free to indulge his love of music.

When Mr. Harding is accused of cheating the pensioners of their fair share of the endowment, his serenity is devastated. Complicating matters is the fact that his accuser, a local doctor acting on behalf of the reformers, is not only a friend but his daughter's suitor.

Instead of fighting the charge, Mr. Harding himself comes to believe that the warden's stipend is far more than the position deserves. His refusal to challenge the reformers is dismissed by his bishop as another example of Mr. Harding's "persistent bouts of Christianity."

By the end of this first episode, Mr. Harding has been awakened from complacency and forced to reassess his conscience and his future. In the course of doing so, he proves his mettle as a human, being and as a minister of the Gospel. Pleasence, who has made a career of villainous roles, gives a warmly sympathetic performance as the very likeable and often droll clergyman.

Except for Mr. Harding, the picture of the clergy presented here is not very edifying. The worst are shown as unscrupulous opportunists, others as plodding

careerists, their goal fixed on moving upward in a state-supported institution. Such as these fail to see the hypocrisy of cloaking their ambition in terms of spiritual endeavor.

Trollope, however, is not mean-spirited about the human frailty of his characters. The few outright villains fool no one for very long and are ultimately hoisted by their own petards. Most are simply ineffective bumbler, suffering most from the lack of a true sense of vocation.

The drama's satire is not in any way aimed at religion but at certain members of the clergy of that day. Free from the burden of such church-state entanglements, American viewers will enjoy this ecclesiastical comedy for its rich cast of character types, some of which are still to be found among those working for any institution.

This BBC series, produced by Jonathan Powell and directed by David Giles, is recommended to any who like literate entertainment.

TV programs of note

Monday, Oct. 29, 8-9 p.m. EST (PBS) "The Boy Who Loved Trolls." In an impersonal world of high tech and computer games, a young boy fights to retain his childhood dreams by searching for the troll he knows exists outside of fairy tales.

Monday, Oct. 29, 9-10 p.m. EST (PBS) "Roads from the Ghetto." The "Heritage: Civilization and the Jews" series examines the confrontation between European Jewish society and modernity, covering the Industrial and the French Revolutions, the rise of modern anti-Semitism and the birth of Zionism.

Tuesday, Oct. 30, 8-9 p.m. EST (PBS) "Biological Warfare." This "Nova" documentary probes the controversy surrounding the charges that chemical warfare was used in Southeast Asia, weighing arguments which claim chemicals are being dropped from planes against reports that swarms of bees are responsible for the "yellow rain."

Tuesday, Oct. 30, 9-11 p.m. EST (CBS) "Silence of the Heart." Mariette Hartley, Diana Hill and Howard Hesseman star as the confused and bereaved family of a teenage suicide victim in a drama which tries to fill in the communication gap between parents and their children.

TO THE EDITOR

Total education includes high school

I appreciated Mrs. McGinley's thoughts about "saving our parish grade schools" (The Criterion, Oct. 12). However, I suggest that the "total" educational package for our parishes include, whenever possible, a Catholic high school.

Perhaps we should think in terms of 12 years rather than eight in our programs. While I agree that the formative grade school years are important, let's not forget the struggles of the adolescent.

Our interparochial Archdiocesan (Deanery) high schools serve our parishes well. They provide not only a religious education, actually assisting the parishes with their jobs, but also they afford a whole

network of support systems, peer encouragement, and life-long friendships—all of this in the context of a faith community.

In my view, the deanery high schools are most important in aiding the parishes to take up the challenge "to teach as Jesus did." I'm well aware of the struggles (I write a few checks too), but I believe it to be worth the effort. It seems to me that a parish's "ownership"—finances included—in one of our archdiocesan deanery high schools is right on target.

Rev. Gerald J. Kirkhoff
Dean, Indianapolis East Deanery
Indianapolis

Can't have it both ways

The pro-choice, pro-life position of Geraldine Ferraro on abortion poses no dilemma for me. At times I may be temporarily overcome by an uncharacteristic sense of charity, but this is not one of those times.

I fail to follow her reasoning on this issue. She cannot expect to be safely sheltered behind high fences of respect when she inconsistently says she is per-

sonally opposed to abortion but legalizes it for others. She is either for or against it—she cannot have it both ways. Practicing politicians who are personally opposed to abortion have leadership responsibility to speak up against it. It is irresponsible not to.

Her inconsistency tells me that she is either uninformed of the teachings of her faith or she is politicking. Qualifications

are needed in making value-related judgements. As Will Rogers said, "Most of us are fools when we venture from our own area of competency."

The issuing of promissory notes of mind-boggling proportions forces each and every one of us to seriously examine all the issues that prevail in this peculiar national election campaign.

Unfortunately, there are only two choices—Reagan, in a world growing constantly smaller while we witness the prospect of a continuing nuclear arms race and war in Central America, or Mondale-Ferraro and their pro-choice position on abortion.

Pope John Paul tells us, "The stand on abortion is not subject to revisions but is, in fact, monolithic." A situation that is legally right is not necessarily morally right.

Geraldine, you are rejecting the very things which would uniquely qualify you for national leadership. We suggest that you take enough time away from politicking to prayerfully and carefully review your Baltimore catechism.

Mary Lindeman Baker
Indianapolis

'Safe' issues

While following the current political debate in The Criterion and other publications, I have gotten the impression that Catholics and non-Catholics who believe in the right to life of the unborn are being duped into believing that the reelection of President Reagan will result in our much-needed constitutional amendment protecting these babies. No president, however, has the power to "make" a constitutional amendment, as President Reagan has shown in the past four years. The fact is that it is extremely unlikely that such an amendment will become a reality by 1988 no matter who is elected president. Thus, abortion is not the single issue on which we should be deciding how to vote this fall.

By the way, have you noticed how many of the other issues on which President Reagan has taken a stand have absolutely no chance of being passed by Congress? Issues such as school prayer are "safe" issues because President Reagan need never make a decision on whether or not to sign any particular bill!

Why do I get the impression we Catholics are being used?

Phyllis Ann Finn
Indianapolis

Vote pro-life

Catholic voters will be going to the polls Nov. 6 to elect a variety of public officials. Although the Catholic church has been the strongest supporter of the Right to Life movement from the start, it has not transformed that vote to pro-life candidates running for office. Part of it has to do with the various liberal elements who believe abortion is only one minor issue and they turn their attention to other social issues.

But over the years many Catholic voters

have been turning more and more to candidates whose position is strongly opposed to abortion and are not afraid to show their support for the Right to Life cause. We are pleased that Catholic voters are looking more closely at the abortion issue when they vote and not just voting for the candidate because he is of one particular party. Catholics who support Right to Life in one way or another, but fail to vote for pro-life candidates hurt the Right to Life movement in the very area where we can do the most good.

If we are to pass a Human Life Amendment we need congressmen, senators and a president who support a Human Life Amendment and are willing to work for its passage. We can work locally for the movement, educate the people, raise funds and do whatever is necessary to promote life, but if we turn around and vote for abortion candidates we are stabbing ourselves in the back. When we say we are pro-life and vote pro-abortion we are just spinning our wheels. We have made progress in changing our bad voting habits but we have a long way to go.

In this upcoming election we have a clear choice between candidates who agree with the Right to Life position and those who disagree with the Right to Life position. It should be your duty to find out the candidates' stand on the abortion issue and vote accordingly.

John Snider
Chairman
Indiana Federation of
Right to Life, Inc., PAC
Indianapolis

Sisters ignored

The "Vocations Special" was indeed special, but how can you ignore the Sisters of St. Francis? These good women have served the Archdiocese well for many years in many programs and institutions.

Fr. Schadel's comments with regard to close contact with priests and religious as "critical to vocations" certainly is applicable to the Sisters of St. Francis. Just one example is their staffing of many Archdiocesan elementary schools, two of the four Archdiocesan high schools and Marian College.

Please allow me to recognize and appreciate for you the many, many years and ever so many good works by the countless dedicated sisters from Oldenburg.

Kenneth R. Leffler
Indianapolis

★★★★

I have just finished reading the "Vocations Supplement" in The Criterion of October 12th, and I am very angry.

There is no mention of the ministry of my community—the Oldenburg Franciscans—other than the paid advertisement. I feel that this omission is deserving an apology to our congregation and especially to the Sisters who minister in Indianapolis.

Sister Joan Laughlin
Cincinnati



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When is enough enough?

by Alice Dailey

What is it with this obsession the American food industry has with cheese? Like an ambitious mother promoting her offspring to the point of saturation, they're cramming it into every edible thing on the market.

Wherever you go the cheese mania greets you. Order a fast food hamburger or even bacon and eggs and the response is, "with cheese?"

Pick up a package of Danish but sniff before buying; sometimes cheese has been sneaked into the frosting.

Now I have nothing against cheese in its proper place: with crackers, getting cozy with macaroni in a casserole, or even blobbing it up in French onion soup. And on a cold December kind of day, there is nothing quite as soul warming as a piping hot grilled cheese.

But when is enough enough?

As a nation steeped in health consciousness we have been assured by the Big Cheeses of the dietary world that most cheese is pure fat. So who is working at cross purposes?

For years I have suffered in silence when being served cheesecake, cheese layered gelatin, cheese perched atop a slab of apple pie or slathered as a sauce over broccoli or cauliflower.

I have remained mute when detecting its presence in biscuits or popovers and have never protested when it was smeared over an otherwise excellent baked potato.

What really ticked me off was when the popped popcorn people ~~got~~ into the act. Kelly green at the obvious success of the multi cheese snacks, sticks, balls, straws and pretzels, they had to latch onto some of that take.

Shelf after shelf at supermarkets display cheese popcorn while the plain old buttered type has disappeared. Persistent protests to managers have brought replies which mean, in effect, "Cheese it!" It is opined that the cheesed up type moves faster.

I have news for them. The stuff does not move all that fast. Aping the banking strategy of marking currency, I put an unobtrusive mark on a couple of packages at random. Two or three shopping trips later, the marked packages were still languishing on the shelves—still in the same place.

It's almost certain that some persons will think, "Why don't you just shut up and pop some of your own? Too lazy?"

The answer to that second part is yes. As to the first, it just happens that, Orville Rademacher to the contrary, my efforts produce nothing but tooth-fracturing kernels.

However, since I am not one to hold a grudge for long, I forgive the cheese people. In fact, I'm even passing along some innovative and profitable suggestions.

With Yuletide wares nudging Halloween items off the shelves, how about rushing into the market with Christmas candles dipped in fondue? Or candy canes striped in pimiento cheese? And for those whose gourmet tastes must be met and satisfied, why not limburger fruitcakes?

check it out...

✓ St. Elizabeth's Home Post Adoptive Support Group will present a panel of attorneys discussing the legal aspects of adoption and "Closed Records" on Tuesday, Nov. 13 at 7:30 p.m. in the conference room of the home. Any family with adopted children is welcome to attend.

✓ A Community Retreat is planned by St. Christopher Parish for Nov. 9-13 to

encourage growth and renewal of individuals and the parish community. Holy Cross Father Robert Nogosek and Beth Ann Hughes from Beech Grove Benedictine Center will conduct the activities.

✓ Archdiocesan Black Catholics Concerned (ABCC) will sponsor a city-wide Catholic Gospel Concert on Sunday, Nov. 11 at 5 p.m. in St. Thomas Aquinas Church, 46th and Illinois streets. The event will celebrate the 25th anniversary of ordination of Benedictine Father Boniface Hardin in addition to bringing together choirs from the black Catholic community. A free will offering will be taken.

✓ Holy Angels Church will hold a city-wide Christmas Bazaar on Saturday, Dec. 1 from 9 a.m. to 6 p.m. Tables rented before Nov. 1 will receive \$5 discount. Call 926-3324 for information.

✓ The Indiana Association for Children and Adults with Learning Disabilities will hold its 10th Annual State Conference on the theme "Our Quest for the Gold" during the weekend of Nov. 1-3 at the Atkinson Hotel, Georgia and Illinois streets. For information call 846-9770 or 894-7967.

✓ A Parish Community Retreat will be held at St. Mary Parish, New Albany, Nov. 16-20. Holy Cross Father Robert Nogosek and Beth Ann Hughes from the Beech Grove Benedictine Center will conduct the retreat from 7 to 10 p.m. weeknights and from 2 to 10 p.m. on weekends.

✓ A "Make It and Take It" Christmas Design Workshop conducted by Nancy Summers, decorator of the Marian Mansions for the past three Christmases, will be held from 9:30 a.m. to noon on Nov. 17 in the Marble Room of the Allison Mansion at Marian College. \$15 registration fee includes all necessary materials; bring a pocket knife and scissors or wire cutters, however. Deadline is Nov. 9 and registration is limited to 60. Send checks payable to Mansion of Marian Volunteers to: 4405 N. 575 E., Brownsburg, IN 46112.

✓ A Drug/Alcohol Abuse Conference jointly sponsored by Bill Essex and Associates and the Indiana Juvenile Justice Task Force will be held Thursday and Friday, Nov. 15-16 at Howard Johnson Motor Lodge, I-70 and Post Road. Interested persons from industry, law enforcement, medicine, education, parents and others are invited to participate. Call 923-3443 for information.

vips...



✓ Mr. and Mrs. John Conway will observe their 62nd Wedding Anniversary on Wednesday, Oct. 24 at 8:15 a.m. Mass in St. Anthony Church. John Conway and the former Anna Marie Scanlon were married Oct. 24, 1923. They are the parents of two daughters, Ann Garber and Rosemary Szumlinski, both deceased. They have three grandchildren and five great-grandchildren.

✓ Irene Roehm and Constance Weigand will be honored at the October meeting of the Secular Franciscans for 65 years of membership. Also to be honored are Bertha Moore and Clara Mae Steinmetz for their 25 years in the fraternity.

✓ Providence Sister Deborah Campbell,

a faculty member in the business department of Bishop Chatard High School, will pronounce final vows as a member of the Congregation of the Sisters of Providence of St. Mary of the Woods on Nov. 3 in her home parish of St. Celestine in Elmhurst Park, Ill.

✓ Archdiocesan Director of Communications Chuck Schisla will present a workshop on "Religious Educators: Resources and Recommendations" at a conference entitled "The TV Viewer: Critical Observer or True Believer?" sponsored by the Coalition for Quality Education on Nov. 3. Registration \$5; deadline is Oct. 31.



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All Souls Day Celebration — 1984



For those of us who can remember our days of Catechism instruction, religious education, or the creed which we recite each Sunday at Mass, we can't help but recall the term Communion of Saints. Remember the Church triumphant, the Church militant, the Church suffering. As we celebrate Cemetery Sunday or, as we do in our Archdiocese, All Souls Day, with Masses being conducted in our cemeteries, what a wonderful opportunity to once again recall and explain the above terms to those in attendance. Surely this opportunity comes at a most appropriate time — first, the celebration of All Saints and then the celebration of All Souls.

As we celebrate the feast of All Saints, the Church triumphant, we recall and honor those famous canonized saints, as well as those called saints by the voice of the people of the early Church, as well as the multitude of unnamed saints down through the years. This year, it might be good for us to especially remember the many catechists who have recently given their lives in trying to bring Christ's teachings to the uneducated.

On All Souls Day, we pray for the Church suffering — our dear departed loved ones presently detained in purgatory, awaiting their release to swell the ranks of the Church triumphant in Heaven. Only we, members of the Church militant, and the Saints in Heaven can intercede for the departed souls in purgatory.

By our prayers this Cemetery Sunday, we may very well be hastening the release of those in purgatory and be taking out an insurance policy for our own speedy flight to union with the triune God as members one day of the Church triumphant, for our prayers today will not be forgotten by the saints of tomorrow.

The annual All Souls Day Celebration of hourly Masses in St. Joseph Chapel in St. Joseph Cemetery is scheduled for Friday, November 2nd, with Holy Mass celebrated hourly on the hour beginning at 8:00 a.m. and ending with Mass at 6:00 p.m. Following is the schedule of Masses and the Celebrants.

8:00 Fr. Henry Brown — Holy Name Parish	2:00 Fr. Rautenberg — Our Lady of Greenwood Parish
9:00 Fr. Elford — St. Joseph Parish	3:00 Fr. Jarrell — Cathedral Parish
10:00 Monsignor Koster — Marriage Tribunal	4:00 Fr. Schaefer — St. Michael's Parish
11:00 Fr. Sciarra — St. Barnabas Parish	5:00 Fr. Bradley — St. Patrick's Parish
12:00 Fr. Dede — St. Vincent Parish, Shelby Co.	6:00 Fr. Kirkhoff — St. Philip Neri Parish
1:00 Fr. Morley — St. Jude Parish	

QUESTION CORNER

Devotion to Sacred Heart

by Father John Dietzen

Q A co-worker and I have many discussions about religion and find a lot of comforting agreement between our faiths. But one question I can't answer is: Where does our devotion to the Sacred Heart of Jesus come from? Also, what has happened to our devotion of the nine first Fridays? We don't hear much about that any more.



A Devotion to the Sacred Heart of Jesus is simply a special honor we give to the physical human heart of Our Lord, as a symbol of his redemptive love for us. Ultimately, of course, it is an act of worship of the humanity of Christ, the eternal word of God made flesh, and of his love, both as God and man, which reveals and unites us to the love of the Father and the Holy Spirit.

The devotion has its origins in the Bible, which often speaks of the saving grace

coming from the heart of the Messiah. Jesus himself speaks of his heart as the model and source of goodness and humility (Mt. 11:29).

While this theme endures through all the history of the church, it begins to assume a significant place in public prayer and liturgy only in the last few hundred years. A feast in honor of the Sacred Heart was established only about 200 years ago, and was extended to the universal church a little over 100 years ago, in 1856.

Perhaps because of the very nature of the devotion, it easily lends itself to the danger of an overly subjective sentimentalism, from which it occasionally has suffered, especially since the later Middle Ages. Over the years the church has had to correct exaggerations in both prayers and art relating to the Sacred Heart.

Late in the last century, for example, the Congregation of Rites ruled that any images of the Sacred Heart used in public prayer or liturgy must be placed in the context of Our Lord's body, so that the devotion preserves its real meaning and does not become superstitious.

Whatever the problems, however,

devotion to the Sacred Heart, according to the meaning I have explained, retains a noble and honorable place in the many ways in which we worship Jesus.

Now about first Fridays. Slightly more than 300 years ago, St. Margaret Mary Alacoque, a French nun, experienced several appearances of Our Lord, causing her to become a prominent figure in spreading devotion to the Sacred Heart.

According to St. Margaret Mary, Jesus made 12 "promises" to those who honor the Sacred Heart. The last of these granted to "all those who go to Communion on nine first Fridays of the month the final grace of repentance. They shall not die in its (the Sacred Heart's) disfavor nor without receiving the sacraments."

The practice of the "nine first Fridays" is thus a kind of novena. It is important to

remember that at the time of these revelations Communion was rarely received by many Catholics, especially in France where the severe Jansenist heresy remained strongest.

Communion once a year often was considered enough for anyone. The weekly or daily Communion so common to us was all but unheard of.

The nine first Friday observances (as many other practices then and later, such as monthly Communion Sundays for different organizations) helped counteract that neglect of the Eucharist.

As a private revelation, of course, these promises in no way constitute an obligatory part of Catholic belief or practice. They have the church's blessing, however, as a fitting way to praise and honor Jesus Christ's love for us.

(A free brochure answering questions Catholics ask about annuities 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

Go along with your teen-age vegetarian

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 13-year-old daughter has made up her mind to become a vegetarian. When she eats with us (which is becoming more rare) she turns up her nose at the meat dish. More often, she fixes herself a peanut butter and jelly sandwich and walks around eating it in a "holier than thou" way. I don't want to make a battleground of eating, but I am worried she may not be properly nourished. What can I do?

Answer: Go along with her. If you are supportive, my guess is that her enthusiasm will last four to six weeks and then she will be back at table with the rest of the family.

Thirteen is an age of spunk and independence. Sometimes the independence is a legitimate protest against what is wrong in our society. At other times, the protest takes the form of childish rebellion



and disobedience. The family meal is no place to do battle. Do not make what you consider proper eating behavior a matter of obedience.

Give your daughter credit for a good idea. Many Americans eat too much meat, causing problems with surplus fats and high cholesterol. Be glad your daughter is a vegetarian and not a junk-food junkie like many of her agemates.

Learn more about vegetarianism together with your daughter. Let her stubborn will lead the way as you both become more fully informed. You might consult a registered dietician together.

Proteins come in many foods. Your daughter may need to complete her protein requirements with more beans, cheese and similar foods. Peanut butter is a highly nutritious food.

Let your daughter help the rest of you. Perhaps she can plan and prepare one or two tasty meatless meals for the entire family each week. Put her in charge of veggie snacks: celery, cucumbers, carrot sticks and such. Ask her to prepare the salad each night.

Most of all, be glad you have a strong-willed independent daughter who has the courage to row against the tide. She may need that spirit later on when peer pressure argues for drugs and sex.

She has set herself against the common practice of eating meat. She may have done so naively and without much knowledge, but nevertheless her plan is neither wicked nor dangerous.

Work with her to help her eat well while avoiding meat. Not only will you be encouraging good nutrition, but, more subtly, by allowing her independent judgment you will be preparing her for adulthood.

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

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Group formed

WASHINGTON (NC)—A 14-member National Task Force on Vocations has been formed to study a vocations report released in May and to advise the National Conference of Catholic Bishops' Committee on Vocations.

The report which the panel will study cited celibacy, the permanent commitment, and lack of encouragement from parents and priests as the main reasons for the drop in vocations. It was conducted under the direction of Father Eugene Hemrick, director of the U.S. Catholic Conference Office of Research.

According to an Oct. 19 announcement of the establishment of the task force, its key areas of study will be:

- Encouragement from priests and Religious;
- Recruitment among Hispanic and black populations;
- Support from the family;
- Identification of the 5 percent of U.S. Catholics who surveys show have indicated a strong interest in religious vocations;
- Presenting a positive image of traditional values about priesthood and religious life.

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Faith Today

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Exercising your potential

By Katharine Bird
NC News Service

During a recent trip to Africa, Father Edward Braxton visited an ancient tribe, the Masai, at their village outside Nairobi, Kenya. The priest, director of campus ministry at the University of Chicago, shared bread and beans with the tribespeople in their mud huts.

Then, Father Braxton said, a 14-year-old took him by the hand and led him off to see his goat herd. The young man told the priest, in the English he learned at a Christian school, that he didn't intend to cut his ear lobes as his tribe traditionally did.

Asked why, the youth replied, "Because I know only Masai do this." He added, "I see that if I stay here all I will do is be a herdsman. But there is a world much bigger than the Masai."

"Now that I can read and write I want to go to secondary school," he told the priest. "But I know I cannot do it by myself. We are fast friends now. Will you help me?"

Father Braxton says he looked at the earnest youth in his red smock and beads and thought how "incredible he is, given his circumstances." The theologian said he also realized that he had a unique opportunity to help this teen-ager. And, with more education and perhaps college, "there wouldn't be any stopping him."

Father Braxton indicated that for such a youth the road to a sterling future lies in education. However, developing his potential shouldn't mean losing his

identity as a black, the priest stressed.

□ □ □

"Real education is having your being expanded to grasp the meaning of life and your potential and the contribution you can make to your community," Father Braxton elaborated.

Father Braxton, a black priest of the Chicago archdiocese, told of a young Puerto Rican he met at Chicago's Holy Name Cathedral. After eighth grade the boy dropped out of school and started working in a grocery store to help his parents make ends meet.

"I saw he desired to know more, so I encouraged him to go to high school" and get a part-time job, Father Braxton said. Then, when the boy was tempted to settle for a "quasi-managerial job in a drug store, I argued with him to stay in school, to keep developing his mind."

After a while, the young man took an interest in the legal problems that some Puerto Rican people were experiencing. He began asking legal questions, Father Braxton said. Gradually the young man recognized that he had a continuing interest in legal matters and decided to go to law school.

"Now he is a lawyer doing wonderful things for his people," Father Braxton said. In his view, that young man "came up from the bottom by getting a tremendous grasp on his potential" and how that potential related to people's needs.



The man now credits the priest for his encouragement all down the line. But, Father Braxton says, "he puts too much on me. I was just a catalyst to help him pursue what was in him."

□ □ □

Human potential, Father Braxton reiterated, is the "capacity a person has to grow and improve, to recognize gifts and talents and to develop them to the fullest."

The crucial next step, he thinks, is "to read the signs of the time." This means looking at the world to see what is needed and then connecting those needs with one's particular gifts.

Father Braxton said he is convinced that "most humans have far more potential than they are aware of." Often an unusual circumstance triggers people into awareness of some special ability.

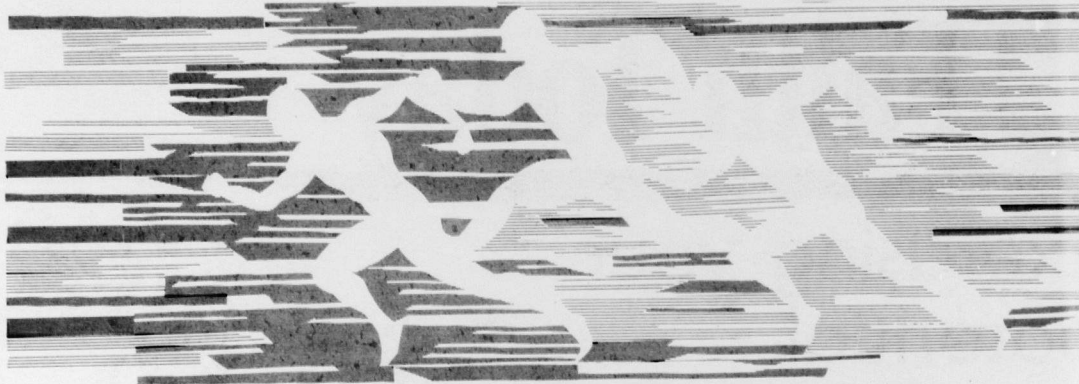
Human potential. How do you recognize it? Draw it out? Katharine Bird interviews Father Edward Braxton, who says that most people have more potential than they know what to do with.

He told of a young Nigerian woman who studied at Harvard University. During a political upheaval in her country, her family was in a precarious position, possibly facing death. At first, unable to get reliable information about her family, Father Braxton said, the girl simply "disintegrated."

Then, helped by conversations with her friends and with him, the student calmed down, marshaled her inner resources and developed a systematic plan. She located and then approached the appropriate agencies to get information about what was happening to her family.

In doing so, "she tapped human potential she didn't know she had," Father Braxton said.

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



Swifter, higher, stronger

By Father Robert Sherry
NC News Service

When I played baseball in the Pony League while growing up in Aurora, Ill., I once hit a grand slam home run. The ball sailed over the electrical wires strung between the tops of the high lamp poles. Many people said it was the longest ball they'd ever seen hit. I was about 13.

Of course, today's record is tomorrow's starting point, as I would have abundant opportunities to realize later.

During the games of the 23rd Olympiad in Los Angeles this summer, record after record was broken as the athletes proved themselves swifter, higher, stronger.

It makes you wonder: Is there any limit to human potential? How is human potential discovered and unleashed?

Christians believe that each person is gifted with a personal vocation — a special and unique calling. The talent is usually hidden within a person to be discovered like a treasure.

The rub is that it is hidden. For some people it might have been covered over by years of hearing someone say: "You'll never amount to anything" or "You can't do that."

Others never had a sense of achievement. Perhaps no one offered them any recognition. It could be that a person had no sense of personal responsibility, little chance for advancement or personal growth — important factors that help us unleash our potential.

One college senior was wondering what she would do after commencement. After 16 years of schooling she didn't have much sense of who she was or where she was headed. It happened that she picked up a magazine and spotted two multiple-choice questions that started her thinking.

The first asked: What is the

most effective way to discover human potential — by scientific testing; trial and error; reading books; a special program; or through the assistance of a mentor, coach or guidance counselor?

The second asked about the best way to unlock human potential. Is it by exercise or through prayer and meditation? What about self-discipline?

The young woman realized she never had thought about all this. Yet when she reflected on some others in her graduating class, she realized they had definite plans for what they would do after they received their diplomas. It seemed as though they had found a way to discover and unleash their potential.

In "Seasons of a Man's Life," Daniel Levinson says a person bet-

ween the ages of 18 and 30 has four tasks to perform.

—Dreaming comes first. We create tomorrows by what we dream today.

—Second, it is vital to form a relationship with someone who is helpful as a guide — someone to talk with at times.

—Third is discovering an occupation — choosing from among your dreams.

—Fourth is forming close, supportive relationships.

Perseverance and commitment are among other factors that help to unlock a person's potential, I think.

The Buffalo News once said: "A man can fail many times, but he isn't a failure until he starts to blame somebody else."

And Goethe, the 19th-century

author of "Faust," said:

"Whatever you can do, or dream you can, begin it. Boldness has genius, power and magic in it."

God gave us great potential, for we are created in his likeness. Moreover, we have the tools to discover and unleash our potential.

That doesn't mean God will stop us from falling. Rather, God always picks us up.

As my friends at the management research group known as Selection Research Inc. say: We must focus on excellence, study our success and move from our strengths.

(Father Sherry is director of the U.S. bishops' Committee on Priestly Formation.)

A bundle of possibilities

By Father John Castelot
NC News Service

Photos of the Earth taken from space reveal a luminous little sphere as cold and lonely as the moon. Viewed from space, our world — which used to seem so enormous and whose problems still seem almost overwhelming — suddenly looks tiny and insignificant.

Many centuries ago a man gazing out into space gave voice to these thoughts: "When I behold your heavens, the work of your fingers, the moon and the stars which you set in place, what is man that you should be mindful of him or the son of man that you should care for him?" (Psalm 8:4-5).

But — and this is the surprising point — it was not humanity's insignificance that stunned the ancient writer as he looked into the stars. What struck him was quite

the opposite: humanity's enormous importance.

Of no other creature was it said, as it is said of man and woman: "In the divine image he created them" (Genesis 1:27).

A sense of wonder at humanity's value swept over the psalmist. "You have made him little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands, putting all things under his feet; all sheep and oxen, yes, and the beasts of the field, the birds of the air, the fishes of the sea and whatever swims the paths of the seas" (Psalm 8:6-9).

Now, to be made in God's image and likeness means that humanity is given a share in God's creative love and power. People are co-creators.

And God is eternally active and creative. A sign of this is found in the ongoing development and growth — the ongoing creation —

of each human person.

No person is a finished, static product, like a car rolling off an assembly line. The only change the car will undergo is deterioration — and depreciation!

A human being, on the other hand, never stops growing physically, intellectually, emotionally, spiritually.

In short, each person is a bundle of possibilities. Those possibilities become actualities when people exercise their free will — when they make choices.

In fact, every single choice a person makes, no matter how apparently unimportant, is creative — or destructive. Like a hammer blow on metal, every choice molds our characters and personalities; it creates us.

We are, with God's help, "captains of our souls." Of course, there are circumstances in life over which people have no con-

Potential beyond the moment

By Theodore Hengesbach
NC News Service

Greg Barton raced for the gold in the solo kayak event in the 1984 summer Olympics. I found his story especially moving.

Barton was born with club feet and even after 12 operations this condition could not be fully corrected. So he turned his attention from sports which required leg and foot coordination to one that demanded upper body strength — kayaking.

Although Barton missed the gold, he is a model of how to turn defeat in one area into an asset in another.

As a teacher and adviser of adults returning to complete their college degrees, I meet individuals who set great goals for themselves and who often achieve great results.

Some start with real handicaps, having to turn around an earlier history of failure, academic probation and even dismissal from the university 10 or 20 years ago. They go on to perform in acceptable, even outstanding ways.

Then there are people like Lynn Thompson and Harry Spigle, both recent retirees. Thompson came to see me two years ago about taking a painting course. He felt this would be a good way to fill his time.

It soon became clear that he had earned many college credits

in the past and that he was close to completing his bachelor's degree. So instead of just a course in painting, he enrolled in a variety of courses. Within a year and a half he finished his degree. At the 1983 commencement exercises, he led the procession of students into the hall.

Spigle had been taking college courses sporadically since 1938. His final course toward a bachelor's degree was one in poetry which, he told me, "opened up a whole new part of my life."

It provided him with the skills, practice and encouragement to put his personal experiences as a World War II soldier into poetic form. At 66 Spigle became a published poet. In the university's fine arts magazine featuring the best student work, three of his poems are prominently presented.

Both Thompson and Spigle discovered a potential they didn't know was there. I also know a woman, a college graduate, who was willing to begin all over to obtain a graduate degree in business. To fulfill the mathematics requirement, she took a precollege course in algebra. After three attempts over a two-year period involving heavy weekly homework assignments, she gained the requisite B.

She is an example of someone who can learn skills in a completely new area.

Christian life reveals a similar pattern. Faith calls Christians to achieve their full potential. The life and words of Jesus invite Christians to expand their horizons. His words encourage people to live in new, undreamed of ways.

The New Testament offers a perspective on life's meaning — on life's enrichment and fulfillment. Think of the Rich Young Man in the Gospel.

According to the scripture account, the Rich Young Man was a good man, searching to become better. When Jesus told him that he should sell all that he had in order to be perfect, the rich man turned away. He departed in a sad state.

But his sadness does not indicate he did something wrong by departing. Rather, the Rich Young Man's sadness resulted from his inability to search in a new and different way for fulfillment — to move beyond the potential he had already achieved.

(Hengesbach teaches at Indiana University, South Bend.)

trol. It is one's reaction to those circumstances that can be controlled.

Obviously, too, we often feel unequal to the task of our ongoing development. Only God creates effortlessly. For God's human co-creators, it is a challenge, frequently a difficult one.

Strength comes from the realization that people are co-creators, working with God.

No one was ever more conscious of his weakness than St. Paul. Yet, he wrote: "I willingly boast of my weakness, that the power of Christ may rest upon me...for when I am powerless, it is then that I am strong" (2 Corinthians 12:9,10).

Yet Paul goes on to say, "In him is the source of my strength. I have strength for everything" (Philippians 4:13).

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

FOOD...

...for thought

Whenever people make a new beginning in life, they tend to be hopeful and apprehensive at the same time. It's no wonder. For at the beginning point, who can see the end result?

Perhaps this is why a man and woman get nervous on their wedding day. Each partner's destiny is about to become intertwined with the destiny of a spouse, the destinies of children they eventually hope to have, the destinies of new relatives and friends.

Years later the couple may look back on their lives and realize how much they have grown and changed. Undoubtedly they will find that the course their personal development took was strongly influenced by life together — what they learned from each other, what they suffered together, what they achieved together.

It is similar with other points in life when people make a new beginning: the first day in college, the first day in a new neighborhood, the first day in a new job, the first day in a new parish. In each case, a person is stimulated by the new situation and, perhaps, jittery over the roles that new people — teachers, co-workers, neighbors, parishioners — will play in his or her life.

Will these new people foster or frustrate one's personal development.

Your potential as a human being doesn't mature in a vacuum. Instead, fulfillment unfolds in the midst of real life.

—Other people help to draw out your hidden potential.

—Unanticipated developments point toward aptitudes and talents you never thought could be yours.

Many adults could testify that they discovered new dimensions of their personal potential when they were 35 or older.

All this points to one reason why the church places such importance on the community dimension of its life. People are always searching for fulfillment. And they contribute to each other's fulfillment in important ways.

The members of the Christian community are people who in many ways can foster the potential within each other's lives.

The sacrament of confirmation focuses in a special way on the value and the potential of each person's life. When youths are prepared for confirmation today, they often are asked to undertake a project in which they serve the needs of other people.

In this way, the church says in effect to its young people: "You have gifts and talents for serving others that you have, as yet, barely imagined. With God's Spirit, your potential is truly astounding."

...for discussion

1. Did you ever have an experience that helped you realize you had potential — a talent, a gift, an aptitude — that you had never recognized in yourself before? What was the experience?

2. What role do you think other people might play in helping you develop your potential?

3. What steps would you recommend to another person who sought advice on how to develop his or her potential as a person?

4. Is there a sense in which a community — a parish, a school, a youth group — has potential precisely as a community?

5. In Katharine Bird's article, what does Father Edward Braxton consider a key way to bring out the hidden capabilities in people?

SECOND HELPINGS

"Sixty Ways to Let Yourself Grow," by Sister Martha Mary McGaw, CSJ. "Have you really jumped into life or are you still shivering on the shore?" Sister McGaw, a veteran journalist, asks readers in this small lively book. It is a book of ideas, each one presented in brief form. It might be used by individuals to stimulate thinking and prayer. The author offers advice for making some changes in life. She urges readers to think about "how your presence has an impact on the world." She suggests: "Invest your whole self in whatever you do...You'll never know how much good you are able to do until you let yourself go." Sister McGaw writes: "You're not finished. You are growing...The materials of life are all around you. You can use them to grow...This very moment is your unrepeatable chance to become the person God created you to be." (Liguori Publications, One Liguori Dr., Liguori, Mo. 63057, 1984. \$1.50)

CHILDREN'S STORY HOUR

How Angelo tended his vineyard

By Janaan Manternach
NC News Service

Angelo grew up in a small village in Italy. His parents rented a small farm. They grew grapes and vegetables. They were proud to be farmers.

Angelo's father, John, loved to work in the fields. He dreamed of the day he would own his own vineyard. He hoped his children would love farming as much as he did.

Angelo was the oldest son. He had 12 brothers and sisters. His father counted most on Angelo to grow up to help him on the farm.

But Angelo didn't like farming. He felt bad that he did not enjoy working on the farm as his father did. His family had always been farmers.

It wasn't that Angelo hated hard work. He liked another kind of work. He knew his talents were for other things.

Soon Angelo knew everything that he could learn in the village school. His parents let him go to a bigger school in a town about five

miles away. Angelo walked to and from school. He did chores on the farm, too.

The priest in his village was a friend of Angelo's father and mother. Father Rebuzzini helped Angelo with his lessons.

His parents kept wishing Angelo would be like the rest of the family. They hoped he would still become a farmer. But they knew in their hearts that Angelo wanted to be a priest.

Father Rebuzzini encouraged

Angelo. The good priest talked with Angelo's mother and father. He told them he thought God was calling their son to be a priest. Finally Angelo's parents let their boy go off to the city to study to be a priest.

Angelo missed his family, but he knew he was developing the gifts and talents God gave him.

Eventually Angelo Roncalli became a priest. He worked with the poor. He served in the Army. He taught in the seminary. He

wrote books. He was a diplomat. He lived in many parts of the world. He became a bishop, then a cardinal. He always tried to keep growing and to become the best person he could be.

Then as an old man he was chosen to be pope. He took his father's name, calling himself Pope John XXIII. Some of those who elected him hoped he would keep everything the way it was in the church.

But Pope John XXIII remembered something he learned as a young boy. He remembered how important it is to grow and develop. He believed that God wants us to achieve our fullest possibilities.

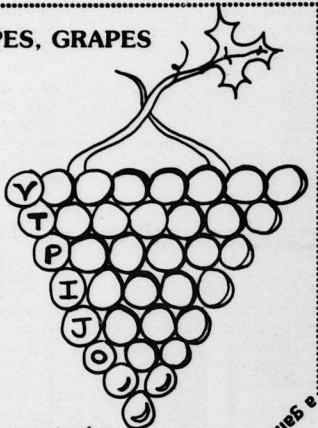
Pope John thought all in the church had possibilities to grow. He called all the leaders of the church together to talk about how to do just that.

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



GRAPES, GRAPES, GRAPES

Fill in the grapes with letters to form words from this week's children's story. Then color in the grapes.



vineyard, talents, priest, Italy, John, old

HOW ABOUT YOU?

☐ There is more than one way to grow — we get taller or stronger. But we can also grow inside. Do you think people can learn to love, to care more?

Children's Reading Corner

"Always, Always" is a story by Crescent Dragonwagon. Children and adults might enjoy reading it aloud together. Afterward they might talk about things that remain sure and dependable even though great changes occur. In the story the living pattern of a young girl changes with her parents' divorce. She lives from the fall through the spring with her mother and summers with her father. It is hard each time she has to separate from one parent to go live with the other. She learns that one thing will never change: how much her parents love her. "We both love you," her mother said, "and we always, always will." (Macmillan Publishing Co., New York, N.Y. 1984. Hardback. \$10.95.)



Discovery

Guiding children along the road of Christian discovery is the highest priority of Father Forest McAllister, O.F.M. With funding from the Catholic Church Extension Society, he serves the spiritual needs of those who live in isolated communities high in New Mexico's mountainous terrain.

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She sees Christ in each of her customers

by Father John Buckel

"This soup is cold—take it back!" shouts an elderly woman to the waitress. "Yes, ma'am," the waitress meekly replies, thinking she would like to pour soup over the lady's head.

"I didn't order a cheeseburger. I ordered a tenderloin. Can't you get anything right?" a middle-aged man screams at the waitress. "I'm sorry sir," the waitress responds, knowing the customer is always right, even if he is a jerk.

"Though some people are difficult to deal with, the majority of people are super," states Linda, a wife and mother who has been a waitress for 13 years. Linda is a unique waitress and a remarkable human being. As a waitress, she is constantly on her feet running back and forth at the beck and call of her customers. "Their wish is my command." Nevertheless, Linda is able to say, "I love being a waitress. I like the contact with people—good, bad and indifferent. Some regular customers enjoy sharing their jokes and laughter with me. Sometimes people share their sorrows and sad stories with me. They tell me about their problems, about illness and tragedy, or about a death in the family. They know that when I say 'I'm sorry,' I'm sincere."

What have you learned about people during your 13 years as a waitress? "People are wonderful. This is the reason I continue to be a waitress. It makes me feel good when people notice me when they come into the restaurant. People often thank me for being nice to them, or



they compliment me for one reason or another. I like that. I can relax at my job since I enjoy my work.

"My boss once told me that a waitress puts on a show: she is an entertainer. A waitress should keep her head up and her shoulders square and walk with a smile. A good attitude makes you glow. The customers are the audience. If the waitress is good, the customers 'applaud' with a good tip and a compliment—and they will return and ask for her. When people do return to the restaurant, I remember them more by what they drink than by their names. 'Here come Vodka Gibson and Michelob again.'"

What don't you like about being a waitress? "Waitresses seem to have a reputation for not being worthy of respect. We are often looked upon as peons. Maybe we are not college educated, but we are still human beings. I don't like it when people don't recognize that I'm a human being and just treat me like a servant. Some people won't even acknowledge my presence—they won't look up as they order. Sometimes a customer will ask another waitress for the check. It hurts."

How do you cope with difficult people? "I look at these people as a special challenge. During their time in the restaurant, I try to change their mood from negative to positive and try and make them laugh instead of being grouchy."

Do most people leave a 15 percent tip? "More often than not, people are good about leaving a 15 percent tip. I'm glad the 15 percent tip is not mandatory; to me, it is a challenge. When I receive a good tip, I know I did a good job and I feel good about it. The best tips come from people between 25-40 years of age. The people who complain the most and the people who say 'thank you' for every little thing leave the smallest tips. I don't know if people realize

that waitresses only make minimum wage and that eight percent of their tips are being taken away by taxes."

Do any funny stories come to mind from your 13 years as a waitress? "My favorite story is about John and Mary. Mary is an 87-year-old retired school teacher with a great sense of humor. John is a middle-aged businessman who happens to be bald. One day John and Mary were at different tables eating their dinners when Mary shouted to John, 'I see you have a receding hairline.' 'Yes,' John answered, 'but I think a transplant might help.' 'Don't do that,' Mary responded, 'take mine!' And she proceeded to take off her wig, revealing a bald head. Then she threw the wig to John. Everyone in the restaurant laughed until they cried."

Do you see a connection between your job as a waitress and your faith? "Yes. I am a very warm, sincere human being. I like people and people like me. I thank God for making me that way. I share that with people. I am happy, and my family is happy and content. I thank God for my job. I often pray for my customers. I pray for the problems my customers must deal with."

As a waitress, Linda performs a service for her customers. As a Christian, Linda performs a service over and beyond that of an ordinary waitress. Linda acts as if she sees the face of Christ in each of her customers. Perhaps it was of people like Linda that Our Lord once said, "I no longer call you servants, instead I call you friends."

Plan to fight pornography

ST. LOUIS (NC)—The Archdiocese of St. Louis has initiated a five-year plan to involve Catholics in fighting pornography, starting with a letter-writing campaign to President Reagan.

The plan, which follows a national "blueprint" developed in June, was announced at an early October meeting attended by 150 parish representatives. Its goals include vigorous enforcement of federal ob-

scenity laws and passage of state cable television laws in the first year, followed by establishment of ecumenical action, enforcement of state and local laws and passage of new anti-pornography laws in following years.

Joseph W. Singler, archdiocesan director of pornography confrontation, urged letters to Reagan asking him to order the Justice Department to enforce federal anti-obscenity laws.

He said the five-year plan will work with anti-pornography laws in effect in 46 states. "We intend to go by the law," he said. "The laws can be enforced, and we are asking (the prosecutors) to do so, to follow the letter of the law."

The project also calls for a boycott of cable television channels which show pornography and stores which sell pornographic materials.

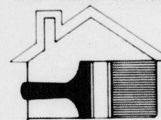
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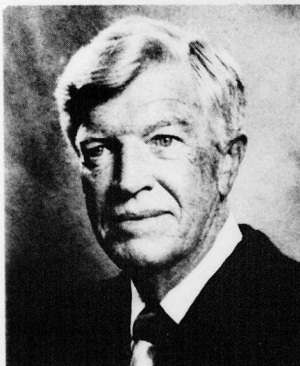
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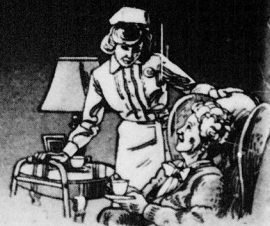
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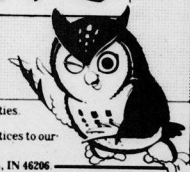
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The Active List



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

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

October 26

The Solemn Novena to St. Jude conducted by Franciscan Father Martin Wolter continues at 7:30 p.m. in St. Jude Church, 5353 McFarland Rd.

The annual Interchurch Celebration of the Harmony of Believers will be held at 7:30 p.m. in North United Methodist Church, 38th and Meridian streets.

St. Benedict Parish, 118 S. 9th St., Terre Haute, will hold "An Old-Fashioned Hoe Down" from 8:30 p.m. to 12:30 a.m. in the parish center gym. Music by "Country Cousins" with lessons provided. Refreshments, snacks. \$2.50 per person.

The Little Flower Altar Society will sponsor its Annual Card Party at 8 p.m. in the school cafeteria, 14th and Bosart. Admission \$2.

Cub Scout Pack #488 will present the melodrama "A Golden Fleeing" at 7 p.m. in St. Simon Parish's Feltman Hall, 8400 Roy Rd. Donation: \$1 or more for adults, one recyclable toy for children. Proceeds benefit St. Vincent de Paul Society.

October 27

The Music in Catholic Worship Course offered by Charles Gardner will be held from 10 a.m. to 3 p.m. at the Catholic Center, 1400 N. Meridian St. Registration fee \$12; materials \$18.

St. Ann Church, 2850 S. Holt Rd., will host a Halloween Dance from 9 p.m. to 1 a.m. \$5 per couple. Refreshments, free snacks, prizes for best costumes, DJ Doug Johnson.

Holy Name Church, Beech Grove, will hold a Halloween Dance from 8:30 p.m. to midnight in Hartman Hall. Costumes optional, prizes, refreshments, DJ Jim Matis. \$5 per couple.

St. Philip Neri Parish will sponsor an Alumni Reunion Dance from 8 p.m. to 2 a.m. Lewie Miller's Band, alumnus DJ Jim Karres. \$5 per person.

St. Thomas Aquinas Singles will throw a Halloween Party at 8 p.m. Call Ron 787-4510 for directions.

The Solemn Novena to St. Jude conducted by Franciscan Father Martin Wolter continues at 7:30 p.m. in St. Jude Church, 5353 McFarland Rd.

Single Christian Adults (formerly known as senior CYO) ages 18-35 will hold their annual Halloween Party at Huntington Green Apts., off E. 56th St. BYOB. For information call Kathie 842-2376.

Msgr. Downey Council K of C, 711 E. Thompson Rd., will sponsor armchair racing at 7:30 p.m. No admission charge. Dining room facilities available.

The Women's Club of St. Mark Church, U.S. 31 and Edgewood Ave., will hold its annual Fall Boutique from 9 a.m. to 7 p.m. in the church hall. Home-baked and handmade items for all ages.

St. Roch Altar Society will sponsor a Rummage Sale from 9 a.m. to 12 noon in the school hall, Sumner and S. Meridian streets.

October 27-28

The Catholic Hispanic Ministry will present Alejandro Casona's "La Barca Sin Pescador" in Marian College auditorium, 3200 Cold Springs Rd. at 7 p.m. Sat. and at 6 p.m. on Sun. Adults \$5. Students and seniors \$2.50.

October 28

The Solemn Novena to St.

Jude conducted by Franciscan Father Martin Wolter concludes at 7:30 p.m. in St. Jude Church, 5353 McFarland Rd.

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

A Spaghetti Dinner sponsored by Holy Rosary Parish in Seelyville will be served from 11 a.m. to 6 p.m. in Schelly's Hall, 1 block east of Seelyville stoplight. Adults \$3.50; children 12 and under \$1.75.

A New Albany Deaneary Youth Mass and Get-together will be held at Mount St. Francis from 6 to 9:30 p.m.

St. Nicholas Youth Center will hold a Fish Fry and Festival from 12 noon to 6 p.m. at 1644 Roosevelt. Adults \$3; children 12 and under \$1.50. Catered by Long John Silver's.

A Still Board Shoot for Turkeys will be held from 1 to 4:30 p.m. at Immaculate Conception Church, Millhouses. Sandwiches and refreshments available.

Chatard High School Trinity Club will present its annual Mother-Daughter Breakfast after 11 a.m. Mass. Catering by Jug's. Franciscan Sister Sue Bradshaw will speak on "Women: Carriers of a New Vision."

Cub Scout Pack #488 will present the melodrama "A Golden Fleeing" at 2 p.m. and again at 7 p.m. in Feltman Hall of St. Simon Parish, 8400 Roy Rd. Donation: \$1 or more for adults, one recyclable toy for children. Proceeds benefit St. Vincent de Paul Society.

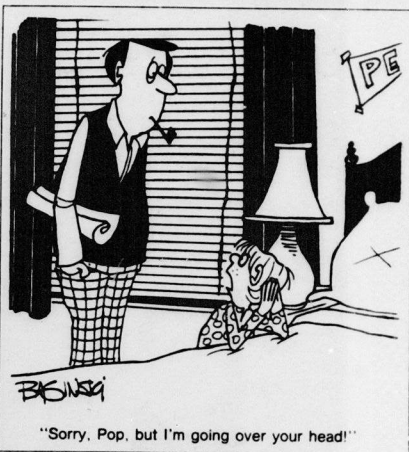
Secular Franciscans will meet at 3 p.m. in Sacred Heart Chapel. Postulant and novice class begins at 2 p.m.

October 29

The first of four sessions on "Major Themes in the Writings of Thomas Merton" conducted by Fr. Jeff Godecker will be held from 7:30 to 9 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

October 30

The Families in Remarriage Program sponsored by Catholic Social Services will begin at 7 p.m. in the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information.



The Mature Living Seminars conclude from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College, with "A Tour of the Orient." Bring sack lunch or buy hot cafeteria meal.

The Fall Religious Studies Program sponsored by New Albany Deaneary Catholic Youth Ministry will conclude with "Adolescent Sexuality" at 7:30 p.m. in the Aquinas Center.

The Adult Catechetical Team of St. Bartholomew and St. Columba Parishes in Columbus will conclude their workshop on "An Ascending View—A Contemporary Look at Scripture" with Session III, "Behold the Kingdom" at 7 p.m. in St. Bartholomew Church.

The new local Pastoral Musicians Support Group will meet for supper and conversation at 6:30 p.m. in the Ground Round restaurant, 65th and Keystone Ave. Call Marjio Matheny 547-8177 for information.

October 31

The Spirit of Joy Prayer

St. Nicholas Youth Center
1644 Roosevelt, Indianapolis

FISH FRY & FESTIVAL

Sunday, October 28th

12:00 Noon-6:00 PM
Adults: \$3.00 Children 12 & Under: \$1.50
Catered by Long John Silver

November 2

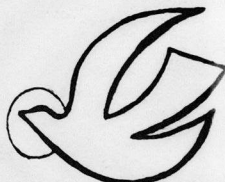
First Friday Devotions of Rosary and Way of the Cross will (Continued on next page)

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St. Lawrence Church DATE: November 2, 1984
4650 N. Shadeland Avenue Soup and Bread Supper — 6:00 PM
Indianapolis, IN 46226 Prayer, Praise & Mass — 7:30 PM
Celebrant — Rev. Joseph V. Beechum

For Further Information Contact:

Catholic Charismatic Community Center
Phone: 848-8000 (Phone Courtesy of Ambassador Leasing)

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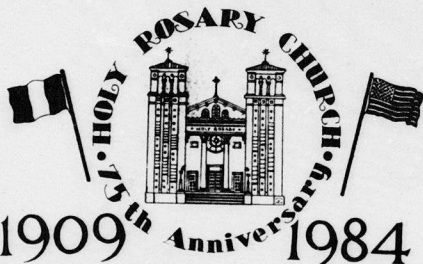
KIDS UNDER 12 — \$2.00

Games for Children and Adults

1:00 PM to 7:00 PM

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THE ACTIVE LIST

(Continued from page 14)

be held at 11:40 a.m. preceding the noon Mass in St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

St. Thomas Aquinas Singles will play Volleyball from 8 to 10 p.m. in STA gym.

Women of St. Lawrence Parish, Lawrenceburg, will host a celebration of World Community Day by Church Women United at 7:30 p.m. Program by the women of Africa on "A Place Called Home."

November 2-3

Our Lady of Lourdes Fall Festival will be held from 5 p.m. to midnight both nights. Dinners catered by Peachey's served from 5 to 9 p.m.

November 2-3-4

A Women's Weekend Retreat on the theme "Finding the Lord in Everyday Life" will be conducted by Fr. John Maung at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

Franciscan Sister Barbara Piller will lead a Self Esteem Workshop at Alverno Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

St. Mary Parish School in Lanesville will hold a Christmas Crafts Weekend from 5 to 9 p.m. on Fri., from 10 a.m. to 8 p.m. on Sat., and from 11:30 a.m. to 5 p.m. on Sun.

November 3

St. Thomas Aquinas Singles will meet at 6 p.m. at Shelter G

for a Hayride in Eagle Creek Park. Cost \$3. Call Tim 299-3445 for information.

St. Vincent de Paul Parish, Bedford, will sponsor an informal '80s Thru '80s Dance from 9 p.m. to 1 a.m. in the K of C Hall, 22nd and M Sts. \$5 couples, \$3 singles. DJ John Miskul. Door prizes, refreshments.

The Music in Catholic Worship Course conducted by Charles Gardner will be held from 10 a.m. to 3 p.m. in the Catholic Center, 1400 N. Meridian St.

The adult training seminar, "Growing up Sexual," sponsored by the Family Life Office and the Office of Catholic Education will be held from 9 a.m. to 4:30 p.m. at St. Paul Parish, Tell City. Cost \$10. call 317-236-1596 or 317-236-1433 for information.

The Auxiliary of the Beech Grove Benedictine Center will sponsor an Art Auction by the Oxford Art Gallery from 7 to 11 p.m. at the Center. Admission \$1.

The Guardian Angel Guild Charity Ball will be held at 8 p.m.



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St. Mary's Circle #75, Daughters of Isabella, will sponsor its annual Smorgasbord from 5 to 8 p.m. at the Greenburg Knights of Columbus Hall. Adults \$4, children 12 and under 10 cents per year.

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd.

November 3-4

The Altar Society of the

Church of the Holy Cross will sponsor a Holiday Craft Bazaar in the parish hall from noon to 8 p.m. on Sat. and from 10:30 a.m. to 4 p.m. on Sun.

November 4

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. Pius X Home School Organization will sponsor a Pancake-Sausage Breakfast from 8:30 a.m. to 1:30 p.m. in the school gym. Adults \$2.25, grade schoolers \$1.50, pre-schoolers \$1.

St. John Parish, Enochsburg, will hold a Turkey and Roast Beef Dinner from 11 a.m. to 4 p.m. Adults \$4, children \$2, under 5 free. Proceeds benefit the missions.

Roncalli High School, 3300 Prague Rd., will host an Open House from 1 to 3:30 p.m. featuring displays, demonstrations, and opportunities to meet teachers and coaches.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

Holy Rosary's Famous Italian Festa will be held from 1 to 6 p.m. Spaghetti dinner, games, prizes. Adults \$3.50, kids under 12 \$2.

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. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 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. 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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Sábado, Octubre 27

7:00 p.m.

Domingo, Octubre 28

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The Catholic Hispanic Ministry proudly presents, for the first time in Indianapolis, the play of Alejandro Casona "La Barca Sin Pescador" at the auditorium of Marian College, 3200 Cold Springs Rd., Saturday, October 27th at 7:00 p.m. and Sunday, October 28th at 6:00 p.m. For tickets, please contact Maria Tapia or Delia Diaz at St. Mary's Church, 637-3983, or tickets may be purchased at the door. Adults, \$5.00; Students and Senior Citizens, \$2.50.

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Recognize God in self and others, Belitz says

by Kevin C. McDowell

The failure to recognize God in ourselves as well as in others is the root cause for modern man's unhappiness, Franciscan Father Justin Belitz told two separate gatherings last week.

Speaking to the St. Thomas More Society, an organization of Catholic lawyers, Father Justin said that "God is present in every single human being. But if this is true, why are so many people unhappy?"

"If we don't experience fullness of life, it is because we are not making the right

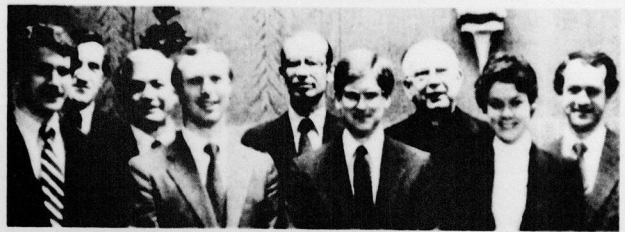
choices. God is there. Are we going to work with him, or go our own way?"

Continually drawing upon his experiences as a high school teacher in Ohio, Father Justin said, "Life is motion. It is moving. It is not something static. But if you put water in a bucket and leave it, it will become stagnant, and eventually putrid. Life can be that way too."

But it is the motion—that the change—that is upsetting to many. Father Justin said that life is change, and "until you come to accept this concept, you'll never be happy."

Father Justin, who is a noted speaker on personal motivation, mind expansion and successful living, dissected and discussed the general attitudes of modern man and how these attitudes should be applied.

Success, he said, is wrongly perceived as "a place" that one attains. "But that doesn't agree with life that is change." He said it is better to have a goal. "You need to know where you're going, and where you are right now. Few people will figure out where they are and whether they're on the way to a clearly defined goal."



OFFICERS—The St. Thomas More Society, an organization of Catholic lawyers, recently elected officers and directors for 1984-85: (front row, from left) James Shanahan, treasurer; James Shanahan, vice president; Paul Reis, president-elect; and Patricia Polis McCrory, president; and (back row) Richard Hahn, director; Gerald Zore, director; Michael Schaefer, secretary; Msgr. Charles Koster, chaplain; and Mike Bindner, director. (Photo by Kevin C. McDowell)

One norm for measuring success is performance. Performance is the only way one can really judge, he said, because what people do is more important than what they say.

The key to performance is "that most mysterious of words"—motivation. Proper

motivation, he said, is controlled by clearly defined goals and positive attitudes, which will make one very successful. "But there's a hitch." The hitch is free will. "Is the goal good or bad? Is it positive or negative?"

"If you pick a good goal that is positive, you'll be motivated and you will be successful in life."

Happiness depends on this. If one chooses a bad goal that is negative, he will not be happy, and, hence not successful "because he will never get control over his life."

Inherent in one's desire to be successful is "a positive mental attitude. All the saints had it. They saw something positive in everything." This enabled them to use fully their concentration on their goals when faced with crises, he said.

Ultimately, though, we need to recognize "the Divine Presence within us." As to goals, "you need to find out what God's will is, and then make it your goal. And you'll be happy. God is more perfect than we could ever hope to be."

Much of this depends on one's attitude, which Father Justin describes as "a measure of a person's faith. A person with a negative attitude does not have much faith. You need to know where you are spiritually. You need to find out what God's will is and do it!"

The following evening, Father Justin spoke to the St. Matthew congregation on "Dealing with Stress" as a part of that parish's ambitious Renew program.

Father Justin outlined several suggestions on dealing with stressful situations in one's life.

First, "allow the people in your household to be themselves. Accept them as they are and where they are. If yours is a Christian household, understanding

and patience will mean peace."

He also suggested that we "look seriously at our diet. If you want to be a holy person, you have to be a healthy person. The Spirit builds on it."

His third area requires one to relax. "A lot of people don't know how to do it. Each of us has a little child in us. There is a lot of fun to be had in life, but we need to have a lot of balance too. If you find you're getting stressful in a situation, getting out of control, get away. Do something you enjoy until you can get in control."

His fourth area revolves around organization. He said many of us use "cop outs" to circumvent organization in our lives. "If you are organized, you will be able to get control over your life."

He stressed meditation as a means of attaining the goal of a less stressful existence. He then led the congregation in a meditative exercise.

St. Matthew's Renew program, designed to bring the parishioners to a fuller understanding of Christ's teachings and a fuller participation in His Church, is in the first semester of a program that will continue through the fall of 1986.



Father Justin Belitz

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SERVICE RECOGNIZED—Winners of the Bosco Award at a CYO banquet include (front row) Mike Carroll, Edmond Russell and Gerald Forsee, and (back row) Marilyn Bardon, Nathaniel Grant, James Troy, David Schnieders and Paul Corsaro. Award recipient Florence Kuntz was absent from the dinner. (Photo courtesy of CYO)

CYO recognizes volunteers

The Catholic Youth Organization of the archdiocese paid tribute on Oct. 12 to 2,500 adult volunteer supervisors at the 32nd Annual CYO Awards Banquet.

The banquet is an effort to recognize the importance of the adult volunteers in the lives of the 30,000 young people who participate in CYO programs and activities each year. It was held at Secena Memorial High School in Indianapolis.

The highlight of the evening was the presentation

of the St. John Bosco Medal to nine volunteers. Archbishop Edward T. O'Meara presented the awards.

The Bosco award, in its 30th year, is the highest recognition given to a CYO supervisor. Since 1954, 212 CYO volunteers have been honored with the award.

Volunteers who received the award this year include: Marilyn Bardon, St. Michael parish; Mike Carroll, St. Monica parish; Paul Corsaro, St. Barnabas parish; Gerald

Forsee, St. Thomas Aquinas parish; Nathaniel Grant, Holy Angels parish; Florence "Hank" Kuntz, Holy Name parish, Beech Grove; Edmond "Spike" Russell, Holy Name parish, Beech Grove; David Schnieders, St. Luke parish; and James Troy, Our Lady of Mount Carmel parish, Carmel.

Drugs and loved ones

by Tom Lennon

Question: What do you do if someone you really love is heavy into drugs and although you've talked and argued with him, he still refuses to give it up? He also resents you saying these things to him. What should your next move be?

Answer: Do you or your older brother or sister know any young person who has recovered from drug addiction? Such a person might have the insight to get through to your boyfriend in a way that you cannot.

He might have the know-how to help your boyfriend take the first steps toward recovering from his drug addiction.

If you and your older brother or sister do not know any recovered drug addicts, try seeking help in this regard from one of the institutions listed in the Yellow Pages under "Drug Abuse

Addiction: Information and Treatment."

There is, however, a danger to this whole approach. It could happen that your boyfriend will be antagonized by the recovered drug addict you introduce him to and be more resentful than ever. Only you can decide how great the risk is.

Then another approach may be the only one possible, but it too involves a serious risk.

Consider carefully whether it would be well to tell your boyfriend "good-bye." Explain to him that it is because of the drug addiction and that you realize your relationship can go nowhere.

Tell him this kindly and firmly, making sure he realizes that you are serious about the breakup. But let him know too that you will always be ready to help him all you can if he decides to quit the drug scene.

This may be a most painful and difficult thing.

But, later on, when he realizes what drug addiction has done to your relationship, this breakup may be the one thing that will bring him to his senses. Maybe.

Right now it is important for you to realize that you yourself are in a dangerous situation. Your love for this young man ultimately could lead you into being tempted to try drugs to please him.

Or you may experience so much sorrow as you see him destroying himself with drugs that you may be unable to lead a normal life and achieve the goals you have set for yourself.

As things stand now, the relationship doesn't seem to have a chance of going anywhere. So perhaps now is the time to end it.

When a person is faced with such crucial and difficult decisions, it is wise to ask the Lord for guidance and for the strength to carry out what may be a very hard decision.

1984 by NC News Service

Marian College debate

All the issues of this year's presidential election campaign will surface Wednesday evening, Oct. 31, at Marian College in a debate between two national political leaders.

Squaring off on the stage of Marian Hall Auditorium will be Jack Abramoff, national chairman of College Republicans, and Steve Girsky, national chairman of the College and Young Democrats.

The program, which begins at 7:30 p.m., will be presided over by members of the League of Women Voters. A five-person panel will fire questions at the two protagonists. The program is free and open to the public.

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Second decade for Bread for the World

BREAD FOR THE WORLD, second edition, by Arthur Simon. Paulist/Eerdmanns, 1984, 221 pp., \$4.95.

Reviewed by
Fr. William J. Byron

"Bread for the World,"

Arthur Simon's 1974 best seller on world hunger, is now available in a completely revised 1984 edition. Published jointly by Paulist and Eerdmanns, the new edition comes 10 years after, and strikes me as being 10 times better than, the original. The first edition was

quite good. It sold more than 300,000 copies. It served as a primer on the problem, a useful description of the dimensions of world hunger coupled with a persuasive appeal to the Christian conscience to work toward the elimination of hunger in the world.

The mechanism for change was a then-embryonic Christian citizens' movement known as Bread for the World (BFW). The strategy was simple. First, bring Christians together for biblically based reflection, prayer and discussion on the scourge of hunger in the world. Next, answer the inevitable "What can we do about it?" question with a political action device—a citizens' lobby. Members would be recruited from all congressional districts across the land. The aim would be to bring information to and influence on elected officials so that their actions, as policy-makers, would help and not hurt the hungry poor of the world. BFW consciously set out to shape and influence U.S. policy.

In 1984 the movement could claim 45,000 dues-paying (\$15/year) members.

Since BFW lobbyists are clearly working for the poor and not for their own personal enrichment, they enjoy

respect and credibility on Capitol Hill; this, I think, is both a reflection of and compliment to the movement's faith-committed membership. Some lawmakers have such high regard for the movement that they have turned to BFW for direct assistance in drafting legislation designed to reduce hunger in the world.

Behind the effort is a Washington-based headquarters (802 Rhode Island Avenue, N.E., Washington, D.C. 20018) with a staff of 45 (paid on the basis of need, not rank) assisted by 25 interns. A denominationally diverse board of directors sets policy. Members often form groups (there were 392 at the beginning of 1984) in neighborhoods, parishes or on campuses. Membership dues pay the bills for rent, postage, phones, travel and travel; BFW is not a direct assistance relief agency.

Money raised by the movement supports direct lobbying efforts, issues analysis, organizing work and educational services. The Bread for the World Educational Fund, a non-lobbying (therefore eligible to receive tax-deductible contributions) service arm of the movement produces educational materials for use in schools, colleges and church organizations, as well as worship materials that place the hunger problem within the context of faith and religious commitment. The

educational fund also conducts seminars on campuses and in seminars and churches.

The purpose of the entire BFW movement is to inform the mind and move the heart of the Christian citizen for effective action in the policy arena. Although the movement is ecumenically organized and religiously motivated, it does not mix religion and politics in any inappropriate way. Hunger is intensely personal, but that does not make it a private matter. It affects the public order. It touches on a basic human right—the right to food—that can be satisfied only in a community of production and consumption. There is no doubt about his preference for ploughshares over swords. Nor is there any doubt about his preference for the poor. Economic development, in Simon's view, "should be measured primarily by what happens to people on the bottom half, not the top half, of the economy."

This man and his movement have made a significant impact on policy formation and the hunger problem. Policy, of course, will continue to be made; hunger is nowhere near being eliminated. This new edition of "Bread for the World" deserves a wide readership in the policy arena as well as in churches and schools. It is my hope that those who read the book will be convinced that they and their dues belong in the movement.

(Jesus! Father William J. Byron is president of the Catholic University of America and a director of Bread for the World.)

Local book is on Princess Grace

Lucy Gioe sees an example of Christian obedience in the life of Princess Grace Rainier of Monaco.

Mrs. Gioe, a member of St. Simon parish in Indianapolis, has written a book which is a tribute to Princess Grace.

The book, "The Fragrance of God's Creations," is mostly biographical. It traces the events of Princess Grace's life and recounts the auto accident which took her life in 1982. But throughout the text, Mrs. Gioe uses biblical quotations which relate to the story.

The result, said Mrs. Gioe, is a story of a struggling and suffering mother and princess, and her obedience to the teachings of Jesus. "It tells the story of her highness, Princess Grace of Monaco, and the prophetic impact her life had and will continue to have in the world," Mrs. Gioe

said. She sees the book as "a further source of the spread of the Gospel message."

Mrs. Gioe, a native of Brazil, worked as a nurse practitioner in South America before coming to Indianapolis in 1956. She spoke no English when she and her husband, Vincent, arrived here. Now, she speaks English as well as Spanish, Italian and Portuguese.

"The Fragrance of God's Creations" is her first published work. Before beginning her research for the book, Mrs. Gioe had no particular interest in Princess Grace. In fact, she recalls talking about her only one other time.

The book is available at several local bookstores or directly from the publisher, Todd & Honeywell, Inc., of Great Neck, N.Y.

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† EARLY, Florence, 77, St. Philip Neri, Indianapolis, Oct. 12. Wife of Philip L.; mother of Edward L., Philip L., Jr., Roseanne Gadbury, Agnes Cramer and Theresa Weigler.

† ETTER, Irene Samuels, 72, St. Bridget, Indianapolis, Oct. 14. Mother of Vernon.

† FRALICH, Nellie Spotts, 93, Our Lady of Lourdes, Indianapolis, Oct. 14. Mother of Dr. Joseph A., Mary C. Gormican and Ruth Griffin; sister of John J. Spotts.

† FRY, Frank, 78, Immaculate Conception, Millhouses, Oct. 15. Husband of Pauline; father of Edward, Kathleen Yager and Rita Carpenter; brother of Marcella Redelman and Betty Johnson.

† LUECKE, Edward J., 70, St. Paul, Tell City, Oct. 13. Father of

Paul, Rita Schroeder, Carolyn Adkins, Marilyn King and Mary Ruth Raab; brother of Herman, Charles, Leo, and Irene Solbrig.

† LUECKE, Evelyn, 67, St. Paul, Tell City, Oct. 13. Sister of Clara Berger and Pauline Kress.

† TEKUELVE, George J., 72, Our Lady of Perpetual Help, New Albany, Oct. 15. Husband of Aleasa Rochelleux; father of Gail J. Patterson and Georgeann J. Holthaus.

† WHITE, Laura M., 89, St. Joseph, Shelbyville, Oct. 11. Mother of Carroll; sister of Grace Morrison; grandmother of one; great-grandmother of three; step-great-grandmother of one.

† WINK, Frank, 89, St. Paul, Tell City, Oct. 15. Husband of Olivia; brother of Barbara Behagg, Walter and Raymond.

Mader, 72, buried Oct. 24

GREENCASTLE—Sylvester G. Mader, 72, was buried Wednesday, Oct. 24, after a funeral liturgy celebrated by his son, Father Joseph Mader, and fellow priests. Father Mader was recently appointed pastor of St. Thomas More Parish in Mooresville.

Mr. Mader was a member of St. Paul the Apostle parish here. He died at home on Oct. 20. In addition to Father Mader, Mr.

Mader is survived by his wife, Marie J. Mader; two daughters, Kathleen Dryer and Rosemarie Dryer; and four other sons, Steven, Michael, Paul and Dr. David.

Other survivors include Mrs. Catherine Mader, his mother; 24 grandchildren; three sisters, Viola Higgins, Alfreda Strait and Agnes Hall; and three brothers, Eugene, Alfred and Edwin.

Sister Cheney dies at 85

ST. LOUIS, Mo.—Sister of St. Joseph of Carondelet Clara Berchmans Cheney, former Indianapolis Sacred Heart High School teacher, died here Oct. 7 and received the Mass of the Resurrection on Oct. 10. She was 85 years old.

A Michigan native, Sister Clara professed her vows as a Sister of St. Joseph of Carondelet in St. Louis in 1929. She taught in

elementary and secondary schools in several states before retiring in 1975. At the former Sacred Heart High School, she taught French and commercial subjects from 1941 to 1948.

Sister Clara is survived by two brothers, Alphonse of San Jose, Calif. and Edward of New Hartford, N.Y., and two sisters, Rita Radatz of Detroit and Milie Schwartz of Milwaukee.

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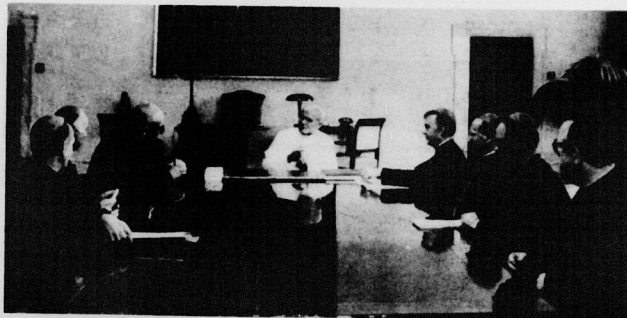
Little demand for rite

(Continued from page 1)
the old Mass would have little impact on mainline Catholics.

Father John Gurrieri, executive director of the National Conference of Catholic Bishops' Committee on the Liturgy, predicted that permission for the old Mass would be granted rarely. Noting that it is restricted to

serious pastoral reasons, he said, "Nostalgia is not a serious pastoral reason, because if that were the case, why wouldn't we be able to celebrate Mass as it was celebrated in the 1930s?"

He added, "It seems that the intention is to respond on a limited pastoral basis to the needs of a small but vocal minority in the church."



QUINN COMMISSION—Pope John Paul II meets with members of the special commission on U.S. religious life. Seated to the right of the pope is Archbishop John Quinn of San Francisco, chairman of the commission. Other members are Archbishop Thomas Kelly of Louisville, second from right; Bishop Raymond Lessard of Savannah, Ga., left; and Jesuit Father Michael Buckley, right, of the Jesuit School of Theology in Berkeley, Calif., who is serving as the commission's theological adviser. (NC photo from UPI)

Dispute not over Latin

The dispute over use of the Tridentine Mass has often been discussed in terms of the use of Latin, but Latin has never been ruled out as a language for Mass.

When Pope Paul VI promulgated the new order of Mass in 1970, one of the most obvious changes was that Latin was no longer the only language in which Mass could be celebrated. Celebration normally was to be in the language of those participating in the Mass, and parish liturgies switched to the local language.

Latin was still permitted, however, and has continued to be used in appropriate circumstances. One of the most public uses of Latin at Mass has been in Rome itself, where popes celebrating at St. Peter's with international congregations have used the ancient language of the church as a symbol of the church's international character.

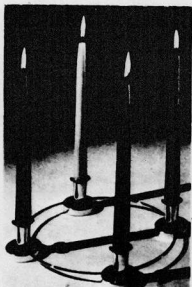
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Quinn reports on study of religious orders

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—A study of religious life in the United States has increased understanding between bishops and religious orders, Archbishop John Quinn of San Francisco said Oct. 15 in Rome.

The archbishop said the talks, which have formed part of the study, also have brought religious communities closer together.

Archbishop Quinn heads the papally appointed commission conducting the study.

Other study findings thus far are:

►Women Religious feel they haven't participated in the life of the church as much as they wish to.

►Tension exists between religious communities and the Vatican Congregation for Religious and Secular Institutes.

►Bishops traditionally avoid asserting authority over religious orders, which they regard as papal domain.

Archbishop Quinn spoke with National Catholic News Service after a series of mid-October meetings with officials of the congregation for Religious.

The archbishop was in Rome to report on the study which Pope John Paul II appointed him to head in April 1983. He was accompanied by commission members Archbishop Thomas Kelly of Louisville, Ky., and Bishop Raymond Lessard of Savannah, Ga.,

and the commission's theological adviser, Jesuit Father Michael Buckley of the Jesuit School of Theology in Berkeley, Calif.

The 10 hours of meetings with congregation officials were "frank, open, positive and constructive," said Archbishop Quinn. Congregation head Archbishop Jean Hamer and other officials participated.

Archbishop Quinn declined to discuss specifics of the meeting until he makes his report to the U.S. bishops at their November meeting in Washington.

He said, however, that he reported to the congregation on two separate issues, the study of the decline in vocations and the progress of the "special pastoral ser-

vice" of the bishops to U.S. Religious. He said he expects the study and service will continue for about two more years.

Archbishop Quinn said reports submitted to him of meetings between U.S. bishops and Religious reveal the dialogue has "brought bishops and Religious much closer together."

A Vatican official, who asked to remain anonymous, agreed.

"Bishops always took a hands-off attitude toward Religious because they were pontifical orders," the official said. "They thought it was nice to have holy people living in their dioceses and saw sisters as a work force, but did not understand the special nature of religious life and the idea of call and consecration."

The study has brought "different religious communities closer to one another," Archbishop Quinn said, where differences had existed.

He said that talks during the study also revealed tensions, apparently based on "misunderstandings," between U.S. Religious and the Congregation for Religious.

He also said women Religious "seem more interested in the study in general" than male Religious. He theorized that interest comes from the fact that "women Religious have different needs from men Religious" and noted the influence of the feminist movement and the recognition of the rights of women.

"Women feel powerless in the church sometimes because they are not in decision-making roles," said the Vatican official.

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