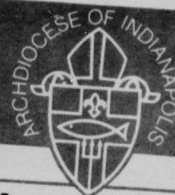


The CRITERION

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Indianapolis, Indiana



Draft pastoral calls for guarantees of economic rights for all

by Jerry Filleau

WASHINGTON (NC)—An explosive draft document written for the U.S. Catholic bishops calls for "a new American experiment" in "economic democracy," one possibly as revolutionary as the nation's 200-year-old experiment in political democracy.

The document, a proposed pastoral letter on the U.S. economy, calls for guarantees of economic rights for all, just as America now guarantees civil and political rights. It declares that "fulfillment of the basic needs of the poor" is "the highest priority" facing the nation.

So long as any person lacks necessities, no other person has a moral right to have more than he needs, it says.

Inequality of income or wealth can be morally acceptable only when the basic human needs of all have been met, it adds.

The 144-page, 58,000-word document is the first draft of a national pastoral letter on Catholic social teaching and the American economy. It was unveiled Nov. 11 as the nation's bishops began gathering in Washington for their annual fall meeting Nov. 12-15.

THE ECONOMIC revolution "must begin with the formation of a new cultural consensus that all persons really do have rights in the economic sphere and that

society has a moral obligation to take the necessary steps to ensure that no one among us is hungry, homeless, unemployed, or otherwise denied what is necessary to live with dignity," the pastoral draft declares.

Like the controversial war and peace pastoral issued by the U.S. bishops in 1983, the draft of the economic pastoral seeks to spell out Catholic social teaching and apply it to specific issues. Its judgments on a wide range of public policy issues facing the nation are intended to be moral in character, not political in any partisan sense of that term.

In light of President Reagan's landslide re-election just five days before the draft document was released, however, the most heated controversies are almost certain to arise over major policy directions of his administration that the document disagrees with and in some cases quite explicitly repudiates. Among these, the document:

- Insists on a "major new policy commitment to achieve full employment," declaring that "current levels of unemployment . . . are morally unjustified" and that "the generation of new jobs to provide work for all who seek it is the number one task facing the domestic economy of the United States today."

- Calls for a fundamental redistribution (See BISHOPS CALL on page 3)



ECONOMIC JUSTICE—A young unemployed man waits his turn in the offices of Caritas, an emergency help agency partially funded by the Diocese of Austin, Texas. In their proposed pastoral letter on the U.S. economy, the nation's bishops call for guaranteed economic rights for all. (NC photo)

Emergency family shelter to open this Monday

by Charles J. Schisla

Catholic Social Services of the archdiocese has announced the conversion of an empty convent into a 60-bed temporary shelter for homeless families.

The shelter, which will open Monday, will temporarily house families who are homeless as a result of natural catastrophe, eviction, family conflict or economic distress.

Named the Holy Family Shelter, the structure will be one of the largest facilities of its kind in the United States.

It will be located in the former Sacred Heart convent, 30 East Palmer St., on the near southside. That location is relatively close to downtown Indianapolis and easily accessible from all directions. Contractors are making the necessary kitchen and fire

safety modifications and volunteers are helping make the other cosmetic changes needed.

Sister Katharine Marie Tragesser has been named as the director of the shelter. A member of the Sisters of St. Joseph of Tipton, she has already assumed her duties and is coordinating the preparation of the building.

CSS has assumed responsibility for the development of the emergency housing facility for families and the seeking of funding in 1983 after a year-long study showed that Indianapolis was faced with a crisis in temporary housing facilities, particularly for families.

A survey of 50 service providers, conducted by the Community Service Council on the subject of emergency assistance, found that providers overwhelmingly identified emergency shelters as a priority for Indianapolis. Strong endorsements for the project were received from the American Red Cross, the Community Centers of Indianapolis, the Office of the Mayor, the Church Federation and the Family Service Association.

The specific target group that the Holy Family Shelter will serve is families consisting of a mother and/or father and their children. The primary goal is to provide temporary shelter for ap-

proximately 250 families during the first year of operation.

The shelter staff will accept referrals from churches, community service organizations and law enforcement agencies on a 24-hour basis, seven days a week.

Sister Tragesser noted that she was "most pleased that the shelter will be open in time to provide housing for families that might otherwise find themselves homeless on Thanksgiving Day."

She continued, "The Holy Family Shelter will contribute to the strengthening of the basic element in our society—the family—by providing the means to keep parents and children together in a crisis situation."

A secondary goal for the future is to (See FAMILY SHELTER on page 2)

Looking Inside

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CHD collection this weekend

by John F. Fink

The annual collection for the Campaign for Human Development (CHD) will be taken in Catholic churches throughout the country this weekend.

In urging generous support, Indianapolis Archbishop Edward T. O'Meara called CHD "a most important education/action program for justice" and said that "the generosity of United States Catholics has made it possible to fund more than 2,200 self-help projects controlled by poor people and dedicated to removing the causes of poverty."

He said that the needs of the poor "continue to be urgent today. Current Census Bureau statistics indicate that 15 percent of the population, over 35 million Americans, live below the poverty level—the highest level since 1965."

Bishop James W. Malone of Youngstown, Ohio, president of the

National Conference of Catholic Bishops, in a letter about CHD, noted that the U.S. bishops, at their meeting last year, endorsed a set of priorities for the U.S. church that include advocating "social justice programs and structural reform in society with a preferential option for the poor."

He also recalled that Pope John Paul II "urged us to seek out the structural reasons which foster or cause the different forms of poverty" and contribute "to the establishment of just laws and structures that foster human values."

CHD has given grants totaling about \$82 million to self-help projects organized and controlled by groups of low-income people. Local dioceses retain 25 percent of the collection to support local self-help programs.

Organizations within the Archdiocese of Indianapolis have received 79 grants from the Campaign for Human Development totaling \$723,368 from 1971 through 1983.

the criterion
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Helping people trying to help themselves

by John F. Fink

One of the real success stories in the battle to combat poverty is the Campaign for Human Development, started by the U.S. Catholic bishops in 1970. Instead of just giving people a handout, the CHD helps people who are trying to help themselves.

In the past 14 years, CHD has become the largest national funding program for self-help projects of poor and low-income groups aimed at social change. The national office has distributed some \$82 million for more than 2,200 projects throughout the United States, and these figures don't include the uncounted projects funded by dioceses from the one-quarter of the collection that remains in each diocese. Last year alone, the national office awarded grants totaling \$7,011,000 to 220 self-help projects.

All this money has come from the annual collection taken the Sunday before Thanksgiving—this Sunday, Nov. 18.

The important thing about the Campaign for Human Development is that benefiting groups must meet some pretty stringent criteria. The money doesn't just go to any group that claims to be helping the poor. To obtain CHD's support, projects must:

- benefit the poor; the majority of those benefiting from the projects must be members of the low-income community.
- be self-help projects, i.e., the projects must be directed by the low-income community itself; and
- aim to bring about social change by attacking root



causes of poverty, unjust practices or decision-making processes that keep people poor.

To make sure that groups meet these criteria, a 40-member national advisory committee, with assistance from local and national CHD staffs, evaluates the numerous grant applications and sends its recommendations to a 13-member bishops' committee. The 13 bishops, representing the 13 regions of the country, make the final decisions.

Most of the projects that receive funding are local organizations that seek to improve conditions in their own communities. Grants are made to a variety of racial and ethnic groups in both urban and rural areas. Economic development grants and loans are designed to help preserve and create jobs.

Eighteen self-help projects here in the Archdiocese of Indianapolis have received a total of \$592,000 in grants from the national CHD office. The largest grant was \$68,500 to the Indianapolis Organizing Project in 1977 and the smallest was to the Spanish-American Neighborhood Center Service in 1971; the average grant was \$32,922. The most recent grant was \$50,000 to the Citizens' Leadership Foundation last year.

In addition, 61 projects have received a total of \$130,768 in grants from the archdiocesan CHD office from that part of the collection that remains in the archdiocese. Those grants have ranged from a high of \$5,000 (twice) to a low of \$220; the average was \$2,144. The most recent grant was \$2,000 to United Senior Action last year. Grant decisions at the archdiocesan level are made by a 10-member committee.

This is a total of \$723,368 that has gone to organizations in the archdiocese since 1971.

The collection for the Campaign for Human

Development grows each year. Last year, including the percentage retained in each diocese, more than \$9,700,000 was contributed, with \$7,775,000 going to the national office. The total contributed by Catholics in the Archdiocese of Indianapolis last year was \$93,121.49. The collection has had a steady increase here; there was a drop between the third and fourth years, but it has increased every year since then.

We know that poverty is still a serious problem in the United States, despite our general affluence. We would like to believe that anyone willing to work hard need not be poor, but reality suggests otherwise. Ninety percent of the poor in this country are too old or too young to work, are disabled, or are single parents with preschool children. More than 2,000,000 persons are employed full time and still earn wages below the poverty level.

Cardinal Joseph Bernardin of Chicago reminds us that concern about the poor is part of the "seamless garment" of issues: "Those who defend the right to life of the weakest among us must be equally visible in support of the quality of life of the powerless among us: the old and the young, the hungry and the homeless, the undocumented immigrant and the unemployed worker."

The Campaign for Human Development does this by helping those who are trying to help themselves. In commending the bishops for establishing CHD, Pope John Paul said: "The efforts aimed at establishing self-help projects deserve praise and encouragement, for in this way an effective contribution is made to removing the causes and not merely the evil effects of injustice. The projects assisted by the campaign have helped to create a more human and just social order, and they enable many people to achieve an increased measure of rightful self-reliance."

CHD: A hand up, not a handout.

Grant recipient from CHD

WESCO developing near westside of Indianapolis

by Richard Cain

The near westside of Indianapolis is developing a greater sense of community in part because of two grants from the Campaign for Human Development, according to Greg Porter, director of the Westside Cooperative Organization (WESCO).

WESCO serves as an umbrella for a number of community organizations serving the approximately 22,000 residents of Stringtown, Hawthorne and Haughville neighborhoods on the near westside of Indianapolis. It is located in the Christamore House at 502 N. Tremont Ave.

WESCO received a grant of \$35,000 in 1980 and an additional \$30,000 grant in 1981 from the National Campaign for Human Development. The money was used to hire staff, produce brochures and assist in the development of the near westside.

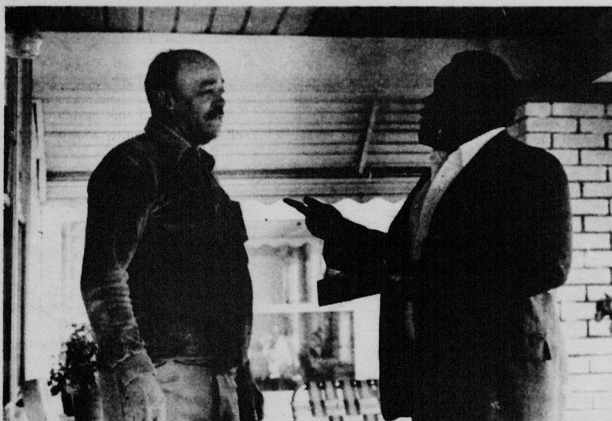
Specific projects WESCO has been involved with include the development of the White River Park, organizing anti-crime block clubs and turning Tremont Avenue

between 10th and Michigan Streets into a model street.

The ultimate goal of the organization is to motivate people in the neighborhoods to take control of their own destiny, according to Porter. "I would like to see the residents from the three neighborhoods form their own development corporation board and start raising funds to help with their redevelopment."

Redevelopment would include the commercial revitalization of Michigan Street and neighborhood restoration. Porter outlined a neighborhood restoration plan where the board could buy a house, fix it up and then sell it at a profit. The proceeds could then be used to repeat the process with other houses.

Campaign for Human Development funds have also been used locally to fund a Voter Action Project comprised of over 20 community-based organizations. Beginning in the early part of this year, more than 12,500 people were registered. The project was responsible for over one-third



COMMUNITY DEVELOPMENT—Greg Porter (right), director of WESCO, discusses neighborhood issues with Booker T. Prather, a resident of Haughville on the westside of Indianapolis for the past 34 years.

of all new voter registrations in Marion County, according to Porter.

The project will be repeated in 1986, according to Porter, and may also include lobbying in the General Assembly for voting rights, health care, nursing home reform and other issues affecting senior citizens.

Family shelter to open Monday

(Continued from page 1)

provide support services for resident families to find permanent housing and referral services for financial resource development.

Major grants from the Indianapolis Foundation (\$30,000) matching grant in memory of John J. Dillon) and Lilly Endowment, Inc. (\$50,000) have been given to help cover the conversion and first year operational costs of the facility. In addition, the St. Vincent de Paul Society has pledged the equivalent of \$10,000 in food, furniture and other items.

Other support has come from the 1985 United Way (\$15,000), the Archbishop's Annual Appeal (\$5,000), the Jenn Foundation, Central Newspapers Foundation (Indianapolis Newspapers, Inc.), Hugh J. Baker & Co. Foundation, the National Conference of Catholic Charities, the Federal Emergency Management Agency

and a number of anonymous donors. There have also been in-kind donations from local hotels and motels, cleaning supply firms and various community and civic organizations.

Future support for the project is anticipated from various funding sources and individuals within the community. Ongoing income will be needed for food, utilities and staff salaries. In addition to the director, there will be two live-in staff members at the shelter.

Essential to the program is the maximum use of volunteers. They will be used as advocates for resident families, to help in housing and job searches, in maintenance of the facility and its furnishings, and in recreation.

Further information is available by calling Catholic Social Services, Monday through Friday, 8:30 a.m.-4:30 p.m. at 317-236-1500.

Archbishop O'Meara's Schedule Week of November 18

SUNDAY, November 18—Eucharistic Liturgy and dedication of new Activity Center Building, St. Thomas Parish, Fortville, 2 p.m.

—Appreciation Dinner of the Archdiocese of Indianapolis Sesquicentennial Celebration, Atkinson Hotel, 5:30 p.m.

MONDAY, November 19—Visitation with the Sisters of Providence of St. Gabriel Province Center, Indianapolis, 6:15 p.m.

TUESDAY, November 20—Confirmation for the Parishes of St. John, Osgood, St. Magdalen, New Marion, and Most Sorrowful Mother, Vevay, to be held at St. John Parish, Osgood, Eucharistic Liturgy at 7:30 p.m. followed with a reception.

WEDNESDAY, November 21—Ecumenical Service sponsored by the Fayette County Ministerial Association, United Methodist Church, Connersville, 7:30 p.m.



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Bishops call for economic revolution

(Continued from page 1)

of wealth in the country to correct "gross inequalities" that are "morally unjustifiable," notably through a reversal of the direction of the Reagan tax law changes.

► Urges a new battle against poverty as "an imperative of the highest priority" and demands "major reform" in the "woefully inadequate" public welfare system.

► Rejects virtually all major changes that the Reagan administration has injected into U.S. foreign aid policy in the past four years. It calls those policy shifts a "gross distortion" which moves U.S. policy directly away from rather than toward international economic justice.

THE NEW DRAFT is the product of nearly four years of work by a five-bishop committee headed by Archbishop Rembert Weakland of Milwaukee. It is, however, only the first of three rounds of writing and revision. The nation's bishops are to debate and vote on a final document in November 1985.

The document is divided into two major parts:

► "Biblical and Theological Foundations," divided into two chapters, spells out the Christian understanding of economic life and the ethical norms which Catholic social teaching has developed out of that understanding.

► "Policy Applications," divided into five chapters, seeks to apply the ethical norms to specific issues facing the United States today—employment, poverty, food and agriculture, collaborative economic planning, and the impact of U.S. policy on the world economy.

The topic of food and agriculture was added to the project for the pastoral only recently. That chapter appears only as a heading in the first draft, with a promise that the full chapter will appear in the second draft, which is scheduled for completion next spring.

CONTRARY To fears expressed beforehand by some leading conservative voices—notably Fortune and Business Week—the pastoral draft does not repudiate or sharply criticize capitalism itself as an economic system.

Rather, it praises many of the ac-



Archbishop Rembert Weakland

complishments of the U.S. economy and the role investors and owners play in economic life, but within that framework enunciates significant changes that it says are needed to make the whole political-economic system work more justly for all.

On employment, it says the role of private entrepreneurs in job creation is of primary importance, but it also insists on a strong role by local, state and national government and by unions in promoting further job creation and in achieving a national policy goal of "full employment."

On the central ethical principles concerning work, the draft says, "A job with adequate pay should be available to all who seek one. This right protects the freedom and obligation of all to participate in the economic life of society. . . . Employment is crucial to self-realization for the worker and to the fulfillment of material needs. It also forms the first line of defense against poverty."

On poverty, the document notes that the percentage of people below the poverty line in the United States rose from 11.7 percent at the end of 1979 to 15.2 percent at the end of 1983. "The fact that so many people are poor in a nation as wealthy as ours is a social and moral scandal that must not be ignored," it says.

It notes that poverty hits blacks, Hispanics and women hardest, and it cites figures to show that the "inequality in the distribution of income and wealth" in the United States is among the worst in the Western industrialized world.

It challenges frequently repeated myths about the poor and calls for a wide range of reforms, starting with a full employment policy but also including significant reforms in the tax system and the welfare system, improved child care services for parents who must work, and special efforts targeted at equality of economic opportunity for women and minorities.

On collaborating to shape the U.S. economy, the pastoral draft calls for a wide range of initiatives at the local, regional and national levels, particularly stressing new forms of partnership between management and workers and between industries and local communities to promote greater economic growth and equity.

Regarding the effects of U.S. policy on the world economy, the pastoral draft cites "three key themes . . . from recent papal teaching: the need for reform of the international system, the need to refashion national policies, and the acceptance of a 'preferential option for the poor' as an overall policy imperative."

It is particularly critical of recent shifts in U.S. international development policy. Without citing the Reagan administration by name, it cites one change after another made by the administration as a series of policy shifts which constitute "a gross distortion of the priority that development assistance should command."

To order copies

Readers who want the first draft of the bishops' pastoral letter on the American economy may order it through *The Criterion*. The price is \$3.50 per copy prepaid. Our address is 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.

Draft pastoral at a glance

WASHINGTON (NC)—Here are major highlights of the first draft of the proposed pastoral letter by the U.S. bishops on Catholic social teaching and the American economy.

ETHICAL PRINCIPLES:

► "All persons have rights in the economic sphere and . . . society has a moral obligation to take the necessary steps to ensure that no one among us is hungry, homeless, unemployed, or otherwise denied what is necessary to live with dignity."

► Private property is a basic right, and some inequality of wealth or income may sometimes be justified, but "no one is justified in keeping for his exclusive use what he does not need when others lack necessities."

► Wealth becomes evil when it "so dominates a person's life" that it becomes an idol or blinds a person to a neighbor's needs.

► All people have a duty to work, and all have a right to gainful employment, just wages and collective bargaining.

► Both the prophets and Jesus show special care for the poor and powerless. The treatment of these is the ultimate measure of the justice of a society.

► While Catholic teaching on the principle of subsidiarity sets limits on the role of government, government "has a positive moral function" of protecting basic rights, ensuring economic justice for all, and enabling citizens to coordinate their actions toward these ends.

POLICY APPLICATIONS:

► Employment. Job creation for full employment is a necessary national policy priority. Both public and private sectors must be involved. Work is the central social question and is fundamental to human dignity. Among specific objectives should be expanded job creation, job training and job placement services and the formation of local, state and national coalitions for job creation.

► Poverty. High poverty amid U.S. wealth is a scandal. The so-called "feminization of poverty," continued racial and ethnic discrimination, and gross inequities in U.S. income and distribution of wealth must be overcome. Among many policy elements needed to fight poverty are job creation, affirmative action for women and minorities, tax system reform, self-help programs for the poor, and better child care services. A "major reform" of the "woefully inadequate" U.S. welfare system is needed, with particular attention to comprehensiveness and treating the poor with dignity.

► Collaborating to shape the economy. A "new American experiment" in economic democracy is needed, with all sectors of American society participating in the responsibility of building a just economic society. New participatory forms of local, regional and national economic planning and cooperation are needed. Greater worker partnership with and participation in businesses is necessary.

► The United States and the world economy. Global interdependence is growing, and the U.S. position as an economic superpower imposes special obligations on it. In development aid and trade relations a "preferential option for the poor" ought to be a major normative factor for U.S. policy. "Our nation has a moral obligation to help reduce poverty in the Third World." The United States should increase its development aid and base it on human need rather than U.S. strategic interests, and it should help reduce the Third World's debt burden.

Lay Commission lauds free market system

by Jerry Fliteau

WASHINGTON (NC)—A group of prominent lay Catholics has called the "free market profit system" the most effective economic system—and therefore ultimately the most moral one—to resolve national and global problems of poverty, unemployment, economic planning and world trade and development.

That free market system best meets the demands of the Catholic Church's social justice teaching, said the Lay Commission on Catholic Social Teaching and the U.S. Economy in a 120-page letter released Nov. 6.

"Capitalism," it said, "seems to be a necessary, but not a sufficient, condition for political and civil liberties and also for economic development." And economic development, it said, offers the only real basis for greater social justice.

"What doth it profit a nation to redistribute scarcity? The first systemic task is to produce abundance," the Catholic lay group declared.

"In summary, we believe that the new principles of political economy forged in the American experiment offer rich materials for critical reflection in Catholic social thought," the group said.

It roundly attacked centralized statist and socialist governments. Not only do they tend to suppress the civil freedoms valued by Americans and defended in church teaching, but they also tend to produce economic stagnation, reducing the access of their citizens to the material goods required to meet their economic needs, the commission said.

THE LAY COMMISSION on Catholic Social Teaching and the U.S. Economy was set up by former U.S. Treasury Secretary William E. Simon and neo-conservative theologian Michael Novak. It spent about \$100,000 in hearing testimony and developing its findings over the past six months.

It said it was presenting its work as an independent lay Catholic contribution to the public dialogue occasioned by a decision of the U.S. Catholic bishops to issue a national pastoral letter on Catholic social teaching and the American economy.

The commission released its letter, titled "Toward the Future," in New York and Washington as voting booths across the nation were closing Nov. 6. The group had decided to wait until after the elections to avoid any appearance of seeking to influence them, but at the same time decided

to release its findings before the first draft of the bishops' pastoral to avoid appearing as a reaction to it.

The lay commission's general analysis focused mainly on how the American "political economy," based on civil freedoms and a free market economy, fosters the personal and social virtues which best serve the common good of all its citizens.

It argued that this system, despite its faults, has empirically showed itself as the best able to liberate the human race from the "two ancient enemies" of "tyranny and poverty."

It did not, however, spell out its recommendations for assuring the protection of economic rights for those who fall outside that system for reasons of age, disability or other circumstances.

It affirmed the basic rights of all persons to such necessities but stopped short of backing specific solutions, saying that people of good will differ on the best ways to resolve such problems.

At the end of a lengthy section on poverty and welfare, for example, the letter said: "The goal for all remains the same: the poor should be uplifted to dignity and self-reliance; poverty should be ended. Yet creative thinking about how actually to help the poor, without making matters worse, is in short supply."

"Thus, partisans of different points of view have produced a variety of concrete proposals. . . . Recognizing broad differences of opinion among our fellow Catholics and other citizens, we value a pluralism of approaches, with partisans of each respecting those who disagree, all measuring their own progress by the commonly shared goal."

The letter sharply challenged excessive reliance on government action to fight poverty, commenting: "Poverty is not primarily a problem for the state. It is a personal and community problem which each of us and all our appropriate associations, not only the state, ought to address."

It similarly challenged reliance on the government in other areas, rejecting protectionist policies in international trade, questioning the ability of central governments to do effective economic planning, and arguing that excessive government regulation is among the chief causes of unemployment and economic stagnation.

"Toward the Future" can be obtained from: Lay Commission on Catholic Social Teaching and the U.S. Economy, P.O. Box 364, North Tarrytown, N.Y. 10591. Single copy cost of \$2.95 includes postage and handling.

COMMENTARY

Catholic vote similar to nation's as a whole

by Liz S. Armstrong

According to an ABC News exit poll, 56 percent of Catholics voted for President Reagan in the Nov. 6 national election while 44 percent voted for Walter Mondale.

Reagan scored even higher among Protestants than he did among Catholics, chalking up 66 percent of the Protestant vote compared to Mondale's 33 percent.

Among "born-again" Christians, the president fared still better: 69 percent of them voted for him and 30 percent for Mondale, according to the poll.

Jewish Americans, in almost a direct inverse of voting by the "born-again," went for Mondale 69 percent to 31 percent for Reagan, the poll revealed.

Providing ethnic breakdowns, the poll reported that whites supported Reagan 63 to 37 percent; blacks went for Mondale by 89 percent compared to the 11 percent Reagan got, and Hispanics (largely Catholic) backed Mondale by 56 percent to 44 percent—the exact opposite of the way Catholics as a group voted.

Reagan won more backing from men—62 percent of them backed him—than among women—54 percent of whom voted for him, the poll showed.

Nationally, Reagan won 59 percent of the vote and Mondale 41 percent.

Four years earlier, Catholics had backed Reagan by a 46 percent tally, while Jimmy Carter got about 42 percent and John Anderson made up the most of the difference, the poll stated.

National voter habit polls inevitably prompt the question of whether there is indeed a collective "Catholic vote" or merely individual Catholics who vote.

One group of Catholics who lined up behind Reagan in 1984 was the readership of Our Sunday Visitor who, in September, answered that newspaper's presidential preference poll. Nearly 4,000 readers cast votes. They gave 2,722, or 69 percent, to

Reagan, and almost 29 percent, or 1,127 votes, to Mondale.

The U.S. bishops, in their 1984 statement on political responsibility, said they "specifically do not seek the formation of a religious voting bloc" nor do they seek to tell people which candidates should be elected.

Yet, Catholics as an entity have often been regarded as a "swing" vote because, at least in the past, they were regarded as being largely Democratic. History shows, though, that Reagan was not the first Republican they favored. The list includes candidates such as Dwight Eisenhower and Richard Nixon.

Reagan's trips to Catholic schools, his visits with high-level Catholic bishops, the use of a photo of himself with the pope in political advertisements in Catholic newspapers, all can be seen as attempts, in varying degrees, to engender support among Catholics.

The president's backing for two goals espoused by many Catholics—implementation of tuition tax credits and anti-abortion legislation—to the contrary, have appeal beyond Catholic voters since some Protestant and Jewish groups share his views on those matters.

Father Andrew M. Greeley, a sociology professor and staff member of the National Opinion Research Center, suggested in a New York Times article in August that even if the church tried to tell Catholics how to vote, they would not necessarily pay heed and that Catholics do not cast their votes on the basis of the abortion issue.

"The Roman Catholic voter is neither an unthinking pawn in the hands of his hierarchy nor a mindless bundle of conditioned reflexes that automatically responds to the stimulus of the abortion question," Father Greeley wrote. He estimated that perhaps five percent of the Catholic population "is vehemently dedicated to the pro-life cause."

"No one needs to deliver this group into the Reagan camp; it is already there," he added. The rest of the Catholic voters cast ballots on the basis of "economic and political issues—as do most other Americans," he said.



Church balances old and new

by Fr. Eugene Hemrick

A recent series of events has some observers scratching their heads, trying to figure out where the church is going.

First, there is the decree which now allows bishops in some circumstances to authorize the use of the Latin Tridentine Mass. Many persons no doubt have fond memories of Latin Masses and their familiar "Dominus vobiscum" (The Lord be with you).

One reason for the renewal of the liturgy was to encourage more active participation by all the people. Latin was dropped in order to increase understanding.

The changes also marked a turn in church thinking about the role of the laity. In the past lay people were discouraged from getting too close to the altar. Now they are encouraged to come closer because they belong there by virtue of their baptism.

Another old tradition creeping back is the creation of monsignors. After Vatican II there seemed to be a movement away from this institution to change the image of the church: from a showy, so-called "monarchical church triumphant" to a "grass-roots church" whose primary image would be works of mercy and identification with the poor.

Although the creation of monsignors



never stopped, use of the title greatly diminished. Some hailed this as an improvement over the past.

Another recent church event that caused a stir was a speech by Cardinal Silvio Oddi, head of the Vatican Congregation for the Clergy. Addressing priests making their retreat in Rome, he said: "A priest does not need the love of a man or a woman to achieve a complete personality. It is a sad and serious error to insinuate that a priest requires the love of another mortal to achieve maturity. The priest is wedded to the church and does not require a personal relationship to complete his personality."

Any priest ordained for some length of time must remember seminary days, when emotions were a no-no and spartan attitudes held sway.

With the period of renewal came the realization that too much emphasis on spartanism might attract a type of personality more interested in the letter of the law than its spirit; a personality more concerned about staying aloof and distant from the laity than about relating compassionately to them.

How does one interpret the recent series of events that seem to harken back rather than forward?

For the person who believes that overreaction is out of place here, the events might be seen as minor happenings. A Latin Mass here and there, a few more purple cassocks and isolated advice are hardly earth-shaking to a church that is definitely getting more progressive.

For some, the events could signify a last death gasp before certain old traditions finally go to their eternity.

For others, the change of events may be a hoped for tip of the iceberg in which many more old traditions will be resurrected.

I see the conflict between old and new as the age-old struggle between deep-seated nostalgia, embedded in us all, and the march of time, which prods us to keep looking forward.

When the two clash it is not unlike the clash of Peter, who tried to hold on to something old, and Paul, who opted for change. In the end both had to come to grips with the real purpose of the church.

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Decline in Mass attendance

by Dale Francis

Archbishop Daniel Pilarczyk of Cincinnati asked that the bishops of the nation consider the reason for the decline in attendance at Sunday Mass among Catholics in this country. It is obviously something that must be a concern of the bishops, directly related to their primary responsibility.

A Gallup survey said that in 1983 about 52 percent of Catholics in the United States were at Mass regularly on Sunday. That was better than the 47 percent of 1977 but far below the nearly 70 percent the surveys showed for Mass attendance back in the 1950s.

To put this in its proper perspective, Mass attendance in the United States is greater than the attendance of Protestants at Sunday services and greater than Mass attendance in European Catholic countries, with the exception of Poland.

The search for answers to the reason for the decline and the way to reverse it will be extensive and will bring the insights of many who have expertise. But I believe it is important that many think about this, that

not only experts be heard but the voices of ordinary people whose only knowledge comes from living as Catholics. So, without claiming any expertise or any special knowledge, there are things I'd like to say about this.

It is, as Archbishop Pilarczyk said, a question that requires national attention for the problem is general throughout the nation. The Cincinnati archbishop suggested that one reason might be a changed attitude towards the obligation of attendance at Sunday Mass. Once Catholics believed it was a mortal sin not to attend Sunday Mass. Today, he said, there are those who miss Sunday Mass and still consider themselves good Catholics.

Undoubtedly there's some truth in that. In those disheveled early days of the 1960s, when some were challenging everything of the past, some taught that Sunday Mass was no longer an obligation. There's no doubt that influenced some, especially the young people of the 1960s who were victims of much confusion.

But there's a misunderstanding of the 1950s in it, too. The great majority of those who faithfully were at Mass every Sunday were not there because they were compelled to be but because they wanted to be at Mass. If we are to bring people in greater numbers to Mass again, it will not be because they are convinced again that to

miss Sunday Mass is seriously sinful, but because they grow in love of Jesus Christ and come together in worship because of their love.

We need to teach more boldly than ever the truths of our faith. We need to regain an understanding and appreciation of the Mass, of the wonder of consecration. The Real Presence in the Eucharist must become real. We must build a solid foundation of real faith.

We must do this by teaching Catholic truths as the truths they are. We must come to an understanding of what it means to be a part of the People of God.

When I've said this before, there have been letters from those who say it is an escape from the responsibility of being followers of Christ in the world. It is the very opposite. It is those who are most fully united with Christ who can best serve Him in the world. To build a solid spiritual foundation carries with it the responsibility of acting from that foundation to do what Our Lord said we must do, serve the least of those among us, the poor, the oppressed, the elderly, the handicapped, to bring justice and peace to the world.

When we build faith through the proclamation of Jesus Christ, when we bring faith more fully to Catholics, we will bring Catholics to Mass because their love will bring them there.



the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Country' is comparable to 'Grapes of Wrath'

Drama shows dilemma of small farmers

by James W. Arnold

"Country" is a compelling, bitterly realistic farm drama that is comparable in power and feeling to the 1930s masterpiece, "The Grapes of Wrath." That's said carefully, because it's like comparing a politician to Lincoln.

This new film, which took strength and courage to nurture through the greedy hazards of today's commercial movie gauntlet, dispels several lingering doubts—about star and co-producer Jessica Lange's seriousness as an artist, and about the sincerity of Touchstone, the Disney company's vaunted new production arm. Touchstone's first release had been "Splash," a forgettable mermaid fantasy-comedy that was an ultimate only in trivial escapism.



Like the Steinbeck-Ford "Grapes," which described the plight of the family farm in the Great Depression, "Country" is also about people being driven off the land. Then it was soil erosion and the banks. This time it's because crucial mainline institutions—the government and the banks—have become impersonal and dedicated to a bottom-line mentality. That's something everyone can relate to in a society dominated increasingly by an unfeeling abstraction called "the numbers."

Other comparisons to "Grapes" are also illuminating. As before, the mother in the family tends to be the central force—the rock that holds the family together in disaster. But ironically, the government has changed sides. In the old film, FDR's New Deal was the knight on the white horse, almost literally the hero, the only hope for a better future. In "Country," one of the New Deal's most enlightened programs, the FHA, has gone sour and become the classic villain foreclosing the mortgage on the family homestead.

The locale is contemporary Iowa, where Gil and Jewell Ivy (Sam Shepard and Lange), childhood sweethearts married 16 years, have just salvaged their corn crop from a humongous harvest-time rainstorm. But it's one bad year too many. The new FHA boncho is a careerist who has decided delinquent loans might look bad when he comes up for promotion, and this is the time to foreclose on the marginal people, including the Ivys and their neighbors.

Whatever the mechanism, the movie reflects the truth that agriculture has become big business, and that economics and ill-considered government policies are destroying small farmers who are trying to compete with borrowed capital and equipment financed by equity in the uncertain value of their land. These are people who carry no weight in the workings of the free market. The bank, once locally owned, is now part of a chain centralized in Des Moines, where the computers deal only with numbers, not people.

The story of "Country" is basically how the Ivys—a nuclear family with three kids and Grandpa—cope with first the threat, then the reality of losing a place and a way of life that's been in the family for a hundred years. It's achingly sad. Gil, as solid and capable a man as the gritty

charismatic Shepard (the actor-playwright-Renaissance man) is able to project, struggles for a time, then loses heart and escapes into alcohol and physical violence on wife and kids. Jewell doesn't panic, protects the family through the ordeal of impending doom, and leads the struggle to find some kind of solution.

For Lange, it is a fiesty, unglamorous but warm, totally appealing earth-mother role that shatters whatever image she may have had as a lightweight, ex-model sex symbol in such films as "King Kong" and "Tootsie."

However, unlike the current "Places in the Heart," which has a similar situation in a different setting, there are no "Rocky"-style miracles or violent melodramatic confrontations with the bad guys. The closest we get to it is a kind of rally of the oppressed, a marvelous farm auction scene in which the beleaguered farmers slowly pull out of their reticence, come together and refuse to buy anything, thus frustrating (if only temporarily) the bad will of the government lackeys.

William Witliff's script is unable, according to its strict standards of honesty, to provide a truly happy ending. But a touching, if not entirely convincing, final scene allows the Ivys to preserve their most precious possession—the unity of the family.

"Country" suffers in some ways in comparison to the more contrived, but genuinely affecting "Places in the Heart." The family in "Country" is religious (they go to church, say grace before meals), but religion is more a background factor, a ritual that never deeply enters the story or motivates the characters.

The images of the land are cold and forbidding, never lyric or nostalgic. Even the weather is honest—in this Iowa, it seldom seems like sunny California. However, the gentle musical score by Charles Gross, with piano segments played by the gifted George Winston, contributes a vital sense of otherwise unexpressed feeling and poetry to the stark, midwestern nitty-gritty.

Director Richard Pearce, brought in to salvage the project when it was floundering in disagreements, brings the film an air of reality, even in the family scenes, that is close to documentary. (His background is, indeed, in cinema verite documentary classics like "Woodstock" and "Hearts and Minds," as well as the independently produced 1979 farm elegy, "Heartland.") He's especially sensitive in suggesting the impact of parental tension on children.

Overall, a film like "Country," taking sides with the powerless at a time when only strength seems to be respected, helps to redeem an industry that has too often a bottom-line mentality of its own.

(Recommended for mature audiences.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

American Dreamer	O
Choose Me	O
Comfort and Joy	A-II
The Killing Fields	A-II
The Terminator	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.



DINNER IS SERVED—Two hundred-sixty-six-pound Henrietta gets a hug from little Arthur (Peter Billingsley) at Thanksgiving dinner in "The Hoboken Chicken Emergency" airing on PBS Nov. 19 at 8 p.m. (check local listings) as part of the WONDERWORK series.

'Better Off Dead?' probes treatment of tough cases

by Henry Herx

NEW YORK (NC)—Medical science has achieved dramatic breakthroughs in its use of modern technology to preserve life. These scientific advances have forced society to grapple with a number of fundamental moral issues, some of which are examined in "Better Off Dead?" airing Tuesday, Nov. 20, on PBS (check local listings for time in your area).

The focus of the documentary is on the medical treatment of critically ill and physically handicapped infants. Is it in the best interests of the infant to use every means of technology available in the intensive care unit to prolong his or her life? Or would it be better "to let nature take its course?"

This is no abstract question but an issue of immediate concern for our society in light of the so-called "Baby Does" who have been the subject of court cases, legislation and legal and medical controversy in recent years.

This "Frontline" program, previewed without anchor Judy Woodruff's opening and closing commentary, concentrates on several case histories and the anguish of the parents involved. Whether, after extraordinary medical intervention, their child is developing normally or suffering from severe physical and mental handicaps, these parents were forced to deal with decisions that were anything but simple.

Nor does the program attempt to provide answers to what is a complex moral issue. We hear from those who believe that if an infant has no chance for a "normal life," then extraordinary medical treatment should be withheld. Countering this view is a right-to-life spokesman who insists that the issue is not the quality of life but life itself.

It is on this point that the documentary proves quite sensitive to the love and sympathy with which parents care for their handicapped offspring. A mother states with total conviction that her handicapped child has a good life, that "she senses love, sensitivity and warmth; she's happy." The

child's father says, "Once born, a child has the right to live and that right should be protected by the medical profession and society."

The program ends by examining the quality of care in state institutions for the handicapped. If society accepts the implication of the "Baby Doe" regulations, then it must be prepared to improve the care facilities for those children as they grow. The best solution for children who can't adequately be cared for at home is the small-scale community home—of which, at present, there are too few.

The subject is an emotionally wrenching one but what the documentary shows of parental love makes the program especially rewarding. It poses some hard questions about the value of human life that no society can afford to ignore.

TV Programs of Note

Monday, Nov. 19, 9-10 p.m. (PBS) "In the Future." The final episode of "Heritage: Civilization and the Jews" explores the rise of the modern state of Israel, its relationship with Jews in other parts of the world and the questions facing world Jewry today.

Tuesday, Nov. 20, 10-11 p.m. (PBS) "The Sovereign Self: Right to Live, Right to Die." Personal freedoms and the right to privacy are balanced against state intervention and societal rights in a discussion that touches on abortion, "Baby Doe" cases and the right to die in this segment of "The Constitution: That Delicate Balance."

Wednesday, Nov. 21, 8-9 p.m. (PBS) "The Two Brains." Work with split-brain patients reveals information about the cortical hemispheres, the relation of thought and language, and sex differences of the human brain.

Wednesday, Nov. 21, 10:30-11 p.m. (PBS) "River Town." Year after year, the Kickapoo River overflows its banks and floods the business district of Soldiers Grove, a town in southwestern Wisconsin. This documentary shows how community members took matters into their own hands and found a unique solution to the problem.

the Saints by Luke

ST. GREGORY the Wonderworker



GREGORY, CALLED THEODORE BY HIS RELATIVES, WAS BORN ABOUT 213 TO A DISTINGUISHED PAGAN FAMILY IN NEOCAESAREA, PONTUS. HE STUDIED LATIN, RHETORIC AND LAW IN PONTUS AND IN ABOUT 233 BEGAN READING THEOLOGY UNDER THE GUIDANCE OF THE THEOLOGIAN ORIGIN IN PALESTINE.

GREGORY INTENDED TO START A LAW PRACTICE IN HIS HOMETOWN BUT UPON HIS RETURN FROM PALESTINE WAS ELECTED BISHOP.

HE PREACHED ELOQUENTLY AND WON SO MANY CONVERTS TO THE FAITH THAT HE BUILT A CHURCH. HE BECAME KNOWN AS "THE WONDERWORKER" ("THAUMATURSUS" IN GREEK) AND WAS SOUGHT FOR HIS WISDOM AND KNOWLEDGE.

HE MINISTERED TO HIS PEOPLE DURING A PLAGUE AND THE INVASION OF THE BARBARIAN GOTHES.

AT HIS DEATH IN ABOUT 270, LEGEND HAS IT THAT ONLY 17 UNBELIEVERS REMAINED IN THE CITY.

A CENTURY AFTER GREGORY'S DEATH, ST. GREGORY OF NYSSA WROTE THAT GREGORY WAS THE FIRST SAINT TO WHOM THE VIRGIN MARY APPEARED IN A VISION. HIS FEAST IS NOV. 17.

TO THE EDITOR

What is was like in the old days

There has been much discussion of late concerning the drop in priestly vocations. The reasons given and the suggested remedy given by various spokesmen all seem to have one thing in common—they all fail to consider or even mention the fact that in only the recent past was there an abundance of vocations, and that almost overnight in the context of time, the situation began to deteriorate.

A most curious omission. The most elementary systems or efficiency analysis aimed at correcting loss of personnel would readily start at that period in time just before the losses started.

What is it about the late '50s and early '60s which so silences the modern clergy and religious? Would a return to the spirituality, unity and discipline of those days be such a tragedy?

Time is playing a cruel joke on most young Catholics. My younger friends even of college age have no concept of the church before Vatican II, a council which to this very day no one has been able to justify with convincing reason.

Do young Catholics know that in those days St. Meinrad had just completed an expansion of facilities for increasing numbers of seminarians? That even the stricter religious orders were opening new foundations such as the Cistercians in such unlikely places as Georgia and Utah? Lay teachers were a rarity and most rectories housed two or three priests. Forced retirement of priests was still recognized as cruel and contradictory.

Would any young Catholic believe me if I mentioned that one could attend first rate movies downtown expressing Catholic ideals, such as "Keys to the Kingdom," "The Song of Bernadette," "The Bells of St. Mary's," "Going My Way" and others? That a song entitled "Lady of Fatima" was popular for some time on radio? That Bishop Sheen's TV show was so popular that sponsors vied with each other? That many Catholic authors were on the best seller lists, such as Graham Greene, Thomas Merton and even Chesterton?

In those days there were long lines at confessionals, and if you took a friend to a priest for instructions in the faith, the priest would have to consult his schedule to work that person in along with others. In some parishes the would-be convert would have to wait until the next convert class started.

Besides a more Christ-centered spirituality, the priests had a pride in the scholasticism of their education. The pseudo-sciences of social studies and psychology had not yet made serious inroads. Nuns had a pride and dedication to the spiritual lifestyles of their various holy foundresses. Imagine the repercussions if St. Teresa of Avila were to visit the Carmel in Indianapolis today.

Father Peyton's Rosary Crusade was gaining wide acceptance the world over. Hungary came very close to successful revolution, the Czechs also. Even the

Ukraine was giving Moscow fits. I know that many Franciscans and Jesuits had responded to Pius XII's plea to the seminarians of the world to come to Rome, learn the Byzantine Rite and Russian, then slip into Russia. Many were caught. How close, how wonderfully close we came to seeing the promises of Fatima fulfilled.

I remind young readers that I give here only my opinion. But the facts are there. Who can deny the state of the church today? I will leave it to others to account for this sorry condition except to say that sinister and conspiratorial explanations should not be too readily dismissed. Every pope of this century alluded to them with the exception of the last three popes.

So I will close with the words of one who cannot be easily dismissed, "By their fruits ye shall know them."

David Sims

Indianapolis

Why abortion exists

Recently one of our representatives informed us that the "majority of my constituents favor abortion." We resent the implication that abortion continues to exist because a "majority" of Americans will it.

Primarily, abortion was legalized by "nine mere men." Although that vicious activity continues, it is well beyond the limits of any recognized standard of propriety. But it does provide a convenient, though brutally-functioning, escape hatch by which selfish, unprincipled men are "liberated" and free to walk away from unpleasant situations. It is strange that our feminists are apparently unaware of the revolting inequality in the shared responsibility in such situations.

Presently abortion is being cunningly presented as "freedom of choice." In response, we submit that from the standpoint of the entrapped baby, or the viewpoint of compassionate human beings, "freedom of choice" is an unacceptable expletive, consciously contrived to glorify the prospect of dealing a torturous death to a helpless fellow creature. It is incomprehensible that the human conscience can rationalize that performance and associate it with "freedom of choice."

However, a quote from the Holy Bible is reassuring: "Evil seems, at times, to gain ground but in God's own time the fullness of His Reign will be manifest to all." So be it!

Tom Smyth

Indianapolis

Likes St. Martin

I was very pleased to see St. Martin de Porres featured in your Nov. 2 issue (Saints by Luke).

St. Martin is the patron of hairdressers. I always address a short prayer to him when I'm expecting a difficult client. He has been most helpful.

M.G. Patterson

Greensburg

Filipino bishops urge Marcos to bring Aquino's killers to justice

by NC News Service

The bishops of the Philippines have urged President Ferdinand Marcos to bring the killers of opposition leader Benigno Aquino to justice, UCA News, a Hong Kong-based news agency, reported.

The bishops' call follows reports issued by a special government investigating board which name high-ranking military officials and a score of lower-ranking soldiers as conspirators in the 1983 murder.

One report, written by four of the five board members, names army Chief of Staff Gen. Fabian Ver, 64, among the alleged conspirators. In a separate report, Chairwoman Corazon J. Agravada named the

head of the Aviation Security Command, but did not implicate Gen. Ver.

"Our people are watching to see whether our government has the required moral power" to punish the guilty, the Filipino bishops said in a joint statement. They also urged Filipinos to "act now with calm and sobriety, avoiding acts of violence" while the "wheels of justice take their course."

On Oct. 25, Cardinal Jaime Sin of Manila called for speedy action on the board's reports. He said that a three-member court which would eventually try the case should avoid "even the faintest tinge of suspicion that it wants the trial to be prolonged indefinitely."



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CORNUCOPIA

What are they talking about?

by Alice Dailey

"Do you suppose," my friend Marge asked, "that by 1990 those of us who were born before 1950 will know what the other half of the world is talking about?"

"Why so far off?" I replied. "I'm having trouble right now with the words they're tossing around, like megatrends, beta blockers and Betamax."

She nodded. "Sound like sororities or fraternities, don't they? It's just Greek to me."

I grumbled. "Some of those stupid coined words grate on my ears. Words like docudrama. Or Accuweather. They're so clumsy sounding. And one of the stupidest phrases ever coined is 'lucked out.' You'd think it would mean that your luck ran out instead of the opposite."

Marge whined, "Then there's all this tele-something. First there was telestar. Now it's tele-tix; telemarketing. I just wish they'd tell-a-person what they're talking about."

"We can take heart," I said cheerfully, "in the fact that no less a VIP than Edwin Newman is doing something to make the language less cutesy and more understandable."

She snorted. "Edwin R. Newman has been dead for ages. How can he help?" "Listen girlie, you're getting your Edwins and Edwards mixed a bit," I said. "Edward R. Murrow is no longer around; Edwin Newman is very much present."

"Well, since you know so much," she snapped back, "maybe you can explain what 'laid back' means."

I leaned forward. "Just between the two of us, I'm not too sure about it myself."

"Hm-mmph!" She was somewhat mollified. "I'm glad that Edward Newman or Paul Newman or whoever is doing something to help us illiterates."

"Marge, do you remember way back, when we made an appointment with a teacher or a principal and they would set it for one or two o'clock or the like? Now it's called a 'time frame.' Makes a person feel cooped up inside a rectangle."

"Something else that grates me," she went on, "is the way those TV weather forecasters talk about 'shower activity.' Of course showers are active. You expect them to be active. If showers weren't active they wouldn't be showers, would they?"

"Huh?" "And did you read the other day where another hospital has opened up a clinic to treat 'chemical dependency'? Aren't those just fancy words for reliance on booze or drugs?"

"Reckon so," I said. "Like marijuana and pot and other stuff of that ilk is now labeled 'controlled substances.' Guess they have to be careful not to step on anyone's toes."

Marge stood up. "I'd better get my toes pointed toward some of my jobs. Do you realize that I'm not only a wife and mother, but a cook, chauffeur, nurse, gardener and caretaker of two dogs? I'm just torn apart handling so many jobs. What, in a word,

and nothing fancy now, is wrong with me?" "You're fragmented."

vips...

✓ Thirteen Indianapolis students at Marian College are recent recipients of scholarships. They are: freshman Patricia Koors, junior Barbara Schafer, junior Ann Deiter, senior Lauren Ernst, senior Kathryn Collins, sophomore Richard T. Vannoy, freshman Elki Finch, sophomore Trinia Cox, sophomore John Joven, sophomore Julia Hilez, sophomore James Hillman, senior Jenny Burton, and sophomore Jonathan Kraeszig.

✓ Three Marian Heights Academy students from Ferdinand recently won first-place Awards in the annual Indiana Beta Club Convention. They are: Robin Pierce, a member of Holy Angels parish in Indianapolis, who placed first in the Beta Oratory Contest; and Julie and Jan Fessel, members of St. Mary parish in Floyd Knobs, who were members of the Academy team winning the first-place Beta Quiz Bowl Award.



✓ Indianapolis Mater Dei Council #437 Knights of Columbus recently became the first council in Indiana to reach and exceed its goal (by 75 percent) by raising \$7,500 in the statewide fund raising drive for renovation of Alerding Hall at Gibault School for Boys in Terre Haute. At left, Mater Dei's Gibault envoy, Bob Kosman has just presented a check to Gibault School's Executive Director Daniel P. McGinley as Bryan Zindren of Gibault and Mater Dei council grand knight Herman Hagner look on.

check it out...

✓ Holy Angels Church, 28th and Northwestern, plans a City-Wide Christmas Bazaar to be held at Holy Angels School on Dec. 1 from 9 a.m. to 6 p.m. No admission charge. Deadline for renting tables is Nov. 30, and reservations can be made by calling the rectory at 926-3324. The Bazaar will feature arts and crafts, cookie decorating, Korean imports, photos with Santa, free candy and door prizes.

✓ North American Liturgy Resources (NALR) is planning a yearlong celebration to commemorate its 15th year in providing liturgical music for worshipping Catholics. The celebration begins at the LACCD Congress in Anaheim, Calif. Jan. 25-27, 1985. For more information, call toll free 1-800-528-6043.

✓ The Mayor's Annual Prayer Breakfast will be held Saturday, Dec. 8 at 8 a.m. in the "500" Ballroom of the Convention Center. Proceeds aid the Raines Pastoral Counseling Center. Tickets are \$17.50 each and may be charged to major credit cards. For reservations call 872-3141.

✓ The New Albany Deanery Mid-Winter Youth Rally will be held the weekend of February 2-3 at Our Lady of Perpetual Help Church. Community building, learning, fellowship, prayer and looking at issues of interest to young people, as well as fun, will take place. Early registration is \$10 and registration form by Jan. 15, 1985, or \$15 and form after that until Jan. 22.

✓ The Parkinson Awareness Association will feature Lilly clinical in-

vestigator Dr. Joachim F. Wernicke speaking on current and future treatments of the disease at 2 p.m. on Sunday, Nov. 18 in the IUPUI School of Nursing Building.

The group will also meet at noon on Tuesday, Dec. 6 in the Holiday House in Holiday Park for a pitch-in luncheon. Call 255-1993 for information.



✓ This marvelously clad knight guards the entrance to the Sugar Plum Cottage sponsored by the Cystic Fibrosis Foundation in the Bazaar of Keystone at the Crossing from Friday, Nov. 23 to Monday,

Dec. 3. The Cottage features a play area, gift shop, Cowby, Bob and Santa for a 50 cent donation. Hours are 10 a.m.-6 p.m. Mon.-Thurs. and Sat.; 10 a.m.-8:30 p.m. Fri.; and 12 noon-5 p.m. Sun.

It's not too early to think about Christmas...



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QUESTION CORNER

Changing church practices

by Fr. John Dietzen

Q Your recent column about weddings states that the church respects our buildings as sacred places where sacred events should take place.

Why in our parish when we have a penance service is it held in the parish hall rather than in the church? Also, what is the theory of writing our sins on paper and burning the papers at the penance service? Isn't this superstitious?

A One reason I chose your question is because of something that occurs to me often when people ask about a problem with their own parish. Have you asked your own parish priest about it?

My guess is that there is some good reason (even though you may not agree with it) that the penance service is held outside of church. I cannot imagine a pastor making this choice for no reason at all.



In ceremonies celebrating the sacrament of penance, as well as other liturgical and sacramental services, some sort of symbolic action is included to express in a more tangible way what is happening through our prayer.

During one penance service in which I participated each one present placed some grains of incense on burning charcoal.

At another service, each person symbolically washed his or her hands.

Each of these in its own way was intended to express thanks to God for his mercy and forgiveness.

At others, each person is invited to write one of their sins or faults on a piece of paper. At the end of the ceremony these papers are burned, symbolizing our belief in and acceptance of God's forgiving love. This is apparently what happened at your penance service.

Q We were taught that nothing new could be introduced after the death of the last apostle. How can there be a "new Mass"?

A I cannot believe you were taught that nothing new could be introduced after the death of the last apostle. If that were true we would still be offering the

Eucharist—or "hearing Mass," if you wish—in Greek or Hebrew with everyone sitting, or more probably standing, around the dining room table.

Since the church is not a museum, but the living, breathing body of Christ, it has changed much. Many of our beliefs and practices developed and changed in varying degrees over the past 2,000 years.

The same is true with the Mass. It has

undergone hundreds of changes through the centuries. The form of the Mass most of us older Catholics grew up with was simply one of the many the church has experienced throughout its life.

Our present ritual is, therefore, only one in a long series of "new Masses" in the church's history, though it has many more similarities to the "old Mass" of the early Christians than any other format the Mass has enjoyed during the last 1,000 years.

(A free brochure answering some questions Catholics ask about confession 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

Thank one another during Thanksgiving,

by Dr. James and Mary Kenny

Dear Dr. Kenny: My husband and I have sacrificed much and loved much to raise three children. Our grown daughter has been married two years and lives in another city. She is doing well with a child of her own but rarely calls.

Our two teen-agers collect their allowances, eat the meals I prepare and use the family as if it belonged entirely to them. But if they ever expressed gratitude, I fear I would die of shock. They are doing well in school and with friends, but whatever happened to saying thank you? Are we wrong to look for them to be grateful for their families once in a while?

Answer: Of course not. You echo the hunger and hurt in every parent's heart. We parents are all eager for positive response from our children, especially when they are about to leave home. We have invested 18 or more years of love and work. How nice it would be to hear, "Well done, Mom. You did a good job."

Unfortunately, gratitude is like love. It cannot be required or demanded. If it is, the gratitude may be formally returned but it will be a pale reflection of the spontaneous response we so desire.

While gratitude cannot be demanded, it can be given. Like love, the best strategy to receive it is to give it. Instead of seeking gratitude from our children, this Thanksgiving we might consider the reasons we are grateful for them.

Are your children healthy? Take satisfaction from that. Years ago fewer than half the children born lived to adulthood. Are they happy? Share their joy.

You mention that your children get



along well with their friends. Frequently teens are indifferent toward family but they are loyal and thoughtful toward their friends. Such behavior can indicate a necessary step in growth.

Their skill in peer relationships may reflect the social skills they learned within the family.

Are your children able to enter adulthood with confidence and independence? They may ascribe their self-sufficiency to their own ability. But in your heart, you know their maturity is in good part your gift.

Count your blessings this Thanksgiving. Be grateful to your children for growing up with health and verve and spunk.

Do it now. Do not wait for them to be grateful in words. That time may not come. Thanksgiving is a time to be thankful, not to wait for others to thank us.

You owe even more to your children than the joy you experience at their health and happiness. They are not the only ones who have changed. You too have grown, perhaps more than you desired. Children make true adults out of their parents.

Your children gave you the opportunity to pass on your love to a new generation, and in the process to grow up yourself. Thanksgiving may be the occasion for you to thank them for the wonderful chance they have given you.

Let parents lead the way. Turn your need for gratitude around, and use it as a reminder that you too are grateful. "Thank you, my sons and daughters, for teaching me patience and unselfishness, for helping me to reach deep into my soul for a tough and enduring love that I never knew before, and for growing up eager to repeat this adventure with yet another generation."

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

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Local black Catholics sing and speak out

by Richard Cain

Archdiocesan Black Catholics Concerned held a city-wide Catholic Gospel Concert last Sunday in celebration of the 25th ordination anniversary of Benedictine Father Boniface Hardin, founder and director of the Martin Center in Indianapolis. The concert was held at St. Thomas Aquinas Church.

The occasion of Father Hardin's anniversary also made the evening an expression of the frustrations and hopes of the black Catholic community in Indianapolis.

Father Hardin was introduced by Sister Jane Schilling, a member of the Sisters of St. Joseph of Carondelet and vice president of sponsored programs at Martin Center College. Charles Williams, president of the Archdiocesan Black Catholics Concerned, presented him with an award.

Father Kenneth Taylor, associate pastor of St. Thomas, said the opening prayer and Father Clarence Waldon, pastor of Holy Angels and director of the archdiocesan Office of Evangelization, gave the reading and reflection.

Interspersed through the evening were performances by gospel choirs from Holy Angels, directed by Myke Hubbard, St. Bridget, directed by Geraldine Pierce, and St. Rita, directed by Mark Mosley.

"This is the first time the black Catholic gospel choirs have been united for one concert," said Father Taylor, one of the organizers of the concert. "Black Catholics Concerned put it together as a showcase of what is going on in the black Catholic community to present to both the black community of Indianapolis and to the Catholic community."

But the speakers also used it as an occasion to express the deeper concerns of the black Catholic community. In a reflection on the black bishops' recent pastoral letter on evangelization, Father Waldon addressed the question of why there needed to be a Black Catholics Concerned group. "We have been given a challenge," he said.

As evidence he cited the rising poverty rate, the stubbornly high unemployment rate (especially among minorities), the growing gap between rich and poor, the erosion of civil rights legislation under the Reagan administration and United States support for the racist apartheid government of South Africa.

"Most of us are waiting to be trickled on," he said referring to the popular theory that prosperity among the middle and upper income groups will trickle down to the poor.

Father Waldon also expressed frustration with the Catholic Church for not backing with action the words in the bishops' pastoral letters calling for social justice and a preferential option for the poor.

"I do not understand why (the bishops) did not choose the election time to back up their pastoral on peace. My guess is there

are not enough Catholics in this country that would back them."

Father Waldon called on black Catholics to speak to the whole church through such groups as Archdiocesan Black Catholics Concerned. "Remember the day when no black man could be ordained to the priesthood," he said, pointing out that there are few black diocesan priests around to celebrate 25 years of ordination. "As the elections have shown us, times have not changed."

In an emotional address, Father Hardin pointed out that the real thing being honored was his priestly ministry of representing Jesus. "No one has the right to represent Jesus. It is only by the grace of God that he still lets us carry his title."

Connecting the theme of evangelization with gospel music, he pointed out that the Gospels are full of unsung gospel songs. Gospel themes still awaiting the gospel composer's touch include "Let the Little Children Come To Me," "Love One Another As I Have Loved You" and "Behold Thy Mother, Behold Thy Son."

"We've got a song to sing, the song of Christ which is the song of healing," he said referring to his own concern with the opposition he has faced from some elements in the church over his strong stance on social issues affecting the black community.

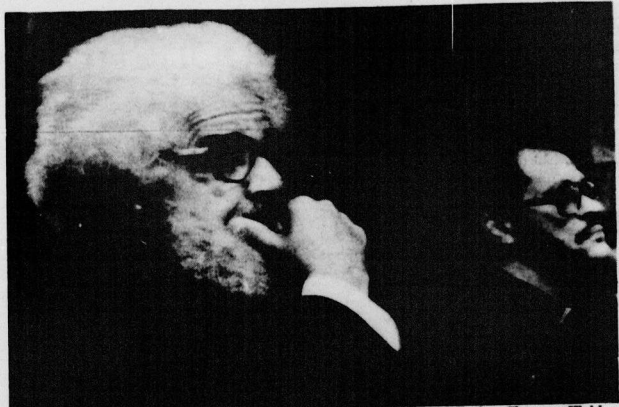
He also expressed a desire to see someday a black man appointed as cardinal of one of the major archdioceses with a large black population. "We're in the pioneering stages of the church as far as the black people are concerned."

Father Hardin was born in Louisville Nov. 18, 1933, and grew up in Bardstown, Kentucky, and in Louisville. He entered St. Meinrad Seminary in 1947 and was ordained a priest on May 11, 1959 as a monk of St. Meinrad Archabbey. One of the first black priests to serve in Indianapolis, he became associate pastor of Holy Angels in 1964. There he was active in the "Homes Before Highways" coalition and in other social justice issues.

He left Holy Angels in 1969 and founded the Martin Center "to develop meaningful methods of reconciliation among the races." The center has expanded to include the Sickle Cell Anemia Foundation of Indianapolis, the first sickle cell clinic in the country based not in a hospital but in the community, and a college with 300 students.

Archdiocesan Black Catholics Concerned was founded in 1972. According to Father Taylor, it was formed as a support group for black Catholics and a vehicle to address specific concerns that face black Catholics.

The group sponsors retreats, workshops, conferences and lectures and operates a booth each year at the Black Expo. It meets the second Saturday of each month at the Catholic Center, Room #206. For further information, contact Father Taylor at St. Thomas Aquinas (317-253-1461) or Charles Williams (317-283-1222).



SONG OF JESUS—Benedictine Father Boniface Hardin (left) and Father Clarence Waldon listen as gospel choirs from Holy Angels, St. Bridget and St. Rita sing in celebration of Father Hardin's 25th ordination anniversary, Nov. 11 at St. Thomas Aquinas in Indianapolis.

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CITY-WIDE CATHOLIC GOSPEL CONCERT—Holy Angels gospel choir performs Sunday, Nov. 11 at St. Thomas Aquinas in Indianapolis under the direction of Myke Hubbard.

Civil rights proponent speaks in Indy

by Jim Jachimik

Mary Frances Berry, a member of the U.S. Commission on Civil Rights, sees good news and bad news in the results of last week's election.

Dr. Berry appeared at the Indianapolis Hebrew Congregation last Sunday. She was the second speaker in the 1984-85 Block Forum series sponsored by the congregation.

"The good news is that the coattails did not operate," said Dr. Berry, a professor of history and law at Howard University in Washington, D.C. She sees the re-election of Ronald Reagan as "a setback" for the civil rights movement, but she is encouraged by the election of certain legislators—Democrats Paul Simon of Illinois and Tom Harkin of Iowa, for example—who will support civil rights programs.

In addition, some Republicans who defeated Democrats in the South "are replacing boll weevils" who have not supported civil rights laws. In general, "the Senate is more progressive now than it was before the election."

But, she said, "the bad news is that we had the re-election of the worst president we have had in the last 30 years as far as civil rights."

She feels that way about Reagan for several reasons—his support for tax benefits for Bob Jones University despite evidence of discrimination in admissions; his opposition to a bill designating Martin Luther King's birthday as a national holiday; and "the trashing of the Commission on Civil Rights."

Under Reagan, the commission's constitution was rewritten. On Oct. 15, 1983, Reagan fired Dr. Berry and two other members. After winning a lawsuit against Reagan, Dr. Berry was reinstated.

Reagan's re-election came despite "all of the work that was done in the last few months on poverty—all the data which showed poverty increasing in the last four years and all of the data which showed unemployment very high, repression of civil liberties, censorship, and repression of freedom of information."

But "the polls show that people are not interested" in those issues. Dr. Berry noted that people looked at the data and said, "Well, it's probably their fault."

She blames Reagan for "making it palatable" to do that. His attitude, she said, is that "people are poor because they want to be. People sleep on benches because they want to." She added, "I suppose he would

say that people are black or Jewish because they want to be."

It has also become "palatable and permissible" to make sexist comments, she said. "I won't even repeat some of the comments made during the campaign."

She also criticized Reagan for emphasizing the United States as a Christian nation and "not saying anything about folks who are not Christian."

She noted that she is "not just worried now that the election is over." In fact, "I've been worried for a long time." She began to worry in 1981, when she received an invitation to attend a function at the Christian Embassy in Washington, D.C. "They thought that I was part of the Reagan administration because I was still on the civil rights commission."

Although she received the invitation by mistake, she attended with a friend. A speaker told the group, "we are ideological warriors for Christ to carry out his message on earth." He also said that "anyone here who does not agree with this is an enemy."

At that point, Dr. Berry recalled, "I looked at my friend and said, 'Should we tell them?'"

Now, she is worried about Reagan's re-election, since most legislation originates with the president. "We will have all of these people dragging their feet on (civil rights) issues just as they did before," she said.

ANOTHER CONCERN is that Reagan may be able to appoint a number of Supreme Court and appeals court justices. "It is clear that any president will appoint someone with whom he is ideologically compatible."

She hopes that the Senate would refuse to confirm Reagan appointees who are strongly supportive of his policies. But "there is the idea of a mandate from the people," which might lead the Senate to support the appointments. So "all we can do is hope that nobody dies or resigns, or that it happens to certain people, and not to certain other people."

While some interpret Reagan's victory as a sign of a new conservatism in the United States, Dr. Berry does not. "No, people are always conservative," she said. "At any time in history, it is hard to find people to reform."

A poll in 1850 probably would have shown that most people favored slavery, and a poll in 1950 probably would have

shown that most people favored "Jim Crow" segregation laws, she said. But both were abolished.

For Dr. Berry, the election indicates that "it has become palatable to be conservative on civil rights issues."

SHE SEES TWO reasons for that. First, she said, civil rights proponents have lost "a propaganda war."

She recalled participating in a debate several years ago on the issue of civil rights. Throughout the debate, she corrected statements made by her opponent. After it was over, he was judged to be the winner. He told her, "You take this too seriously. Don't you understand that this is not about truth? It's about public relations."

The second reason is that "we have been out-organized by the New Right. They know how to petition. They know how to dramatize the issues—all the things that we used to do. The issues of social justice are not being dramatized now."

Before any further reform takes place, something must be done to enable that reform, she said. "That is why I was very pleased to learn that the Catholic bishops' statement on economic issues is in draft." She feels that churches can play an important role in enabling reform to take place.

But that reform must come soon. "The gas tank is about empty and you can't go a long way on fumes," she said.

She quoted from Frederick Douglass, a 19th century black abolitionist and feminist leader, on how to make significant social change. Douglass said, "Men and women may not get all they paid for in this world, but they must pay for all they get."

Dr. Berry herself has often made the point that those who are struggling for reform must use all the resources at hand if they are to succeed. It was made clear when she and the others were removed from the commission last year.

"I remember agonizing over what to do," she said. The three members had expected to be fired, so they were prepared to file suit. When Dr. Berry asked one senator what he thought she should do, he said, "If you don't file it, don't ever let me hear you tell an audience they have to use everything at hand."

Her message was summed up in the story of a black child who stopped her on the street after she won that lawsuit and was reinstated on the commission. "He pulled at my jacket and said, 'Ha ha, we won one.' He was telling me that people need victory now and then. That's why I gave you the good news first."

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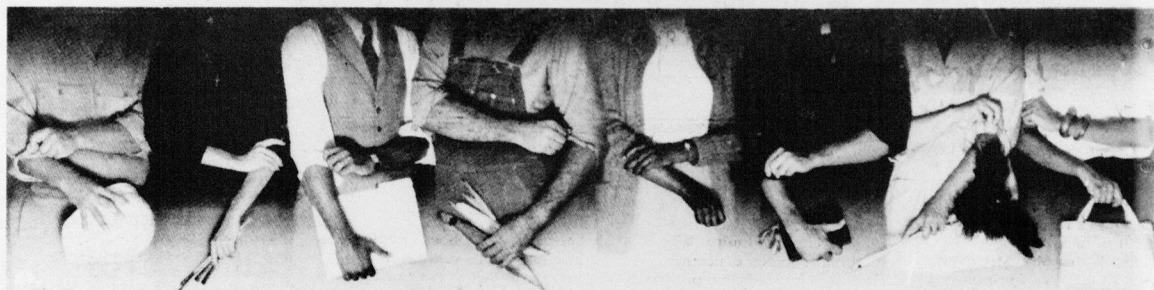
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Faith Today

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Getting the job done

By Dolores Leckey
NC News Service

Rita McGovern is a wife and mother of five children, ages 7 to 21. Since her marriage, this Catholic woman has acquired a master's degree in counseling and has been actively involved in several lay movements.

Most recently Mrs. McGovern took a full-time job. Her office is in two places — at home and in the company's main office building. The dual arrangement allows her maximum flexibility with an 11-year-old and a 7-year-old.

In addition to home and work responsibilities, Mrs. McGovern serves on her parish's religious education committee.

With her husband, Mrs. McGovern is facilitator for the parish's marriage preparation course.

From time to time she serves as a rector for the women's Cursillo, a program involving weekend retreats.

And, of course, there are still evening meals to prepare, laundry to organize, grocery shopping to do, friends to entertain, relatives to comfort. This is called "the busy life!"

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While it's true that Mrs. McGovern's teen-age children help with the logistics of home life, and a supportive husband is learning to shop and clean, the major responsibilities for a smoothly run home fall to her.

The fact is that Mrs. McGovern oversees a long list of responsibilities. She is a woman of the church who brings the values and the ideals of her Catholic Christianity not only to religious education meetings but to her office, her clients, her Pre-Cana ministry and her family.

There are hundreds of thousands of women just like her today. They live demanding, complex and rewarding Christian lives.

Just look around your own parish at the people who serve



Take a look around you, suggests Dolores Leckey, and you will discover, if you don't already know, that women are the driving force behind a vast number of neighborhood and church ventures. Today's Christian woman leads a productive, complex and giving life.

the church community. Who is teaching religious education classes? Who leads the pro-life prayer vigils?

Look at the faces of the Sunday morning lectors. Watch to see who's bringing Communion and comfort to the homebound. Who prepares the Sunday morning hospitality hour or the monthly peace and justice programs?

Chances are you're seeing a lot of women.

Now look at your neighborhood. Who knocks on your door each year to collect for the heart fund or for cancer

research? Who hosts political teas and distributes campaign literature? Who's the backbone of the PTA?

And if you look around on a weekday evening, you'll see many, many women on the move from their responsibilities on the job to yet another set of responsibilities at home.

A recent study by the U.S. Dept. of Labor showed that women who work a seven-hour day in a middle-management or executive-level job also average four hours of additional labor at home. Men working at the same level of pro-

fessional responsibility average one hour of home labor.

Not all women work outside the home. Some mothers are able to be at home full time. But in addition to the challenging tasks of the home, these women often undertake the many volunteer duties that all communities require for their well-being. They too find themselves stretched for time.

The contemporary Christian woman, married or single, employed or not, leads a complex life — and often a generous one as well.

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Women need support as they balance so many different responsibilities. What do they want?

Women I talk to around the country tell me they would welcome pastoral care and counsel. They feel this might help them tap into the spiritual core of their many activities. What motivates their activities and what is the value in them? How do these activities contribute to their Christian identity?

Some actions women might welcome include:

—Parish-sponsored "quiet days": a day of solitude, prayer, guided meditation; in short, a day of genuine, deep rest. These quiet days could be scheduled flexibly, several times a year, to accommodate women working at home or away from home.

—Forums and learning days where women's concerns, interests and needs can be voiced and heard, along with discussions of developments that influence the roles of women and men.

Recent research into women's hopes and spiritual development emphasizes that women are clearly different from men. These researchers conclude that the presence of women and their gifts in every institution of society are important, precisely for this reason.

(Mrs. Leckey is director of the U.S. bishops' Committee on the Laity.)



Two who make a difference

By Katharine Bird
NC News Service

Not long ago Franciscan Sister Marla Lang took a much-needed break from her duties as pastoral administrator of two Wisconsin parishes in the Diocese of Superior. But then she was told about the death of a 19-year-old parishioner in a car accident.

Figuring that the girl's family needed her ministry more than she needed a vacation, Sister Lang immediately returned to the parish. She helped comfort the family and plan the Mass of Christian Burial. A priest from a parish 12 miles away came to celebrate the liturgy, as he does for weekend Masses.

Since 1981 when the former priest-pastor retired, Sister Lang has divided her energies between the 130 households of St. John the Baptist Parish in Bloomville, Wis., and the 90 households of St. Augustine's Parish in Harrison 17 miles away — a parish that doubles in size during the summer resort season.

Her appointment to the parish calls for her to "take care of all pastoral and administrative responsibilities," she said. As the only full-time minister in either parish, "everything is delegated to me as to a pastor" except officiating at the sacraments, Sister Lang said.

Asked how parishioners responded to her, Sister Lang admitted it was "very painful" for many people at first. "They never heard of a woman doing this before," she said. "There was a lot of fear and a sense of loss" when, in the priest-short diocese, a priest was not assigned to the parishes. "Others felt the diocese was punishing us."

She added that she proceeded very carefully during the first year. "I did a lot of listening, to pick up the pieces," the Franciscan said. Her aim was "to build trust and to let people know I'm there to be of service to them."

Then, as now, she spent considerable time visiting families. "A lot of ministry is being with people in different ways," she commented. So, a typical day might find her going to youngsters' ball games as well as working with the parish council.

Sister Lang tries "to spend equal time in both parishes" and frequently puts in 60 hours a week. She depends on volunteers a lot. In fact, the sister said, she sees her ministry in terms of "enabling people to use their gifts."

Today parishioners wholeheartedly accept her ministry, Sister Lang indicated. "They still have a priest for the sacraments but they have me too" for many other pastoral duties, she said.

Greer Gordon also knows what it is like to pursue an unusual

career path. As the director of adult religious education, she is the only woman on the administrative level with the religious education office of the Archdiocese of Washington, D.C.

"As the only feminine presence on this team," Ms. Gordon said, she takes care to present herself in a professional and feminine way. In her view, many church people haven't learned yet how to relate to someone like her — a well-educated single woman deeply committed to a church career.

Ms. Gordon spends 65 percent of her time in parishes. A typical day, often stretching from early morning to late night, finds her consulting with directors of religious education, working on an enrichment program for married couples involved in Pre-Cana work and addressing parish leaders.

Both women admitted that they feel lonely at times in their unusual careers. But both indicated they receive a great deal of support from women involved in other kinds of church ministry. And both gave full marks to the clergy they work with for their sensitivity.

Sister Lang said that she is invariably invited to attend regional clergy meetings. At the present time she is the only woman at these meetings.

But, not for long, Sister Lang thinks. She knows several other sisters in the diocese who are preparing to become pastoral administrators like her.

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

Women of the New Testa

By Father John Castelot
NC News Service

The first Christian community St. Paul founded in what we now know as Europe was at Philippi in Macedonia or northern Greece.

When Paul arrived in Philippi, he found a little Jewish congregation meeting down at the river bank.

Luke, writer of the Acts of the Apostles, tells the story: "We sat down there and spoke to the women who were gathered there. One who listened was a woman named Lydia, a dealer in purple goods from the town of Thyatira. She already revered God and the Lord opened her heart to accept what Paul was saying."

Luke adds that Lydia and her household then were baptized. It would seem that Lydia became the first to be baptized there.

And Lydia extended to Paul and

his group an invitation: "If you are convinced that I believe in the Lord, come and stay at my house" (Acts 16:13-14).

Notice that Paul preached "to the women." Apparently they were the only ones there and Paul did not wait for the men to show up.

Lydia was a gentile who had been attracted to Judaism. That's what is indicated when we read that "she already revered God."

She was, moreover, a businesswoman. Either she had her own firm back in Thyatira, a commercial center in Asia Minor (modern Turkey), or she was the firm's representative at Philippi.

In any event, Lydia apparently was rather well-to-do, with a house in town to which she could invite the missionaries.

As a businesswoman, she was forthright and authoritative, ac-

customed to taking the initiative. One can sense an undertone of surprise in Luke's remark: "She managed to prevail on us." Well, Lydia was a manager to begin with! And we can imagine that she had a forceful personality.

Women figured prominently in the ministry of Jesus. And they were the first to be favored with an appearance of the risen Lord. So it is not surprising that we meet active women of the church in the New Testament. One of those women was Lydia. Another was named Phoebe. Paul speaks of her in Romans 16:1-2.

Phoebe, it seems, was from the port city of Cenchrae near Corinth. Writing about her, Paul said "I commend to you our sister Phoebe, who is a deaconess of the church of Cenchrae. Please welcome her in the Lord, as saints should. If she needs help in anything, give it to her, for she

New-fashioned Sisters

By Sister Prudence Allen, RSM
NC News Service

Nearly 20 years after the Second Vatican Council called for the renewal of religious orders, many women Religious have taken significant steps into new areas of professional life.

The renewal of religious orders meant constantly returning to the sources of Christian life, studying the intentions of the religious order's founders and adapting this to "the changed conditions of our time," according to Vatican II.

This call back to the order's foundations and forward into the needs of today's world has released many members of women's religious orders into previously undreamed of fields of study and work.

Women Religious who are educators often complete a doctoral degree in their particular field — whether this is creative drama, mathematics, computer science, or special education.

And that includes nuns in contemplative monasteries, who can be found today with advanced degrees in animal science, horticulture, music, classics and art. This training enables their communities to carry forward centuries-old traditions that link farming, scholarship and the prayer of the church.

Today Sisters in health-care are becoming physicians with specialties in psychiatry or surgery. In addition, the nursing vocation is being developed to its

full academic potential when Sisters complete master's degrees or doctorates in nursing-home administration, health-care organization or speech pathology.

And Sisters are moving into entirely new fields of professional work by becoming lawyers, bank managers, even morticians.

This movement of women Religious into the highest professional training completely shatters the stereotypes which grew up around nuns over the years. Often Sisters were thought to be undereducated for their work.

However, beginning in the 1940s in the United States, a movement for the education of Sisters was organized. Some 20 years later, in its Constitution on the Church, Vatican II encouraged all Catholics who work in the marketplace to aim toward professional excellence.

Professional excellence enables women Religious to better fulfill their call to rebuild the earth by extending God's creative activity. At the same time, the thrust toward professional excellence demands significant adjustments by Sisters themselves and by others.

For Sisters, these opportunities open up a whole new range of possibilities for growth. Interestingly, this development holds possibilities for complementary relations in professional areas with laity and priests.

At the same time it also brings new challenges. For example, with highly developed skills the woman Religious has to guard against slipping into a more isolated and egocentric life. Burn-out becomes a risk for Religious as it is for others.

In speaking with women Religious who face these challenges, it becomes clear that they find it important to link developments in their professional lives with an equally intense renewal of their life as a community.

Renewal of the life they live together as Religious means giving a central place to the Mass — the shared daily Eucharist — and to prayer.

Community life links prayer and work. It enables Sisters to remain consecrated women as they respond inwardly and outwardly to Christ's call to rebuild the earth.

Vibrant community life becomes the wellspring out of which the professional lives of women Religious flow.

(Sister Allen teaches philosophy at Concordia University, Montreal, Quebec.)

FOOD...

...for thought

What does it mean to talk about human dignity? For Benedictine Sister Mary Collins, a theologian, human dignity means "acknowledging the value and worth of each person."

It involves coming to recognize that each individual has some measure of truth and some wisdom, some gifts and potential to be developed over a lifetime, she said during a recent interview.

An awareness of human dignity leads people to continually expand their horizons, Sister Collins indicated. Recently she relinquished her position on the faculty at The Catholic University of America to become a founding member of Holy Wisdom Monastery, a new Benedictine foundation for women in the Raleigh, N.C., diocese.

Awareness of human dignity has another dimension which sometimes is overlooked, Sister Collins commented. Christians can't simply advance their own careers and develop their own talents at the expense of other people's rights. Christians need to cultivate a "mutual recognition of human worth," she insisted.

One way Christians do this, she continued, is by "creating a social climate for people to explore their potentials and gifts." Sister Collins is convinced that many individuals need the encouragement of others to "gain

in genuine self-esteem."

The educator related a true story to illustrate how this can work. She told of an older woman whose position as provincial superior of her religious order brought her into contact with many clergy and the bishop in her diocese.

They regarded this sister highly, Sister Collins said, because of her resourcefulness and her talent, especially in human relationships. She also had a gift for handling difficult situations delicately.

The sister's term of office ended when she was 60 years old. But, instead of retiring or taking an easier position in the community, she decided to strike off in a brand new direction, Sister Collins said. With the strong encouragement of her associates among the clergy, the older woman returned to school and ultimately earned a degree in canon law.

Today she is engrossed in a new career working as a canon lawyer in an archdiocese, Sister Collins said.

—The sister is quite aware of the large role played by her associates in helping her to recognize her talents, Sister Collins commented.

—And now the sister is in a position "to enhance the dignity of others by encouraging them to use their gifts."

ment

herself has been of help to many, including myself."

The little we know of Phoebe suggests that she may well have been a bearer of a message sent by Paul to some community or communities he founded.

And we know she was actively involved in the church's work of service. She was among those in the early church who were to make sure that the poor were fed and clothed, and that the community's money was distributed to those in need.

You might say she had an important work of social service to fulfill on behalf of the church, a work the early church valued highly.

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

...for discussion

1. The life of a woman of the church today is often complex and generous, writes Dolores Leckey. What does she mean?

2. Special emphasis is placed these days on the value in the personal gifts — the talents, the contributions — of all the members of the Christian community. Why?

3. So much is heard today about the personal dignity of all the members of the human family. What is meant when church leaders speak about human "dignity"?

4. What career directions are some women Religious taking today, 20 years after Vatican Council II, as Mercy Sister Prudence Allen points out?

SECOND HELPINGS

The church's ministry to women who are poor, women "often hidden — on the other side of town, in apartments or poor housing, on winding rural roads and in countless forms of isolation," is among concerns discussed by Bishop Matthew Clark of Rochester, N.Y., in a pastoral letter on women in the church titled "The Fire in the Thornbush." For the church, Bishop Clark suggests, recognizing the gifts of women is a means of fostering the church's unity. This can be accomplished in a spirit of reconciliation. Instead of choosing opposing sides, he hopes people will be "eager to understand one another" and that disagreements will be "seen in the wider context of values shared." (The Diocese of Rochester, Bishop's Office, 1150 Buffalo Rd., Rochester, N.Y. 14624. Single copy, no charge. Inquire for rates on multiple copies.)

CHILDREN'S STORY HOUR

A young girl's strength

By Joe Michael Feist
NC News Service

When Anne Frank was 10 years old, in 1939, a terrible war began in Europe. It soon seemed as if the whole world was fighting.

Anne, her older sister and their parents were Jews living in Holland. Some people in Germany, called Nazis, hated Jews. Wherever the Nazis went they made rules saying what Jews could and could not do.

Anne couldn't go to movies or go swimming or even be friends with someone who was not Jewish. But there was something even worse. The Nazis were taking Jews to awful prison camps.

Then Anne's father decided that the family should go into hiding.

One night when she was 13, Anne and her family moved into a small group of rooms above the warehouse and offices where her father worked. Soon they were joined by another family and an old man. Anne called the hiding

place the "Secret Annex."

Only a few of her father's friends knew where Anne and the others were hiding. They brought food and news from outside.

During the days, Anne and the others had to be very still so that the men working in the warehouse below wouldn't hear them.

In the evenings Anne would talk and study and write in the diary her parents had given her for her 13th birthday.

Anne wrote about many things in her diary: how she felt about growing up, how she loved her family but sometimes didn't get along too well with them and how she didn't understand the cruel things happening around her.

It was hard for Anne and the others. They could never go outside and they didn't have a lot to eat.

But despite the bad things happening around her, Anne still trusted God. "Again and again I



"we all still love life; we haven't yet forgotten the voice of nature, we still hope, hope about everything."

After the family had been hiding more than two years, the Nazis found out about the "Secret Annex." They broke in and took Anne and her family and friends to prison camps. Anne died in one of the camps. She was 15. Her sister and mother and the others from the "Secret Annex" also died. Only Anne's father survived the war.

But in a way, Anne lived on as well. Her diary was published as a book. Later a play and a movie based on the diary were made. Many people now know that Anne Frank was a brave, sensitive and talented girl.

She believed, in spite of everything, that people were still good at heart.

(Feist is associate editor of Faith Today.)

ask myself," she wrote in her diary, "would it not have been better for us all if we had not gone into hiding?" But she added,

a game WORD SCRAMBLE

Can you unscramble the words and fit each one into a word box?
All of the words are from this week's children's story.

Example: 1. aridy

diary

2. nihidg

3. awr

4. hoersaew

5. isornp

6. suler

7. peoh

8. miafly

9. tfghinij

Answers: 2. hiding, 3. war, 4. warehouse, 5. prison, 6. rules, 7. hope, 8. family, 9. fighting.

HOW ABOUT YOU?

☐ Anne Frank was a young woman who left the world a message about hope and goodness. If you could give the world a special message through your own diary, what would that message be?

Children's Reading Corner

"Bedtime Stories of the Saints," by Father Frank Lee, CSSR. The author retells life histories of five familiar saints so that children can understand better what makes the saints special. He tells of St. Therese of Lisieux, who experienced some difficulties as a child that other children may recognize. She wanted to be "the teacher's pet" as a school girl and she was "grabby" too. But Therese grew up to be a holy woman, the author points out. (Liguori Publications. One Liguori Dr., Liguori, Mo. 63057. \$1.95.)



Love

Making the warmth of God's love manifest to terminally ill patients is important to the ministry of Sister Rosella Molitor, D.C. With funding from the Catholic Church Extension Society she serves the spiritual needs of those living in eastern Oklahoma's home mission territory.

Sister Molitor is one of a team of home missionaries who, in partnership with Extension, pursue the vital and urgent task of evangelization here in the United States. But the team is too small to do its job without help. It

needs new members. It needs you.

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



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by Jim Jachimiak

15

Abortion foes and advocates both claim victories in 1984 elections

Both expect more anti-abortion judges

by Liz S. Armstrong and Mike Brown

WASHINGTON (NC)—Opponents and some backers of legal abortion both claimed victories in the Nov. 6 elections.

One prominent abortion rights group said the fight is now shifting from the legislative branch to the judicial, while both sides said President Reagan's re-election will lead to appointment of anti-abortion Supreme Court justices.

Some abortion rights advocates also said the abortion issue was not a critical factor in voting for either Reagan or for House and Senate candidates.

Pro-life groups claimed just the opposite.

"The abortion issue clearly was a significant part of the Reagan-Bush sweep. Other issues came and went but the abortion issue stayed," said Dr. John C. Wilke, president of the National Right to Life Committee, at a Nov. 8 news conference.

"We believe that Reagan's victory and this strong reaffirmation of our pro-life ethic will encourage Mr. Reagan to give even more emphasis to the civil rights of the helpless unborn than in the past—particularly in the selection of judicial candidates," Wilke added.

David N. O'Steen, NRLC executive director, said the election "resulted in an overall increase in pro-life congressional strength" and said it proved again that taking a right-to-life position usually helps a candidate.

NRLC officials said that the Senate came out an even mix between senators expected to back and oppose legal abortion but said pro-lifers gained about 10 seats in the House, bringing their strength to about 260 of the 435 members.

O'Steen also said that while pro-lifers expect to be successful in getting House bans on federal funding of abortion, they do not expect to win approval of a constitutional ban on abortion.

AT A SEPARATE news conference the same day, Faye Wattleton, president of the Planned Parenthood Federation of America, which supports abortion, agreed with NRLC's assessment that pro-lifers' chances for an congressional approval of an anti-abortion constitutional amendment are slim. But she said abortion opponents are likely to continue to win bans on at least some federal funding of abortion.

Despite efforts by the Reagan campaign, fundamentalist religious leaders and some New Right congressional candidates to make abortion an issue, "analysis of election results shows that abortion was not the major issue for most Americans," Ms. Wattleton said.

"No politicians lost this year because of their support for the right to choose abortion," said Nanette Falkenberg, executive director of the National Abortion Rights Action League.

Legislators who support abortion rights believe their position "plays in their favor," said Ms. Falkenberg, appearing at the same news conference as Ms. Wattleton.

"I think what we are saying is that it (abortion) just doesn't cut it in an election," said Ms. Falkenberg. "It's just one of many issues."

But she added that NARAL was "very disappointed" by Reagan's re-election because of his "extreme" anti-abortion stance. "We are in potentially serious trouble" because the election may give Reagan a chance to appoint "one or two

justices" to the U.S. Supreme Court, she said.

Moreover, by 1988, Reagan also might be able to fill vacancies in half the lower federal court judgeships, Ms. Falkenberg

added. "It's a scary issue for us" and the Supreme Court ruling which legalized abortion is in "real serious jeopardy," she said.

The National Right to Life Committee said 80 of 85 candidates backed by its political action committee won their elections.

The National Pro-Life Political Action Committee, a separate organization, claimed a 65 percent victory record for candidates it supported, winning 24 of 38 races.

The SUNDAY READINGS

33rd SUNDAY IN ORDINARY TIME NOVEMBER 18, 1984

by Fr. Owen F. Campion

Proverbs 31:10-13, 19-20, 30-31
1 Thessalonians 5:1-6
Matthew 25:14-30

Background: Everyone searches for the best, easiest, and speediest way to overcome life's problems. And people always have looked for the best way to cope. The book of Proverbs precisely rose from that yearning.

Earliest among the Wisdom writings in the Hebrew Scriptures, Proverbs offers in brief its solid advice on life. Long experience, and the ancient Jewish traditions, speak of life and of how to live.

Historically, Proverbs initially appeared when the Jewish nation was steadying itself, having endured its share of grief. People especially looked for inspiration and guidance—and for reassurance in their old traditions.

In verses of First Thessalonians read in Sunday liturgies earlier this fall, St. Paul reminded the early Christians that they were identified with Jesus, the risen Son of God himself. That identity will be complete in eternity. But eternity—for each person or for all—likely will come suddenly.

In Matthew, the Gospel for this Sunday stresses that God has a mission in mind for each Christian: to follow the Lord. Identifying him with lip service only means

nothing. Furthermore, there will be a day of reckoning. All will be judged.

Reflection: Ancient Israel was a simple society. Basic human relationships, and basic human feelings, were of critical interest. The family, for example, was supreme.

It is not odd, therefore, that the family structure and family relationships should provide so much imagery in the Scriptures.

The reading from Proverbs is an example. The message is not to stereotype anyone into a life occupation. Rather, the message is to live out any occupation with faith in God and with attention to responsibilities—just as the faithful wife of the reading was devoted to the duties she had assumed.

For any Christian, in every pursuit, the Last Judgment awaits. In that judgment, the life of everyone will be balanced against that of Jesus who was "obedient unto death."

God's mercy pours out upon those identified with his Son. Judgment will not inevitably be a moment of terror. But Christians themselves must confirm their identity with the Lord in their own faithfulness to him, each day, in all they do.



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"VALUABLE COUPON"

Bishop Malone sees church role in public opinion and policy

by Liz S. Armstrong

WASHINGTON (NC)—The Catholic Church must seek both to change public opinion and public policies in its quest for justice, Bishop James W. Malone of Youngstown told the National Conference of Catholic Bishops' general meeting in Washington Nov. 12.

In the process, said Bishop Malone, NCCB president, the bishops must expect continued involvement in the religion-and-politics question but should in fact "welcome the renewed interest in this topic" as a means of presenting a religious-moral vision.

In a complex democracy such as the United States, Bishop Malone said in his presidential address opening the four-day NCCB meeting, "public opinion does not dictate policy choices." Nonetheless, he added, public opinion sets a framework, "establishes some clear demands" and "draws some clear lines" for action.

Thus, "I believe it is precisely the role of the church in shaping public opinion which deserves more specific attention," he said.

THE CHURCH has access to a large segment of the U.S. public, he noted, and the link between opinion and policy means that "institutions with a capability to influence public opinion therefore have a significant political and moral responsibility."

Moreover, "to enter the policy argument on any specific question is also to enter the wider topic of the public role of religion," he said.

O'Connor says bishops can't divorce politics from morals

CHICAGO (NC)—The U.S. bishops are convinced they "do not have the right to divorce politics from the realm of faith and morals," Archbishop John J. O'Connor of New York said Nov. 7, citing the bishops' pastoral letter on war and peace and the proposed pastoral on the economy.

Archbishop O'Connor, speaking on religion and politics at the University of Chicago, described the bishops' experience in the political arena during the drafting of the war and peace pastoral as difficult and "quite painful."

He said the upcoming pastoral on church teaching and the economy "will raise many of the same charges raised against the pastoral letter on war and peace—indeed, will perhaps raise such charges even more vehemently."

"The bishops will once again be enjoined to stay in their churches and negotiate with the angels, leaving the daily issues of life and death, such as starvation in Ethiopia, abortion, nuclear war and the arms race to those presumably better equipped to manage such matters and at

least secular enough to be 'objective' about them," the archbishop said.

For the bishops it is not an option but their duty as peacemakers "to contribute to the creation of a community of conscience by a teaching and sharing of those principles which have shaped the Catholic conscience through the ages," Archbishop O'Connor said of the war and peace issue.

To remain mute in light of the dangers of nuclear war "would have been inordinately irresponsible," he said. "Fundamental moral choices are at stake and these choices must be informed by rational moral discourse."

There can be no peace without justice, Archbishop O'Connor said. "There can be no true peace for the world as long as there is political oppression or deprivation of basic human rights. . . . There can be no true peace while millions of human beings starve, or go homeless, or are victimized by economic systems that deny workers the right to ownership and the fruit of their labors or that grind them into ever deepening poverty."

"On any of these four issues silence on our part would approximate dereliction of

pastoral duty and civic irresponsibility," he said.

BISHOP MALONE said three of his four major issues of church interest—abortion, nuclear weapons and economics—demonstrate questions where "the intersection of public opinion and public policy" occurs.

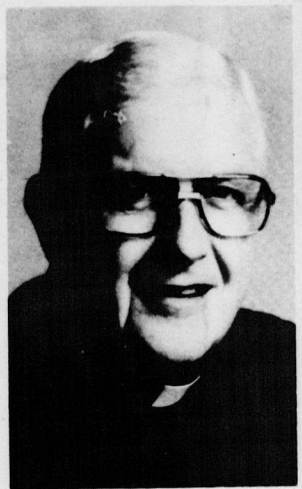
On the nuclear war issue, he said, "there is a surprising consensus in public opinion in the nation about the futility of using nuclear weapons, but there has not been a translation of this consensus into policy."

"The base of public opinion is present to shape new policies; we should be a part of that process," he said.

Although there are 35 million Americans living below the poverty level, "an increasing number of Americans in poverty, there is some troubling evidence in many public opinion polls of the last year of a declining hold of the poor on the mind of the nation," he said.

If that is true, "we may face a public opinion problem of how to keep the needs of the poor central in the public and policy vision, when the poor are a minority in our midst," he said.

He said added that the support of U.S. Catholics for the Campaign for Human Development, the bishops' domestic anti-



Bishop James Malone

poverty program, shows "that a public opinion can be built to support justice for the poor."

While claiming a place for both the comments of individual bishops and the bishops as a whole on public issues, Bishop Malone noted the value of a collective statement. A bishops' conference statement "on a particular question gives us as bishops a place in the public mind which is different from any single expression of the same position," he said.

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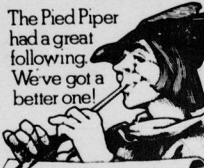
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Evansville diocese rejects deacon candidates, calls halt on program

by Karen Hodges Miller

EVANSVILLE (NC)—The permanent deacon board of the Evansville diocese rejected all 10 of this year's applicants and called for a moratorium on accepting new applicants.

"The permanent deacon board, on the basis of the profiles developed from the various selection tools we used, has decided that the profile we now have of what is a 'deacon' and the gifts and talents needed for this image is not present in any of this year's applicants," Don Lahay, co-director of the program, said Oct. 27.

The statement was made following a unanimous decision by the nine board

members to call a moratorium on accepting new applicants until there has been time to study and re-educate the diocese on "what is a deacon," Lahay said.

Middle East tensions

WASHINGTON (NC)—Jerusalem-based Benedictine Father Immanuel Jacobs said Nov. 8 that some foreign Christian fundamentalists in Israel have aggravated Middle East religious tensions. One Christian fundamentalist demonstration in Jerusalem involved thousands of participants carrying signs with messages reflecting their biblical views, he said. Father Jacobs, prior of Dormition Abbey on Mount Zion, spoke in Washington.

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, 1406 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

November 16

The Ave Maria Guild will hold a Rummage Sale starting at 9 a.m. in the basement of St. Paul's Hermitage, 1402 Southern Ave., Beech Grove.

Southside K of C, 511 E. Thompson Rd., will present a Monte Carlo from 7 p.m. to 1 a.m. \$2 per person aged 21 or older. Food, games, refreshments.

Little Flower Las Vegas Night will be held from 7 p.m. to midnight in the school cafeteria, 14th and Bosart. \$2 admission includes free beer or coke and sandwich.

Holy Angels Alumni Association will hold its first event, a Wine and Cheese Party, at 7:30 p.m. in the school. All former students and teachers are invited.

November 16-18

An Enneagram Workshop will be presented by Benedictine Sister Kathy Huber and Fathers Bob Ray and Paul Scaglione at Kordes Enrichment Center, Ferdinand.

The last session of Charles

THANKSGIVING POULTRY CARD PARTY

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SUNDAY, November 18

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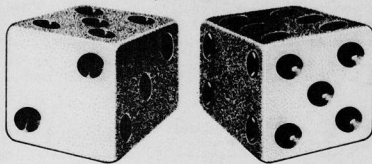
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"A Walk Through Scripture" retreat for the Knights and Ladies of St. Peter Claver will be conducted by Benedictine Father Cyprian Davis at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

November 17

St. Malachy, Brownsburg, will hold its annual Christmas Bazaar, 9 a.m.-5 p.m. Free admission; lunch served. Auction, boutique, Christmas booth, candy, country store, more. Call 852-5324 for information.

A Las Vegas Night, sponsored by the St. Simon Parish Athletic Booster Club, will be held 8 p.m.-2 a.m. at the parish, 8400 Roy Rd. Adults only; admission \$1. Door prizes, games, food, refreshments, free draft beer.

Sacred Heart parish, 1530 Union St., will hold a Monte Carlo Night and Chili Supper after the 5 p.m. Mass. Other refreshments and sandwiches available; admission to the Monte Carlo is free.

Gardner's Music in Catholic Worship course will be held from 10 a.m. to 3 p.m. in the Catholic Center.

A training session for adults in the 7th and 8th grade "Growing Up Sexual" program will be held from 9 a.m. to 4:30 p.m. at the Aquinas Center, New Albany.

The Northside Singers will present the musical celebration "No Turning Back" at 7 p.m. as part of St. Matthew Parish's Renew program.

St. Maurice Parish, Decatur Co., will sponsor a Pork Chop or Chicken Dinner from 5 to 8 p.m. Door prizes.

St. Anne's Altar Society of St. Mary Parish, Navilleton, will hold a Christmas Bazaar from 9 a.m. to 4 p.m. in the parish activities center. Unique crafts.

November 17-18

A pre-Christmas sale of Earthen Vessel Pottery will be held 1 p.m.-6 p.m. at the Potter's House, 5106 E. Pleasant Run Fwy., North Drive. For information, call 357-3642.

A Retreat for high school Sophomores sponsored by New Albany Deanery Catholic Youth Ministry will be held at Mount St. Francis Retreat Center.

November 18

Our Lady of Fatima K. of C., 1313 S. Post Rd., is planning a full day of activities: the Colts/New England game on TV, 1 p.m.; Steak Dinner with all the trimmings, 2-4 p.m., \$4/person; and Armchair Races, 4 p.m. For information, call 897-1577.

The Altar Society of Holy Name Parish, 89 N. 17th St., Beech Grove, will sponsor a Christmas Bazaar and Chili Supper, 1-6 p.m. Admission: adults, \$2.50; children, \$1.50. Santa arrives at 3 p.m. Door

prizes, handmade items, country kitchen, games, children's booth.

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. Meinrad Seminary will hold its last performance of "Becket" at 8 p.m. EST in St. Bede Theatre.

A Thanksgiving Poultry Card Party sponsored by the St. Vincent de Paul Society of St. Patrick Church will begin with a turkey drawing at noon in the school hall, 936 Prospect St. Card party begins at 1:30 p.m. Admission \$1.25.

Holy Name Church Altar Society will present a Christmas Bazaar and Chili Supper from 1 to 6 p.m. at 89 N. 17th St., Beech Grove. Prizes, children's booth, Santa.

A Still Board Shoot for Turkeys will be held at Immaculate Conception Church, Millhouse, beginning at 1 p.m. Refreshments available.

Benedictine Father Conrad Louis will present a Scripture Workshop on "Christian Devotions of the Rosary; Way of the Cross; Litany of the BVM" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

November 19

The Daughters of Isabella, Our Lady of Everyday Circle #1133 will hold their monthly meeting at 7:30 p.m. in St. Elizabeth's Home, 2500 Churcharn Ave.

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at St. John the Apostle Parish, 3410 W. Third St., Bloomington, for a lecture and discussion led by Fr. James Farrell. Call 812-332-1262 for information.

The last session of Fr. Jeff Godecker's series on Major Themes in the Writings of Thomas Merton will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

November 20

Holy Spirit Women's Club will hold a Mini-holiday Gift Boutique from 6:30 to 8 p.m. in the parish center. Handcrafted gifts and decorations.



The Families in Remarriage program sponsored by Catholic Social Services will be held at 7 p.m. in the Catholic Center, 1400 N. Meridian St.

Sunday in St. Joan of Arc Church, 42nd and Central.

A Directed Retreat which will last until Sun., Dec. 2 begins today at Kordes Enrichment Center. Limited to 6 persons. Cost: \$25 per day. Contact the Center at Rt. 3, Box 200, Ferdinand, IN 47532.

November 21

The Spirit of Joy Prayer Group of St. Monica Church will hold its concluding Life in the Spirit Seminar in the school cafeteria.

The Catholic Widowed Organization (CWO) will meet at Cathedral Chapel for 5 p.m. Mass followed by the regular meeting at 7:30 p.m. in the Catholic Center. Carolyn Such and Fritz Neyhart from Methodist Hospital Hospice will speak on "Bereavement: What It Is and What We Do With It."

November 23-25

A Tobit Weekend for engaged couples will be conducted by Franciscan Father Martin Wolter at Alverno Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

November 25

Holy Angels Church Choir will present its 12th Anniversary Concert, directed by Myke Hubbard, at 5 p.m. in the church, corner of 28th St. and Northwestern Ave. No admission.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every

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 Plus X Council 3433, 7 p.m.; Rouali 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. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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St. Matthew's Renew program looks at marriage

by Kevin C. McDowell

"If I only had 10 more minutes" was a haunting refrain Father Keith P. Hosey intoned as he and Precious Blood Sister Maureen J. Mangan spoke to 50 married couples at St. Matthew's Church in Indianapolis as a part of that parish's Renew program.

Father Hosey and Sister Maureen, co-directors of the John XXIII Retreat and Adult Education Center in Hartford City, were the second featured speakers in the fall semester of St. Matthew's Renew program, which will involve its parishioners in five semesters on the following successive topics: the Lord's call, our response, empowerment by the Holy Spirit, discipleship and evangelization.

Father Hosey and Sister Maureen spoke on the commitment one must have in love and marriage.

Father Hosey said that nine years ago, while his father and mother were discussing how one would live without the other, his mother coughed and suddenly died. He heard his father say over and over, "If I only had 10 more minutes, I could have come closer to her. Just 10 more minutes."

"Thirty-six years of marriage, and in that moment he still had more to say."

While observing that love has as many

definitions as there are people attempting to define it, he added that "God is love, but it takes a lifetime, it seems, to discover love, what love means. Our tragedy in life is not death, but being in relationships that are dead or need more life."

Father Hosey observed that 40 percent of the children today will be raised by one parent. The problem is that people are not accepting themselves.

"The reason people get married is to get close. Marriage is a commitment to move closer, as close as you possibly can. Marriage ceremonies are mostly for the parents. Anniversaries are what really needs to be celebrated.

"Bonding is so important. Incompatibility is a part of life. One can always find a reason for a divorce. We listen to the little child in us, but it is the little child in us that conflicts with the little child in others. Some people get remarried and have the same problems. They take their problems with them into the new relationship."

Marriage is God's gift, he said. "It's a commitment to growth. The grace of the gift of marriage gives you the power to dream the dream and move beyond yourself to the other person.

"We bring so much of our parents into a

marriage. We're getting those values out of our childhood. But marriage is not now what it was then. The marriage institution is a growing thing. You are all pioneers. Your marriage never happened before. In your marriage, you have to be constantly looking to where it is going. The worst thing you can do in a marriage is to stay the same."

Sister Maureen, who played the guitar and led the couples in several marriage-related songs, spoke on the need for solitude in marriage. She said that we should be first "married to that person within. You need time alone."

She also noted that expectations can ruin a marriage. "There is a myth that once you get married, you will never be alone again. There is loneliness. To put that expectation on another will destroy that relationship. Marriage is basically a friendship. Let the other be what he is without heavy expectations."

Father Hosey added that "we're cri-

ples in many ways" when expressing intimacy. He said that we have burdened ourselves in many ways.

"Society is not geared to expressing feelings. Intimacy does not depend on the other person, though. Mature sexual behavior is to be concerned about the other person."

This extends, he said, to a marriage where, for one reason or another, one spouse is not responsive. He urged the other spouse to remain faithful, to see marriage as God's pure gift and to be confident that "those who work toward marriage are God's witnesses."

He added that we should be "married anew every day and grow in that commitment" and that we should "not see pain as a sign of failure. The power of love is the power to forgive. That dream will affect the whole world."

The session ended with a candlelight ceremony and the individual blessing of the wedding bands of the couples.

Group formed to help elderly

Friends of the People, a newly formed ecumenical organization, is planning to help the aged and disabled when they have no one to turn to.

The organization will match volunteer "friends" with the elderly and disabled. The program is being developed by a nine-member advisory council which includes members of the Catholic, Protestant and Jewish faiths.

Catholic representatives on the council are Lillian Jones of Catholic Social Services; Benedictine Sister Patricia Ann Dede of Our Lady of Grace Convent, Beech Grove; and Marcia Fagen of Immaculate Heart of Mary parish, Indianapolis. Episcopal Father E. John Dorr is executive director of the project.

Friends of the People begins service on Jan. 1, but the organization is now taking names of those interested in becoming involved, and of those who might need assistance. A screening and recommendation process is being developed for volunteers and clients.

Contributions in multiples of \$100 are also being sought, since it is estimated that it will cost \$100 to recruit, train, match and

support each pair of friends. Each pair will be made up of a volunteer and a client.

Father Dorr sees a need for such a program in Indianapolis. "We do know that there are 112,000 persons in Marion County who are over 65 years of age," he said. "We do know that 16 percent of these, or 16,800 persons, need some assistance with daily living. Of these, one third, or 5,600 persons, need a great deal of assistance."

But, he added, "what we do not know is the number of these 16,800 persons who have no one, no known or caring family or friends, able and willing to give that assistance."

That assistance can range from "a weekly ride to the grocery store, to writing checks for monthly bills and keeping the checkbook balanced, to the very important matter of keeping active, involved and socially connected." But "it is not enough to have someone to provide transportation to the doctor; there is also the need to have someone with whom to discuss what he had to say."

Friends of the People will rely on churches and social service agencies to help them locate 1,000 people in need of the service.

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Pope joins world leaders calling for Ethiopian aid

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II has joined the chorus of international leaders asking for increased food aid for famine victims in Ethiopia.

"We all suffer knowing that Ethiopians are in a desolate situation," the pope said Nov. 12 to members of the executive committee of Caritas International, an association of national Catholic relief agencies.

"Because of this I heartily encourage Caritas International to do all that is possible to lighten the burden of the Ethiopian people in distress. And I extend my plea to all people of good will so that they come to the aid of this increasingly dramatic human situation," he added.

On Nov. 9, the president of Caritas International, Angolan Cardinal Alexandre do Nascimento of Lubango, said at a Rome press conference that "every day hundreds

of babies are dying" in Ethiopia and that there are another 24 African countries in which millions of people are suffering hunger because of prolonged drought.

In a separate statement issued Nov. 9 in Rome, James Ingram, executive director of the World Food Program, said that 550,000 tons of food will be needed through mid-1985 in Ethiopia, but only 280,000 tons have been pledged so far.

An estimated 6 million Ethiopians face starvation because of drought.

Caritas International officials have said that they are engaged in ecumenical aid efforts and already have transported 3,000 tons of supplies.

THE POPE ASKED Caritas officials to help convince world leaders to pay more attention to development and justice issues rather than partisan political concerns.

The pope also said that world leaders give more weight to "strategic balances

... than to the paths toward justice and development."

Caritas should promote "with patience and conviction progressive solutions of justice and brotherhood," Pope John Paul said.

He asked Caritas to give priority to three world problems:

►Famine, resulting from "natural causes and also due to blind and egotistical economic choices."

►Refugees, forced in the millions to leave their countries "because of sudden catastrophes, or perhaps even worse, because of the violence of armed groups or of unsupportable economic systems."

►"Massive urbanization due to rural migration."

The pope also asked Caritas officials to promote spiritual development in their aid programs.

In Washington Nov. 9, M. Peter McPherson, head of the U.S. Agency for International Development, said he had "never seen anything like" the famine in Ethiopia.

"A lot of places in the world you see kids with big bellies" indicating a lack of protein, he said after returning from Ethiopia.

"But you don't see many times, and I've never seen, hundreds of children who were like shrunken little old men with no bellies, almost no flesh," said McPherson.

McPherson said he had no "concrete information" about accusations that the Marxist Ethiopian government, facing guerrillas fighting for regional independence in several areas of the country, had been distributing and denying food as a political weapon.

Communion under both forms approved by Vatican

WASHINGTON (NC)—The Vatican has given approval to distribution of Communion under forms of both bread and wine in the United States on Sundays and holy days, Bishop James W. Malone, president of the National Conference of Catholic Bishops, announced Nov. 12 during the bishops' fall meeting.

The approval by the Congregation for Divine Worship confirmed a 1978 decision by the U.S. bishops to permit consecrated bread and wine to be distributed at Sunday and holy day Masses at the discretion of the local bishop.

That decision subsequently was questioned by the Vatican congregation, which said the bishops' conference was not authorized under church law to take such a course of action on its own.

Bishop Malone told the bishops the decision included four exceptions. Communion may not be distributed under both kinds:

►At outdoor Masses with a large number of communicants, such as a Mass in a stadium.

►At Masses where there are so many communicants that the Eucharist could not

be distributed in an orderly way, such as in a civic arena.

►At Masses where the congregation includes persons from such diverse backgrounds that it would be hard to tell if everyone had been sufficiently instructed about receiving Communion under both kinds.

►Where circumstances cannot assure that "due reverence" can be given to the sacramental wine, during and after the Mass.

The matter began in 1978, when more than two-thirds of the U.S. bishops voted to allow the distribution of Communion under both kinds on Sundays and holy days. The vote was thought to authorize bishops to immediately implement the new practice in their dioceses if the bishop judged that it could be done in an orderly and reverent way.

In 1980, the Vatican unofficially questioned the bishops' interpretation of the rule which the bishops thought authorized them to add Sundays and holy days to the list of Masses where Communion under both kinds was acceptable.

The Vatican congregation said the decision was up to the pope.

Alcoholism greatly damages body

by Bill Brooks
Koala Center

In addition to damaging lifestyle, marriages, jobs and peace of mind, the disease of alcoholism causes great damage to the body—every part of the body.

What we see in an intoxicated person is usually a stumbling, incoherent, pitiable drunk. If this is a habit with the drunk, it becomes alcoholism, which wrecks everything in the body from the brain to the bone marrow.

Consider the brain. Alcohol first goes into the brain's outer layer, called cortex, where reason and judgment reside. Continual use of alcohol warps reason and judgment permanently.

A sudden halt to heavy drinking may cause withdrawal complications, from mere agitation and nervousness to delirium tremens (DTs) which can be fatal.

The liver, battered by a continual round of heavy drinking over the years, can develop cirrhosis (scarring) and, if the intake of alcohol isn't stopped, can cease to function. When that happens, good-bye.

Where the food pipe enters

the stomach, there are esophageal veins. With alcohol washing over these veins constantly, a back-pressure builds up, the veins swell and a massive hemorrhage can occur. Ninety percent of the people who have this hemorrhage are dead within five years if they continue to drink. Some do not survive the first hemorrhage.

Alcohol inflames heart muscle, causing a myocarditis. This is a serious disease in itself. Particularly vulnerable are young people who exercise strenuously following "binge drinking." And alcohol is a common cause of high blood pressure.

Three drinks a day will sedate a man's testicles and decrease male hormone. Prolonged use of alcohol causes atrophy or shrinking of the testicles. The failure of the sick liver to detoxify and remove the female hormones that every man has will cause a buildup of these hormones. This interferes with a man's sexual ability and may even enlarge his breasts.

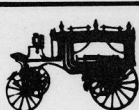
Women face even deadlier consequences, if they are pregnant. Drinking causes a much higher incidence of premature births because the

fetus's blood stream is the same as the mother's. The baby may have a smaller than normal head, have a deformed head, or be mentally deficient because of its mother's drinking during pregnancy. Fetal alcohol syndrome is a horrible reality.

Alcohol affects the various blood cells in many ways. A few drinks cause sludging of the red cells in the blood, slowing the circulation which greatly hinders the flow of oxygen to brain cells. Alcohol slows the ability of white cells to engulf and kill bacteria in our body. A few drinks destroy our platelets—special blood cells needed to clot our blood—which increases bleeding and bruising.

Alcohol causes anemia (low blood count) by directly suppressing the bone marrow which produces blood. Taking iron pills and B12 does not help this anemia; in fact, taking iron for this type of anemia may be harmful because excess iron is deposited in the liver with bad effects. Red wine does not make red blood.

(Questions on alcohol/drug abuse? Call Koala's free, 24-hour, statewide Helpline at 1-800-622-4711.



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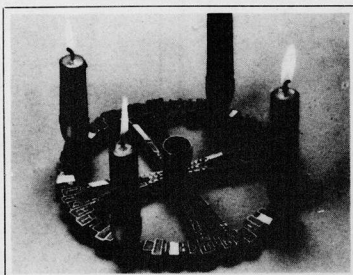


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Important to recognize some people are private

by Tom Lennon

Question: My girlfriend won't tell me her problems or what is bugging her. How can I get her to trust me?

Answer: Bart, an intelligent 25-year-old, teaches English. His great ambition is to write at least one novel, and he has started work on it.

He came up one night to ask me if some time in the future I would criticize what

he had written and help him with his future best seller.

In the course of the evening I became aware that, although I have known Bart for about nine years, I didn't really know much about him at all. When I mentioned this to him, he said simply, "I'm a very private person."

No further explanation. With that simple sentence, a door remained locked, and I knew I must not ask too many questions.

Perhaps the problem you mention has nothing to do with your girlfriend not trusting you. Like Bart, she may be "a very private person."

If you wish to remain friends with her, you may have to recognize that you cannot intrude on certain areas of her life and personality.

It may be that she is simply not at ease revealing all that is troubling her. She may prefer to work out her problems herself or with someone other than you. This need not mean that she doesn't trust you.

Possibly she comes from a family whose members are reserved. Her home atmosphere may be one in



GRANDPARENTS WEEK—Second Grade students Tara Allen and Elizabeth Hilligoss play a math game with Elizabeth's grandmothers, Mrs. Salb and Mrs. Hilligoss during Grandparents' Week at St. Malachy School, Brownsburg. (Photo courtesy of St. Malachy)

which outspokenness and openness are not the order of the day. It may be that only gradually will she learn to be more open with you.

If you tell her your problems and what things are bugging you, she may come

little by little to see the possible advantages of this approach. Ever so slowly she might begin to share some of her thoughts and feelings with you.

On the other hand, she may tend always to be

something of a "private person" and there may be nothing you can do about that.

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

© 1984 by NC News Service

Faith, Family and Football to honor

An All-State Catholic High School Football Team and a Coach of the Year will be selected and honored by Faith, Family and Football of Indiana following the 1984 season.

Faith, Family and Football, in its second year in Indiana, is sponsored by the four Catholic parochial high schools in Indianapolis—Chatard, Ritter, Roncalli and Seccina.

The athletes will be selected from the 17 Catholic high schools in the state with football programs. Also chosen will be two laypersons who have demonstrated exemplary community and family involvement.

They will all be recognized at Faith, Family and Football Awards Night, Feb. 4, at the

Indiana Convention Center. Pat Haden, former pro quarterback, will serve as master of ceremonies at the event. Zeke Bratkowski, offensive/quarterback coach of the Indianapolis Colts, is featured speaker. Proceeds from the evening will go to the participating high schools.

Indianapolis is the second city to inaugurate the program, which began in Anaheim, Calif. Faith, Family and Football has a national board headed by former president Gerald R. Ford. The program is expected to expand to other major U.S. cities.

For further information about the local program, contact Phillip J. Wilhelm, general chairman, at 317-359-5411.

Ritter marching away

The Cardinal Ritter High School band, under the direction of Mary Kubala, has gotten off to a rousing start after winning three competitions.

On Sept. 8, the Marching Raiders received a first place in their division during the Zionsville Fall Festival Parade. Following that victory, the band went on to

win another first division rating in competition held at Bush Stadium in Indianapolis on Sept. 22.

During Murat-sponsored competition, band members received a second division rating while drum majors Angie Holloran and Sandy Burger won first overall in their division. The band competition was held at Howe High School in Indianapolis.

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12 x 8	Blue Plush	172.00	90.00
11 x 9	Deep Umber Sculptured	130.00	80.00
12 x 9.10	Blue Sculptured	180.00	105.00
12 x 9	Green Sculptured	160.00	80.00
9.10 x 13.11	3-Tone Beige, Red & Caramel	340.00	155.00
12 x 10.2	Green Plush	195.00	110.00
12 x 9.6	Blue Plush	150.00	100.00
12 x 16	Beige Sculptured	510.00	200.00
12 x 15.3	Brown Tones Sculptured	222.50	142.00
12 x 11	Blue & Brown Tones Sculptured	280.00	165.00
13.7 x 15.4	Rust Plush	300.00	135.00
12 x 12	Brown Plush	225.00	225.00
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Book reviews

How the church has changed, and changes that are still to come

THE NOW AND FUTURE
CHURCH, by Eugene Kennedy.
Doubleday (Garden
City, N.Y., 1984). 199 pp.,
\$13.95.

Reviewed by
John Kinnane
NC News Service

"This book," the author says, "is a series of reflections on the changes of consciousness that have taken place within the American Roman Catholic Church during the 20th century."

The first reflection is on the passing of the "Immigrant Church":

"The immigrant churches stand almost empty in many neighborhoods that have changed around them several times since they were erected. Catholic schools fulfilled their original function and can no longer be supported; vocations have dropped dramatically." As the old church disappears, however, the new and future church is already in place; the Latinos of the Southwest and the Southeast are the new immigrant church which is growing "in the very states which will be foremost in national influence in the next century."

Kennedy then wanders through the history of the cardinals and the bishops of the American hierarchy over the last 100 years and leaves no doubt that he is at the

death of "ecclesiastical authoritarianism" and at the birth of "methodical collegiality." Cardinal John Patrick Cody, former archbishop of Chicago, is a bad guy who will be remembered partly for spending the last month of his life waiting for "death to deliver him from federal investigation." Cardinals Dearden and Bernardin are the good guys who introduced into the post-immigrant church the process of "negotiation dialogue."

For Kennedy, the central problem in the Catholic Church is that of authority, and in particular the monarchical framework of the church. And the local politics of New York's archdiocesan seminary (Dunwoodie) are used to illustrate "the dark night of the intellect that descended on American seminaries" in the first half of this century.

In Kennedy's view, "the cruelest effects" of this dark night were that seminarians and other Religious were never allowed freedom to grow intellectually because their talents were confined to narrow channels by the rigid, authoritarian structure. "Bright, curious, and willing young men and women grew into middle age and a quiet lapse or arthritic crippling of their powers, through adjustments that were widely recognized in the Catholic culture."

This is Kennedy's basic theme, the crippling effects of episcopal authority and this he classifies under "Patterns." The second section of the book is "Prophecy," and the last section is "Prospects." The authority theme is now abandoned for reflections on the prophets, Joseph Campbell and Father Karl Rahner, with a nod of the head to John Paul I and John Paul II.

The final section, "Prospects," sees the new church as committed to negotiation and dialogue with the authoritarianism of the bishops curtailed by the process of national conferences and synods, and the authority of the priests based on "pastoral rather than executive style," in which the teachings of the church are applied to the realities of modern life. The new pastoral era is marked by dialogue rather than confrontation.

The book is replete with an insider's insights into the working of church government and therefore worth the price. At times the reader may have to hack his way through a great deal of verbiage and meretricious adornment to get these fine insights.

(Kinnane is a professor of psychology at The Catholic University of America and author of two books and numerous articles on the priesthood and religious life.)

Apply the Christophers' vision to family life

FAMILY MATTERS, compiled by Father John Catoir, edited by Joseph R. Thomas. The Christophers (New York, 1984). 179 pp., Suggested offering, \$5.

Reviewed by Mary Kenny

"Family Matters" is a Christophers book which combines short inspirational stories and quotes with earthy practical suggestions on how to live a richer family life and contribute to the world outside the family.

The Christophers' vision is that each person has something unique to contribute to the church and the world: "It is better to light one candle than to curse the darkness," they say. "Family Matters" applies this vision to family life.

The book is organized into stages or areas of family life: marriage, family living, parenting, and the later years. With true Christophers emphasis on the positive, a section devoted to special challenges, such as single parenting or unwed pregnancy, is titled Discovery and Growth.

Problems can be opportunities for growth.

Practical examples of service range from the eight-year-old who wrote and illustrated a children's book to the 83-year-old retired executive who started New York City's Executive Volunteer Corps.

Practical information includes the names of organizations which can assist with special needs. Alateen, the National Association of Separated and Divorced Catholics, Parents Without Partners, Birthright, the Gray Panthers and many more support groups are mentioned. Hotlines for single fathers, unwed mothers and runaway youngsters are also provided.

On the inspirational level the reader is almost certain to find familiar well-loved quotes as well as new thoughts which will become favorites. Many topics are introduced or summarized with an appropriate quotation from Scripture. The section on marriage is introduced with the wise line from the old wedding ritual, "Marriage can be difficult and irksome, but love can make it easy,

and perfect love can make it a joy."

C.S. Lewis, writing on the risk of loving, says, "To love at all is to be vulnerable. Love anything and your heart will certainly be wrung and possibly be broken. If you want to make sure of keeping it intact, you must give your heart to no one. . . . The only place outside heaven where you can be perfectly safe from all the dangers and perturbations of love is hell."

Christophers books are inexpensive, easy reading, inspirational and practical. "Family Matters" is no exception. It is a book to pick up for a few minutes or to read a section at a time. It is a book to re-read and to highlight or underline as you discover favorite thoughts or suggestions.

The topics introduced here can be expanded through further reading or through action with other concerned persons. "Family Matters" is a book to inspire you and get you started on a richer, fuller family life.

(Mrs. Kenny is co-author of several books on marriage and parenting and of the weekly column "Family Talk.")

REST IN PEACE

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

† **BAUER, Albert A., Jr.**, 56, St. Anthony of Padua, Clarksville, November 7. Husband of Mary J. (Book); father of David A., Donna K. Becher and Elaine M.;

son of Albert A., Sr.; brother of Nora Honea; grandfather of two.

† **BRAUN, Ursula K.**, 77, St. Anthony of Padua, Clarksville, November 3.

† **BREINLICH, William**, 86, Little Flower, Indianapolis, November 2. Brother of Otto, Alfred, Sr., and Marie Ilg.

† **DONALDSON, Margaret M.**,

73, Little Flower, Indianapolis, November 1. Wife of Sedric; mother of Mary Ann, Don, Jerry and Tom.

† **DUFOUR, Lawrence J.**, 73, Our Lady of Lourdes, Indianapolis, November 6. Husband of Nell; father of Lenore Mahoney, Susanne Sullivan, Donna Culotta, Bernadette Bauer, Victoria Moore, Dianne Metzler, Maria, Daniel, Richard and Christopher.

† **FISSE, Anthony**, 79, Little Flower, Indianapolis, November 6. Husband of Louise.

† **FRYE, Bertha Jane**, 77, Our

Lady of Lourdes, Indianapolis, November 7. Stepmother of Donald; sister of Mildred B. Featherston and Irma J. DeMott.

† **GALE, Helen**, 82, St. Paul, Tell City, October 31. Stepmother of Betty Hort and Marcella Walters; sister of Robert Schneider and Catherine Fischer.

† **GARVEY, Marion L.**, 47, St. Mary, Greensburg, November 7. Mother of Richard H. and Virginia Oliver.

† **GINTER, Hazel**, 85, Christ the King, Indianapolis, November 2. Wife of Joseph E.

† **KRAEMER, Ralph**, 56, St. Joe Hill, Sellersburg, November 2. Husband of Joyce.

† **KRUER, William J.**, 58, St. Joe Hill, Sellersburg, October 20. Brother of Jane, Betty, Jerry, Roy, Ronnie and Robert.

† **LINDSAY, Mel Craig**, 73, St. Augustine, Jeffersonville, November 4.

† **McATEE, Muri Leonard**, 57, Little Flower, Indianapolis, November 6. Father of Lana Bragdon and Shelley Connell; brother of Delores Kirkhoff, Frances Atwood, William, Charles, James, Walter and Bernard.

† **RIESTER, John E.**, 57, Our Lady of the Greenwood, Greenwood, October 22. Husband of Louise (Childers); father of John E., William J., Donna M. Holden and Anna L.; brother of Mary L. Hassell and Florence Tyson; grandfather of seven.

† **SCHMIDT, Brent A.**, 7, St. Joseph, Shelbyville, October 31.

Son of Richard L. and Janet L. (Miner); brother of Jill K.; grandson of Mr. and Mrs. Bob Miner and Mr. and Mrs. Richard L. Schmidt; great-grandson of Pearl Eck.

† **SCHMITT, Joseph**, 76, St. Rose of Lima, Franklin, November 4. Father of Leah Bloomer, Terry Slavin, Joseph William and Michael F.; brother of Frank, Herman, Emma Quinn, Rose Brown, Lorena Burlison, Joan Early and Sr. Barbara; grandfather of eight; great-grandfather of one.

† **SENZIG, Agnes Andres**, 53, St. Anthony of Padua, Clarksville, November 3. Wife of Maynard E.; mother of Maggie Cyphers, Susan M. House and Patricia L. Albano; sister of Otto E., Jr., Charles C. and Michael W. Andres, Pauline M. Hochadel, Dorothy L. Lynn and Mary F. Gallo; grandmother of three.

† **VOGEL, Raymond J.**, 80, St. Mary, Greensburg, November 3. Husband of Leona.

Experience in Christian living for teens

Last Sunday afternoon, the sounds of laughter mixed with tears were heard. High school juniors and seniors hugged each other and said goodbye as they ended a weekend experience in Christian living called "Search."

Search is a retreat sponsored by the Catholic Youth Organization. It provides an opportunity for each young person to gain a greater insight into the meaning of Christian values for his life and for the world. A team made up of those who have previously experienced Search leads the weekend experience in Christian maturity using a youth-to-youth approach.

This is accomplished through presentations, films, discussions, music, fun and prayer. Search progresses from the stressing of individuality and self worth to the need to building a community and sharing in the community that is the

church. Search begins on a Friday evening and ends with the celebration of the Eucharist late Sunday morning.

Since 1962, thousands of young adults have benefited from the ideals that are expressed in Search. Rick Zeiles, a senior at Warren Central and a member of Holy Spirit Catholic Church in Indianapolis who attended a Search last year, said: "It helped me to grow and understand my parents and the feelings of others more. I plan on recommending it to my friends."

Based on the idea that Search continues after the weekend experience, the searchers are encouraged to commit themselves to living Christian values. Bob Schultz, a senior at Purdue University, said, "I attended my first Search four years ago and since then, I enjoy coming back to minister to my peers as a retreat team member. The retreat does not

change people. It simply makes them more aware of the love of Christ, their family and themselves. There is always a new and warm atmosphere every retreat."

Search has a registration fee of \$25 and is usually held at the CYO Archdiocesan Youth Center. Reservations are now being accepted by the CYO office for the next Search, March 15-17.

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Historians look back to Baltimore Council to see church's future

by Stephen Overman

BALTIMORE (NC)—Catholic historians and 70 Catholic bishops looked back 100 years Nov. 9-11 to the Third Plenary Council of Baltimore for clues to the future of the church's mission.

The 1884 council had such a prophetic thrust that "we can still see traces of it today," historian Msgr. John Tracy Ellis told about 300 people attending the three-day conference in Baltimore commemorating the 100th anniversary of the council.

The Third Plenary Council resulted in the Baltimore catechism, established the U.S. parochial school structure and set the holy days in the United States.

Msgr. Ellis, reviewing the 1884 council, said four aspects of that meeting continue to have a bearing today—the apostolate to the blacks, the Baltimore catechism, the social questions raised by the council, and the relationship of church and state.

Msgr. Ellis, who teaches at The Catholic University of America and is recognized as the leading American Catholic historian, called the church's neglect of blacks in the late 1800s "one of the saddest chapters" of its history and "a missed opportunity to reap a harvest of souls."

The bishops' concern today for social issues stems from the 1884 council's support for the Knights of Labor, an organization that

thousands of working-class Catholics belonged to. "From that base their social vision has widened," Msgr. Ellis said of the bishops.

The church-state relationship has changed in the last 100 years, he said. In 1884 Catholics were accused of having a double allegiance to Rome as well as their country. Since then, Msgr. Ellis said, Catholics have seen one of their own elected president and diplomatic relations established between the United States and the Vatican.

BUT ARCHBISHOP Rembert Weakland of Milwaukee said he believes the recent presidential election "raised many of the same issues" as were raised in 1884.

The question now is not that of a double allegiance, he said, but the place of religious faith and morals in the public debate.

Auxiliary Bishop James P. Lyke of Cleveland said the church has made some progress in its relationship with blacks but it "has yet to take positive bold steps."

"Good intentions are not enough—we need action," he said.

Archbishop Patrick Flores of San Antonio, Texas, noted the role of immigrants in the U.S. church, both in the 1880s and today, calling the American church "a beautiful mosaic" that has resisted uniformity.

CARDINAL JOSEPH Bernardin of Chicago spoke on the changing styles in

episcopal leadership, calling for "participative leadership" when dealing with ethical questions.

Philip Gleason, a history professor at the University of Notre Dame, said the Third Plenary Council of Baltimore had "an indirect but quite pervasive" impact on the church and was "a major milestone for education."

Gleason said the bishops at the 1884 council moved from exhorting pastors and parents to support Catholic schools to commanding them to do so.

Archbishop Daniel E. Pilarczyk of Cincinnati said the church's position on schools now has "come from

exhortation through a period of command to a time of attraction."

Jesuit Father Gerald P. Fogarty, a professor of the church history at the University of Virginia, said the parishes of the late 1800s were a source of ethnic and social as well as religious identity. Parishes in the past were voluntary associations, even if they were defined territories, because people chose to attend one over another.

Today, he said, the American population remains mobile, just as it was in the immigrant 1880s.

"The automobile enables one to travel easily to a parish one prefers," so that

the suburban parish today is also a voluntary association, Father Fogarty said.

"This very voluntary nature could provide the environment for forming the community which was more characteristic of the urban ethnic parish," he added.

In the suburbs today there is neither ethnic identity nor religious prejudice to reinforce Catholic identity as there was 100 years ago.

"Suburbanites might well ask themselves what it means to be Catholic. Yet, this very situation could be the opportunity for building Catholic community, based not on ethnicity or on defense, but on religion," Father Fogarty concluded.

Store owner pulls drug, sex magazines

GULFPORT, Fla. (NC)—Bookstore owner Mark Poling said he decided to place "doing the right thing" above making profits, when he pulled 20 drug and sex magazines from his store at the urging of a priest.

"If I had been asked a year ago to do it, I would have done it then," he said. But no one had ever asked him—until Father Frank Goodman did.

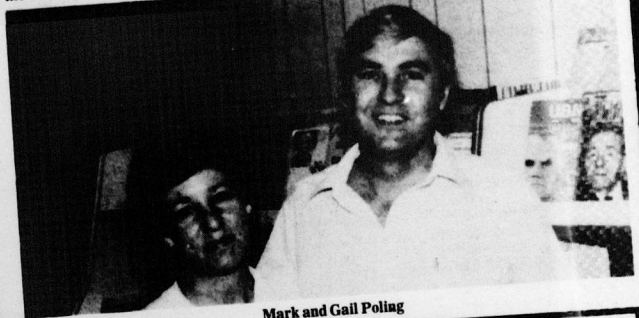
Father Goodman, pastor of Most Holy Name Church, found two offensive magazines at the parish school and traced them to the Poling Place Bookstore, operated by Poling and his wife, Gail.

When Father Goodman first requested the removal of all such publications from the store, Poling suggested a com-

promise—dropping all but the five "bestsellers" which include Playboy and Penthouse magazines. Father Goodman agreed, noting that he could accept improvement one step at a time.

But Poling later decided to "go all the way and take them all out," despite the fact that the five magazines account for more business than all the other 500 to 600 magazines he sells put together.

News of the bookstore's change circulated throughout the church community thanks to a letter Father Goodman wrote to pastors. Poling said many people stopped by to congratulate him on the decision. One rabbi told him it was nice to know someone who wouldn't give in to greed.



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