

At Respect Life Sunday service

O'Meara reiterates church's teaching on abortion

by John F. Fink

Archbishop Edward T. O'Meara reiterated the Catholic Church's teaching on abortion last Sunday and said emphatically that "the teaching is so clear that there is no room for the pro-choice position."

The occasion was the homily given at the annual Respect Life Sunday vesper service that featured the commissioning of the members of the Office of Pro-Life Activities Advisory Council and parish pro-life activities committee chairpersons. The

service was held at St. Mary Church in Greensburg.

The archbishop said that the church believes "that every human life is something so special that it reflects the image of God in a unique way. It has an eternal destiny because it is made in the image and likeness of God. It deserves respect and the right to live. Further, we insist that life is truly human at the time of conception."

He said that he is aware that some Catholics dissent from the church's teachings on abortion and that others say

that Catholics can hold to a pro-choice position. "However, we bishops on the Pro-Life Activities Committee repeat that this is false, that there is no legitimate dissent from the church's teaching."

Archbishop O'Meara said that he is encouraged by the way the secular world is grappling with life issues. "We are seeing a large swing from a very negative to a centrist position," he said. He noted that the public is concerned about the irresponsible use of sex that leads to unwanted pregnancies, herpes and AIDS. "I saw an article this week that said that

people are just going to have to stop sleeping around because it is not a healthy thing to do. This is encouraging even if it is for the wrong reasons," he said.

He also pointed out that "there is a unity about a whole number of issues in the world today. The church addresses human ills and human tragedies, and we address them for the right reasons. We are really committed to changing life issues, especially abortion, through the legislative procedures of the U.S. We are being good citizens when we do that," he said.

(See RESPECT LIFE on page 35)

The CRITERION

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Indianapolis, Indiana



New draft of bishops' pastoral says:

Effect of economy is a moral issue

by Jerry Filteau

WASHINGTON (NC)—What economic life does to people, what it does for people and how people participate in it are basic moral issues, says the second draft of the U.S. bishops' pastoral letter on the U.S. economy.

Issued Oct. 7, the 49,000-word document declares that certain economic-related rights—"life, food, clothing, shelter, rest and medical care"—are "absolutely basic to the protection of human dignity." It says the right to these necessities implies other rights: employment, adequate wages and working conditions, and security in the event of illness, unemployment or old age.

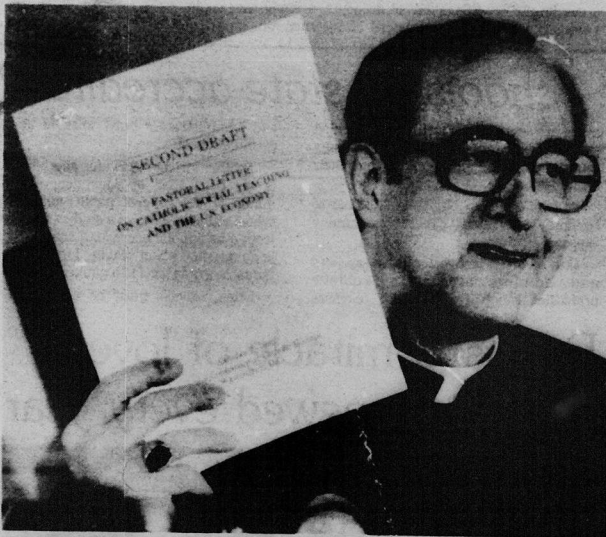
It calls for a "new American experiment" in partnership to assure the economic rights and participation of all members of society.

"The way society responds to the needs of the poor through its public policies is the litmus test of its justice or injustice," the new draft says.

The first draft of the pastoral on the economy, issued nearly a year ago, affirmed basically the same principles and had the same overall thrust. But structural changes and extensive rewriting have significantly changed the length and tone of the revised document.

The second draft now becomes the framework for further refinement by the nation's bishops, leading to a third draft and then a final document that they hope to approve as a joint national pastoral letter in 1986.

The new draft is divided into five chap-



PASTORAL DEBUT—Archbishop Rembert Weakland of Milwaukee holds the second draft of the proposed bishops' pastoral letter on the U.S. economy. The U.S. bishops will debate the document at their annual meeting. (NC photo from UPI)

ters, starting with an introductory chapter that summarizes the church's responsibilities and concerns in addressing U.S. economic issues.

Chapter 2, which spells out biblical,

Christian and general ethical perspectives on economic life, is the heart of the document's moral teaching and the foundation of the rest of its discussion.

From Scripture it draws lessons on

To order copies

Readers who want the second draft of the bishops' pastoral letter on the American economy can order it from The Criterion. The price is \$2.00 per copy prepaid. Our address is 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.

human dignity being rooted in the creation of man and woman in God's image; on a fuller sense of justice as the right ordering of all creation before God; and on the meaning of Christian discipleship, especially in terms of the Christian view of the poor and the vocation of every Christian to personal holiness, love of God and neighbor, and social solidarity.

The chapter focuses on economic rights as human rights. It calls the right of participation in the economy a fundamental requisite for human dignity and argues that a condition of economic powerlessness is as much a denial of human rights as suppression of one's voice in political matters.

Those Christian and ethical norms indicate "fundamental and urgent objectives" in social and economic policies, the chapter says. It cites three major goals as a framework for assessing policies:

► "The fulfillment of the basic needs of the poor is of the highest priority."

► "Increasing active participation in economic life by those who are presently excluded or vulnerable is a high social priority."

(See NEW DRAFT on page 6)

Looking Inside

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Pope adds Cardinals Krol, Law to extraordinary synod

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II has named U.S. Cardinals John Krol of Philadelphia and Bernard F. Law of Boston as members of the extraordinary Synod of Bishops.

Cardinal Krol also was named as one of the three synod co-presidents. The other co-presidents appointed were Cardinals Joseph Malula of Kinshasa, Zaire, and Johannes Willebrands, president of the Vatican Secretariat for Promoting Christian Unity.

The papal appointments were announced Oct. 3 at a Vatican press conference given by Archbishop Jan P.

Schotte, general secretary of the Synod of Bishops.

The two U.S. cardinals were among the 20 people named as papal delegates. The papal appointments raised to 164 the members of the extraordinary synod, called by the pope to assess the teachings of the Second Vatican Council 20 years after its close.

(See APPOINTMENTS on page 35)

Vocations special

A special 16-page supplement on religious vocations will be found in this issue beginning on page 11.

the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

God calls to the religious life at any age

by John F. Flink

One of the big changes in religious vocations during recent years is the age at which the men and women are recognizing and answering their calls. They are in fact men and women, instead of boys and girls as used to be the case.

There was a time when it was normal for girls to enter the convent immediately after high school and many of today's priests entered high school seminaries. The boys would be studying for the priesthood for 12 years—four years of high school, four years of college and four years of theology—and would then be ordained at the age of 25 or 26.

Not any more. Today the average age of the 13 men from the Archdiocese of Indianapolis who are in one of the four years of theology is 31, and the average fell considerably when Father Tom Murphy was ordained in August at age 53. The oldest is 48 (Roger Gaudet) and the youngest is 23 (Dan Mahan). Mahan is the only one of the 13 who can be ordained at age 25.

For all 29 of the men now studying for the priesthood for this archdiocese (13 in theology, three in pre-theology, and 13 in college), the average age is 27.

Our archdiocese is not unique in this matter. Last October the Center for Applied Research in the Apostolate, a Catholic research organization in Washington, made a study of the 4,041 priesthood students then enrolled in the 54 theological programs in the United States. They received a response from 93 percent of the seminaries and data on 3,668 of the students. The results of the study showed that 31 percent of all students in the last



four years of their priesthood preparation are over 30 years of age and, of these, nine percent are over 40.

WOMEN, TOO, are entering convents at a much later age than they used to. In fact, most orders encourage young women to finish college before entering the order. Women with many different skills are becoming Religious and today's sisters can pursue many other different fields than the traditional ones of teaching or nursing.

There are seminaries that sort of specialize in training older men for the priesthood. One of these is Sacred Heart School of Theology in Hales Corners, Wis., where Roger Gaudet is studying. Another is Holy Apostles Seminary in Cromwell, Conn., where Father Francis J. Fajella heads the Second Career Vocation Project. He emphasizes the importance to the church of recruiting older men for the priesthood.

Father Fajella says that the church emphasis on recruiting only young men is partly to blame for the rapid drop in the number of priests. "It's a mind-set that they (church officials) can't break out of," he said. "They came into the church at an early age, so it's difficult for them to perceive anything but young to become a priest." He recently attracted attention when he placed a billboard advertisement near a busy highway in Bridgeport, Conn. The ad said, "God calls to priesthood at any age." The word "any" was underlined.

One good thing about recruiting older men is that there is a much greater likelihood that they will persevere through their studies, become priests, and remain priests. In the old days when so many entered the seminary in high school, the dropout rate was quite high, and it remains so today.

Speaking of dropouts, a study was made of the perseverance record of 934 men who matriculated at St.

Meinrad College between the years 1964 and 1979. The study included all students who went there, even those that might have remained at the college for only one day. Over the 16 years studied, 35 percent of those students are currently functioning as priests. It's interesting to note that the group perseverance rate does not differ statistically in any four-year cycle.

The study also showed that, if only the graduates of St. Meinrad College had been considered instead of all those who matriculated there, the perseverance rate would be 40 percent.

THERE STILL are high school seminaries, but only 26 throughout the country, with a total enrollment of 2,932 in the 1984-85 school year. Another recent study found that the percentage of those who entered a seminary college in September 1984 after graduating from a high school seminary was only 29 percent, equal to the percentage in 1963 which was the highest rate of perseverance in the last five years.

The perseverance rate (high school graduates who entered a seminary college) varied considerably, from 63 percent for St. Mary's Seminary, North East, Pa., to five percent for St. Lawrence Seminary, Mount Calvary, Wis. But that 63 percent is somewhat misleading since St. Mary's only had six graduates last year, five of whom went on to a college seminary. At St. Lawrence in Wisconsin, only two out of 38 graduates went on to a college seminary.

The largest high school seminaries are Quigley South and Quigley North, both in Chicago. Their graduates feed into Chicago's Niles College, which is part of Loyola University. Last year 59 of the 227 graduates of the two schools continued their studies at Niles.

As the sign said, "God calls to priesthood (or sisterhood or brotherhood) at any age."

Should Catholic schools be state-accredited?

by Ann Wadelton
(Second in a series)

Should Indiana's non-public schools, including 222 Catholic schools, be accredited by the Indiana State Board of Education?

Accreditation has advantages, say members of the Indiana Non-Public Education Association (INPEA), but the current method also causes problems.

According to Providence Sister Lawrence Ann Liston, INPEA member and director of schools for the Indianapolis Archdiocese, about 70 percent of the 65 elementary schools and all of the nine secondary schools are accredited.

The current accreditation checklist was designed for public schools and does not fit non-publics, INPEA representatives said in recent testimony before a legislative committee of the Indiana General Assembly studying the relationship between the state and non-public schools. INPEA wants a separate checklist which recognizes the fundamental differences in philosophy and funding of non-public schools. Such a checklist would emphasize "outcome," i.e., actual learning, rather than "input," i.e., facilities, resources, etc., intended to encourage learning.

Although most Catholic schools in In-

diana are accredited, meeting the checklist puts a burden on schools to fulfill many requirements which do not further their ultimate goals.

So why do non-public schools bother to become accredited? There are many reasons.

One involves justice for their teachers and administrators. To achieve professional certification, both teachers

and administrators must work in an accredited school.

Another strong reason for accreditation is the perception of equivalency in the minds of the general public and public school officials. Thus, if a student transfers from a non-public accredited school, there is no question about placing him or her in the same grade level at a public school.

Often, schools must be accredited to

receive state educational services. For instance, the 1984 law which allows a tax credit for donating computer equipment to schools is limited to accredited schools. Likewise, developmental funds, increasingly important as non-public schools feel the financial crunch, are usually limited to accredited schools.

On the high school level, only accredited schools can be members of the Indiana High School Athletic Association (IHSAA) and compete in its sports activities.

Those are some of the advantages of accreditation, but there are also problems, such as making the school accountable for checklist "add-ons." Accreditation is awarded for a period of one to five years on the basis of a high percentage, although not total, compliance with the accreditation checklist. To renew, the school will be checked for those items added to the list. Recent "add-ons" have included Prime Time with its low ratio of students to teachers and competency testing of third graders. These programs were not funded for non-publics and in the case of competency tests, are not even available to non-publics, yet they are part of the accreditation checklist.

In recent years, a minimum length of school day for accredited schools was set up by the Indiana State Board of Education, with specific regulations on what can be included in that minimum time. Classes, convocations or field trips of a religious nature cannot be counted. The question for non-publics is how much can be added on without crowding out the unique reasons for their existence.

The problem can be solved, says INPEA, with a separate accreditation checklist for non-public schools, not less demanding than that for public schools, but designed to recognize the fundamental differences between the two systems.

INPEA is asking the legislative study committee to recommend that the Indiana General Assembly authorize the Indiana State Board of Education to work with non-public schools to design a separate checklist.

Serving on the legislative study committee from within the Indianapolis archdiocese are Sen. Richard Thompson, chairman, and Rep. John Day.

The committee's recommendations are expected to be voted on at an Oct. 23 meeting, to be held from 1 to 4 p.m. in the Senate Chamber of the Indiana State House. The public is invited.

Day is 'a miracle of love which is renewed every year'

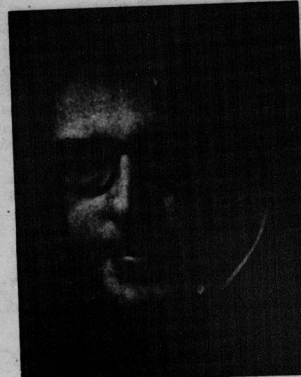
by Fr. James D. Barton
Archdiocesan Director of the
Propagation of the Faith

Sunday, Oct. 20, is World Mission Sunday, the day designated by the church for the faith communities of the world to answer together the Christian call to mission. It is a day to allow ourselves to be moved by the Holy Spirit to be Christ's witnesses to the world by giving the church the means to proclaim the Gospel of Jesus to the mission poor in word, work and sacrament.

The theme of Mission Sunday 1985 is from the words of St. Paul in Acts 28: "This salvation of God has been sent to all peoples, and they are listening to it!"

Recognizing the need for the Gospel message among the world's poorest people, Pope John Paul refers to the importance of World Mission Sunday as "always growing." In his message this year for Mission Sunday our Holy Father describes the church as a community of disciples whose reason for being is to put the mission of Christ into practice in time and space. He speaks, too, of the need for each Christian to accept the missionary vocation inherent in his or her state of life.

Worldwide on Mission Sunday Catholics will express their acceptance of the missionary vocation by praying at the Eucharist for the spread of the Gospel, for vocations, and for the spiritual and material development of the poor of the mission world. Mission Sunday is equally a day of financial support for the missionary work of the church. From the funds of the



Father James Barton

Propagation of the Faith the church helps to support the full gamut of apostolates and services in the mission world.

Also, the Propagation of the Faith contributes to the support of pastoral and outreach programs of mission churches, to the educational and medical services of local religious communities, and to the direct announcement of the Gospel by radio, press, film and TV throughout the mission world.

The church designates annually the second-to-last Sunday of October as World Mission Sunday, prompting Pope John Paul's description of the day as a "miracle of love which is renewed every year."



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Archdiocesan Catholic Charities

St. Elizabeth's Home: special needs babies

"I held my own babies right after their birth and it all seemed so natural. But when I first held T.J., I was so scared. I felt as if he would break because of his situation—because he was special."

Adoptive mom, Sally, describes her feelings when first holding her robust, healthy-looking, five-week-old son. T.J., born to a young woman at St. Elizabeth's Home, had been diagnosed at birth with probable brain damage.

T.J. (a pseudonym) is one of the special needs babies born to young women who seek help from St. Elizabeth's Home. His adoptive parents are one of the families which have taken such infants into their homes. It is a unique and special blend, one which often requires great sacrifice.

Marilyn Weber, associate director, defines special needs babies as those infants who require special families to adopt. Their needs may relate to racial origins,

physical limitations or impaired intellectual capacity.

"Because the girls we work with are high-risk by virtue of being adolescents, the risk is greater that their babies will be born with special problems," she says. The manner in which many girls deal with pregnancy in its early stages, and their adolescence, are two major reasons why their babies are considered high-risk. A desire for secrecy often leads to stringent

dieting, poor nutrition and inadequate or non-existent pre-natal care. These factors complicate the immature physical development associated with adolescence.

Healthy black and bi-racial babies become special needs infants by virtue of the lack of black and bi-racial families seeking to adopt. Thus, their placement needs are very different from those whose special situation is related to physical or mental limitations. It becomes not a question of finding the most suitable family, but of finding a family—period.

Personality development and identity issues are the major areas of concern. Agency experience and recent studies indicate that the best possible placement is with a family of like racial origin. "No matter how loving and supportive the parents, no matter how hard they try to raise their child to recognize and appreciate his or her racial background, the child will grow to view himself or herself as being like his or her parents," says Mrs. Weber. This can and often does cause serious problems for the child later in life.

Babies with physical or mental limitations present special considerations to prospective adoptive couples. The ability to cope with expensive medical care over many years, heavy financial obligations and emotional investment become major concerns for anyone considering accepting the responsibility of caring for a special needs baby. The uncertainty of their baby's future often leads couples to choose not to adopt an infant with these needs.

Those who do respond often have biological children and want to add a baby who might otherwise never be a part of a family. They seem to possess a confidence in their abilities to cope with the difficulties of caring for a child whose growth and development may be severely limited.

A common concern and hesitation to adopt special needs babies relates to the extended family's ability and willingness to care for the baby in the event of disability or death of the adopting couple. Since the majority of families responding to special needs infants are from the non-Catholic community, St. Elizabeth's Home encourages Catholic couples to respond as well.

The costs associated with placing special needs babies are a grim reality. Long hospitalization, expensive medical care and services and extended stays in Tender Care families, make the need to find alternative funding sources a necessity. Tender Care families receive no stipend for parenting the babies during the placement process, but all supply costs are borne by the agency. TLC families, however, provide an extremely valuable no-cost resource in terms of their evaluation of the baby's growth and development, which facilitates making the most appropriate placement possible.

St. Elizabeth's Home has, throughout its 70-year history, been able to place most of its special needs babies. The rare exception is the baby whose needs are so severe that institutional care is the most appropriate solution. This remarkable achievement is a tribute to those families who reach out to respond; and to the fine professional program at St. Elizabeth's Home. It is their hope that more families will reach out to their special needs babies and make their future bright in spite of, and because of, their special needs.

St. Michael's Church in Charlestown celebrates its 125th anniversary Sept. 29

by Dorothy LaGrange

The forefathers of St. Michael's Church in Charlestown would have been proud to see the parish celebrate its 125th anniversary on Sept. 29. Not only have the people there kept the faith; it has flourished.

Many people came back home to greet and be greeted by old and new friends on a beautiful fall day that reflected the happiness of the occasion. All living former pastors were there, including Father Carl Busald, who cared for the parish in 1922 when it was still a mission. Several deanery priests were also present.

Ladies in centennial dress greeted those entering the church before the afternoon anniversary Mass that was concelebrated by Archbishop Edward T. O'Meara, Archabbot Bonaventure Knaebel, pastor of St. Michael's, and former pastor Father John Luerman. The procession into church was led by members carrying banners representing different parish groups.

In his sermon, Archbishop O'Meara spoke of the upcoming Extraordinary Synod convening in Rome next month. This is a historic first in church history, he said. The meeting was called by Pope John Paul II as a chance for the church to look at itself after the end of Vatican II, which ended 20 years ago.

Its purpose is to evaluate what happened and to see how an orderly chartering of its future can be assured. The archbishop said that Pope John Paul is utterly dismayed that there are those inside the church who think that he might undo the Second Vatican Council or take a quantum leap into a new style of church.

Archbishop O'Meara reiterated that "Your bishops and pastors believe that the Catholic Church is healthy, truly alive and relevant to its people. It is a sign of hope for others to gaze on and see the face of Christ."

THE SECOND Vatican Council has contributed mightily to that vitality and health, he said. "We are rowing against the stream and going uphill. We are going against most of the 'in' attitudes of our times if we are truly Christ persons."

Archbishop O'Meara said that he is



ANNIVERSARY MASS—Priests who have served St. Michael Parish in Charlestown are gathered around the altar during the parish's anniversary Mass. The liturgy was concelebrated by, from left, Benedictine Father Bonaventure Knaebel, Archbishop Edward T. O'Meara and Father John Luerman. (Photo by Dorothy LaGrange)

most pleased with the liturgical renewal. "All of the people of God are actively involved in celebrations of the church, especially the Sacrament of the Eucharist," he said.

He addressed his new concerns, among them the role of women in the church. He said that he will be announcing a set of hearings for archdiocesan women to speak out on pastoral issues. He also reflected on the dwindling numbers in the ministerial priesthood and how to minister to the flocks and guarantee a supply of men who accept priestly orders and can ultimately be leaders. He reminded the young men present that there are still a few openings.

Archbishop O'Meara noted that the 125 years of St. Michael's represented more than 1/20 of the Christian era. "You've been here through parts of two centuries and will make it to the third," he said. "That is a significant thing. There is a rich heritage and tradition here."

"All those who have served in the past, including the priests and the sisters, have been involved in the ongoing life of the parish. Thank God for all that has happened in the past and for the great joy of being part of the challenge in the 'now.'"

"HELP IT grow for the future, and reach out to those in need to the ends of the earth," he exhorted. "We celebrate with great joy, thanking God for the richness of faith, and look forward to the glory of the future, for country, God and church."

As he spoke of the pride that he has in St. Michael's, he thanked Father Knaebel for his shepherding role there and said that "the physical evidence here is but a sign of what is going on in minds and hearts."

In the school's hallway, there was a display of pictures underneath a sign reading, "Remembering Our Journey 1860-1985." There were pictures of weddings, communions, graduations, jubilees and other parish memories dating back to the early days of St. Michael's.

Among those crowding around were Philomena Missi and Josephine Goedecker. They were laughing as they found themselves in the 1918 First Communion picture.

"I made a funny-looking face," laughed Ms. Missi.

"Many are gone now," observed Mrs. Goedecker.

A flatbed wagon heavily laden with food was set up outside under the trees. There was an atmosphere of an old-time country picnic as the large crowd visited and enjoyed the many different dishes brought in by parishioners.

Father Martin Hayes, a parish son who moved out of St. Michael's when he was 18, was back for the day. He was ordained last year and is stationed at Blessed Mother Church in Owensboro, Ky. "It's wonderful," he said. "There are lots of people I don't know, but it's a lot like coming home, really. When you've been away and come back, everything is different, but there is still a continuity and a similarity, too."

Father Busald said that he and Father George Ziener took turns coming out to St. Michael's in 1922-23. They were assistant pastors at St. Mary's in New Albany then. "We would take the interurban out here on Saturday afternoon," he said. Since there was no rectory at the old church on Morrow Street, they would stay with a parish family next door. Father Busald is retired and living in a house he bought in Beech Grove.

The new, modern church that has its origins in a little log church built by Irish immigrants and local citizens is a testimony to the faith and efforts of the people of St. Michael's Parish. An atmosphere of pride was there for all to see and enjoy during their anniversary celebration.

3 named to Criterion board

Three new members have been appointed to The Criterion's board of directors by Archbishop Edward T. O'Meara. They are Caye Poorman, Oldenburg Franciscan Sister Jacqueline McCracken and William Bruns.

Mrs. Poorman, a member of St. Michael Parish in Greenfield, has been involved in numerous church activities including serving as president of the Archdiocesan Board of Education.

Sister Jacqueline, currently young adult minister at St. Christopher Parish in Speedway, was the director of com-

munications for the Oldenburg Franciscan Sisters from 1979 to 1985.

Bruns, a communications associate at Eli Lilly Co. and a member of St. Barnabas Parish in Indianapolis, is also a former president of the Archdiocesan Board of Education.

Other Criterion board members are Archbishop O'Meara, Msgr. Francis Tuohy, Msgr. Gerald Gettelfinger, Providence Sister Jane Bodine, Msgr. Raymond Bosler, Richard Engel, Fred Fries, John O'Connor and Father Frederick Schmitt.

Archbishop O'Meara's Schedule
Week of October 13

SUNDAY, October 13—Confirmation, St. Anthony Parish, Clarksville, Eucharistic Liturgy at 2 p.m. EDT with reception following.

—Confirmation, Our Lady of Perpetual Help Parish, New Albany, Eucharistic Liturgy at 7:30 p.m. EDT with reception following.

TUESDAY, October 15—1985 CYO Awards Banquet, Secena Memorial High School, Indianapolis, 6:30 p.m.

THURSDAY, October 17—Confirmation, St. Rose of Lima Parish, Franklin, Eucharistic Liturgy at 7:30 p.m. with reception following.

COMMENTARY

Extraordinary synod should foster collegiality

by Dick Dowd

When the only other Extraordinary Synod of Bishops ever called together ended its deliberations on Oct. 28, 1969, in Rome, there were a lot of items the delegates left on the table.

Pope Paul VI, who had convoked that synod, gave it the task of examining the relationships between the individual bishops, their conferences and the Vatican offices under the topic of collegiality.

The 146 delegates came up with 18 propositions or proposals, which drew better than an average 90 percent acceptance rate. The yes votes (90 percent yes and another 9 percent yes with reservations) ranged from 134 to 140 and the no votes from zero



up to no higher than seven except for the one about hiring outside experts for the synod fathers (that drew 25 nos to 115 ayes).

The pope announced he was willing to accept three of the 18, and took the others "under advisement" due, he said, to the 9 percent who were voting "yes, but."

Now 17 years later, both the British and the American reports to the secretariat for the new Extraordinary Synod next month give high priority to implementing this Vatican II principle of subsidiarity (grassroots decision-making) in the church. Bishop Malone, the U.S. bishops' conference president, requested somebody look over those 1969 propositions with a view to resolving some of the knotty problems which still plague us in the '80s.

Some may see collegiality as a "power grab," i.e., a knocking down of the central bureaucracy in favor of decentralized control. Modern organizational behavior consultants, however, see the church, with its highly-educated priest-bishop managers, as a prime prospect for the

matrix, or decentralized, theory Y kind of organization with its emphasis on partnership, teamwork, self-discipline and responsibility. (What other organization, they ask, insists that its field officers study a full four years after college before being given an assignment?)

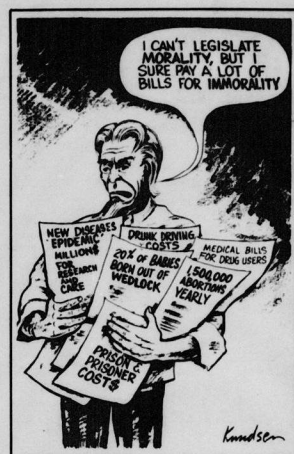
Both the British and the Americans have made this point about the troubles with collegiality in their reports to Rome:

U.S.: "There is need for continued reflection on and clarification of the theological basis for the episcopal conferences—the character and force of its statements, its role in dealing with national problems such as dissent by some theologians and Religious, its relationship to individual bishops, to other episcopal conferences, and to the Holy See. The perception of tensions in these relationships is ultimately inimical to authority in the church generally."

Great Britain: "Diocesan bishops and bishops' conferences should be able to exercise without hindrance their true responsibility for the well-being of the life of the church in their territory. For this responsibility to have its full stature, there are areas where greater freedom of decision should rest with them (e.g., difficulty arises when decisions which could be made locally have to be referred to Rome; for example, permission for liturgical practices, such as communion under both kinds)."

In fact, both these paragraphs restate two of the "under advisement" conclusions from the 1969 synod:

Proposition 1: "On the basis of the principle of subsidiarity, it is desired that it be specified more clearly which are the



competencies of the bishops, either singly or as members of episcopal conferences."

Proposition 3: "Means should be studied of fostering a more intimate collaboration between the Roman congregations on the one hand and the Oriental synods and episcopal conferences on the other."

Propositions worth pondering. We have in the ancient Catholic Churches of the East, with their synodal structure, their local liturgies and elected leadership, a living model of collegiality in union with Rome which could serve as an alternate model for the Roman branch of Catholicism in the centuries ahead.

Entertainment industry should be more responsible

by Richard B. Scheiber

One of my favorite news programs is ABC's "Nightline," piloted by Captain Ted Koppel. In my book, Koppel is one of the best interviewers around. Since the show originates on the Eastern Seaboard in cities that never sleep, like New York and Washington, it comes at an hour somewhat past our bedtime out here in the bucolic Midwest. But quite often I make it a point to stay up to watch it, which is a tribute both to interviewer Koppel and the subjects he chooses to examine. When it comes to striking sparks from the flints of people holding opposite views, Koppel is probably among the best in controlling the resulting fire and drawing light, not heat from it.

A good example was a recent show which examined the movement to put



warning labels on records containing suggestive, obscene or sado-masochistic lyrics as well as those glorifying or promoting drug use.

On one side was a representative of the newly-formed Parents Music Resource Center (PMRC), among whose founders are Tipper Gore, wife of Senator Albert Gore (D-Tenn.) and Susan Baker, wife of Treasury Secretary James Baker. On the other side were Frank Zappa, a record producer who has made a mint off such discs and squeaky-clean Donnie Osmond, both of whom oppose any rating system.

Zappa says requiring any kind of judgmental label on recordings is censorship, which is patently ridiculous. It's no more censorship than requiring drug companies to warn their customers about potentially dangerous side-effects of the medicine they sell. Osmond doesn't want the labels because he says kids, who buy most rock records anyway, will naturally gravitate to the ones with the most outrageous lyrics, and he does not want to be forced into including trash in his songs just to sell records. He makes a better point

than Zappa, but the thought occurs to me that if what you are doing to make a living is morally repugnant to you, perhaps you had better find another line of work. Either that, or (perish the thought) you should keep your act clean and be satisfied with a little less money.

Koppel, as usual, managed to keep things on an even keel, never goading anybody, never insulting anybody. His secret is that he never makes fools of his guests. Rather he lets them do that all by themselves, something at which Zappa was very adept.

For example Zappa managed to blame the Reagan administration for the whole mess. The budget cuts, he said, pulled the rug out from under music appreciation courses in our schools, hence the kids don't know the difference between the sludge he produces and good music. In the first place, it is highly doubtful that many music appreciation courses bit the dust, and in the second place, Zappa and his kind have been peddling this kind of swill long before Reagan came to Washington. Even if what he claims is true, Zappa should keep his

mouth shut, because that would make the current administration one of his greatest benefactors.

Rating records is almost surely not the answer to the problem. A similar system hasn't really made movies much better, and it can be demonstrated it has brought some gratuitous vulgarity and filth into films that might otherwise have done quite well without those things. A "G" or "PG" rating is almost box office poison these days. Ratings are like putting a Band-Aid on a hemorrhage. They help you see where the trouble is, but give no hint at all as to what caused it or how to cure it.

No, I think the real difficulty lies in an almost total lack of a sense of responsibility to the community on the part of a large segment of the entertainment industry. These people are well aware of the huge amounts of money to be mined from appealing to the less than noble instincts we all have, and are not afraid to get their hands dirty mining that lode. Never mind how much you dirty everybody else's hands and minds, especially impressionable young people.

Fostering unity in American church is most important task

by Antoinette Bosco

In late August, Bryant Gumbel of NBC-TV interviewed his former parish priest in Chicago, Father Andrew Greeley, in his latest book, "American Catholics Since the Council: An Unauthorized Report."

Father Greeley explained that the book deals with how American Catholics are faring after two decades of "turmoil and trouble."

There is, he said, both good news and bad news. The good news is that Catholics are still loyal to the church. Catholics are staying within the institution. The bad news is they're staying "on their own terms," he said.

Their dissent is most evident in sexual matters. There is dramatic disagreement between Catholics and the Vatican on sexual teaching, Father Greeley said.

Nor is this a problem for lay people. "They've made up their minds," Father



Greeley said. "Like Catholics in many other countries, American Catholics are Catholic on their own terms."

He said that Catholics remain loyal to their parish and pass this loyalty on to their children. But he thinks there is a major change—lay people really believe that the parish, where priests, neighbors, friends, husband and children come together, is their church, Father Greeley said.

If what Father Greeley reports is true, it marks a significant development. For it indicates that the church is losing the strongest hold it has had through the centuries, the bond of obedience.

In April, a TV program was aired called "Catholics in America" which presented a picture of a quiet struggle taking place: people against power and authority, as represented by the Vatican.

Cardinal Silvio Oddi, prefect of the Vatican's Congregation for the Clergy, was interviewed and said: "The church is in danger of losing unity." He added that "obedience for us is very, very important. We can't go on without obedience. If people act as they think, then there is no longer a Catholic Church."

Former activist priest James Groppi,

now a bus driver, also was interviewed. Americans "are not good on authority. We're taught to believe in democracy," he said.

"The authority structure of this church is preventing the voice of the people" from being heard, Groppi added.

Another former priest, Marquette University professor Daniel McGuire, said: "Obedience is not a gospel ideal. It's a Vatican one." He added that the Vatican, a human institution, has to be challenged and that American Catholics are "genuinely trying to find expression for our faith."

Clearly, there is an American culture which can make it confusing to fully support some Vatican teachings. But my prayer is that the issues causing division today—just as the changes in eating meat on Friday and the Latin Mass caused division yesterday—can be dealt with patiently.

They should never threaten the loyalty of American Catholics to the church. The unity of the Mystical Body makes us Catholic. Undeniably, the institution, based in Rome, visibly witnesses and teaches the essential and beautiful message of Christ.

In that television program, Archbishop Rembert Weakland of Milwaukee, Wis., admitted that the hardest part for U.S. Catholics today will be to keep diversity and unity, both of which are essential.

This is a most important pastoral work for all of us who love our faith.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Agnes of God' is strange and unsatisfying movie

by James W. Arnold

John Pielmeier's strange play, "Agnes of God," with its moving appeal for belief in saints and miracles in an overtly rational but disordered modern world, has now become a strange and unsatisfying movie. Whatever its faults, it's often a beautiful and soul-rattling experience.



For every 500 Catholics who see "Agnes," there are probably 500 reasons for not being entirely happy with it. The movie, scripted by Pielmeier and directed by the estimable veteran Norman Jewison, solves some of the play's problems but creates a few new ones, so there is no notable progress. Still, it remains a positive and rare dramatic statement about the mystery of God's love.

Pielmeier wants to talk about saints and their special attachment to God which—as the script says—often has more to do with craziness than goodness, and in some ways can be likened to a romance. (I tried to make a similar point here regarding the God-David relationship in a review of "King David.") To provide a dramatic setting for this idea, he concocts a bizarre tale splattered with blood, sex and enough Freudian footnotes to keep a graduate seminar occupied for weeks.

Cinematically, we're in the neighborhood of "The Exorcist" and "Rosemary's Baby." The approach is more thoughtful than thrilling, but the atmosphere of foreboding is close.

The mystery story structure is much like the one in Jewison's last film, "A Soldier's Story." It brings an outsider, psychiatrist Martha Livingstone (Jane Fonda), to a remote convent of contemplatives in French Canada—an

exquisitely haunting setting—where Sister Agnes, a young novice, has given birth and the child has been strangled by its own umbilical cord. The authorities hope she'll find the girl insane so she won't have to be brought to trial.

The shock in the story is that we all must move from this sensational beginning, and seeing the nun as probably a crazy baby-killer who has either been raped or broken her vows, to seeing her as one of God's rare chosen ones.

Complications multiply. Livingstone as a scientist represents rational modern skepticism. But she's vulnerable and open to other possibilities. She's riddled with lapsed-Catholic guilt: a hostile relationship with her aged mother, an abortion of her only child, a sister who died in a convent, hatred of childhood nuns. She's one of those bitter anti-Catholics who, deep down, wants God to make a miracle to prove that she's wrong.

Her opponent in the case is the superior, Mother Miriam Ruth (Anne Bancroft), a warm, canny and humane believer who says she wants to protect Sister Agnes from the cynical destructive power of the world, and preserve her fragile link with God. However, there are hints she may be more darkly involved in the affair.

The obvious key is Agnes herself (Meg Tilly), who is presented as an ethereal child, totally innocent of knowledge even of the mechanisms of sex, full of humility and love of God and all his creatures. Is she holy or demented? She sings often in a lovely voice she says belongs to someone else, endures the stigmata in her hands and speaks of visions of a beautiful lady, as well as (more grimly) of the dead mother who cruelly tormented and abused her.

Ultimately, as in the play, two shattering hypnosis scenes reveal (more or less) what happened on the crucial nights of murder and conception. Certain additions tend to make a psychological ex-



NUN'S STORY—A court-appointed psychiatrist, played by Jane Fonda, left, comes in conflict with the mother superior, played by Anne Bancroft, right, at a hearing to determine whether Sister Agnes, played by Meg Tilly, is mentally fit to stand trial in "Agnes of God," a Columbia Pictures release. Classifying it A-IV, the U.S. Catholic Conference says the film "exploits for its own melodramatic purposes . . . a mystery as central to Christianity as the Incarnation itself." (NC photo)

planation more tenable than before. But the supernatural (apparently Pielmeier's view) is equally acceptable if—and it's a huge if—you can accept the awesome replay of the virgin birth as a possibility in these somewhat unconvincing circumstances.

One is also not entirely comfortable with the image of sanctity both play and film suggest—that of the ignorant child sheltered from the world. God gave us a mind because he wants us to know, even if knowledge is risky. Yet there is no denying some saints are of this kind, and God marks them as his from birth.

Catholics who have seen the play may perhaps be more disappointed by a new ending, which reduces the suggestion that all Agnes's suffering may be designed to save the psychiatrist's soul.

Probably more important than any of this is Pielmeier's central message that God still works in this chaotic world and that there are those who love him back.

The film achieves this point with its photogenic detail of the beauty of convent life and the nuns' devotion, as well as of contrasting side trips to worldly Montreal. The photography is by the superb Sven Nykvist, the settings by Ken Adam and the

subtle music by Georges Delerue—all among the best in the world at their crafts.

Director Jewison, a Canadian by birth, has made impressive films of faith in the past ("Fiddler on the Roof," "Jesus Christ Superstar"), and he treats this odd story, with all its inherent blood and sensation, with taste and respect. But the film, like the play, belongs to the actresses: whatever your stand on the deep issues, Fonda, Bancroft and Tilly offer the pure delight of stirring theatrical drama.

(Powerful and controversial mix of theology and psychology, with positives dominating negatives; satisfactory for mature audiences.)

USCC classification: A-IV, adults, with reservations.

Recent USCC Film Classifications

Invasion U.S.A.	O
Maxie	A-III
Ran	A-II
Streetwalkin'	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.

'The Skin Horse' is a frank look at the life of the disabled

by Henry Herz

Any program that tries to sensitize viewers to the special problems of the severely disabled must first overcome the "normal" person's aversion to physical abnormalities.

Taking the direct approach by challenging viewers to see and hear people with disfiguring impairments is "The Skin Horse," an award-winning British documentary, airing Wednesday, Oct. 16, 8-9 p.m. EST on PBS.

The program's title comes from "The Velveteen Rabbit," a children's book in which a toy horse explains to another toy that when someone "really loves you, then you become real."

With this as its beginning, the program sets out to demonstrate that the disabled, like everyone else, need to love and be loved and not simply to be "cared for" by health professionals and social workers.

Narrated by disabled actor Nabil Shaban, the film examines various reasons why society shuns the seriously impaired and how great is the pain of this rejection. A major cause, he asserts, is society's emphasis on the body rather than the soul, valuing physical beauty more than spiritual qualities, thereby creating false values and muscle-bound attitudes that burden us all, abled as well as disabled.

The documentary takes viewers into Britain's Home for Incurables as well as to a club where disabled men and women meet and socialize. Some viewers will find this emotionally painful and others may be offended by several frank exchanges about sexuality and the disabled.

This is obviously not a program for everyone, especially not the youngsters. But for those who persevere, this is a window on an aspect of life that we must respect. Its value is to help us recognize the humanity we share in common with the severely disabled and the cruelty of excluding them from the life of society.

Produced and directed by Nigel Evans, this 40-minute

documentary is followed by a discussion moderated by "Nightline" correspondent Betty Rollin.

TV Programs of Note

Sunday, Oct. 13, 7-8 p.m. EST (PBS) "Olympic Challenge." Going behind the scenes at the 1984 Olympic Games in Los Angeles, this documentary looks at the extensive security preparations and reveals some dramatic moments backstage at the opening ceremonies.

Monday, Oct. 14, 7-8 p.m. EST (PBS) "Konrad." This is the conclusion to the "Wonderworks" story about a boy robot made "imperfect" by his mother who refuses to send him back to the factory which wants to repair him.

Tuesday, Oct. 15, 7-8 p.m. EST (PBS) "Seeds of Tomorrow." This documentary in the "Nova" series looks at the aggressive agricultural technologies creating new, tougher crop strains which promise to turn barren soil into productive farmland.

Wednesday, Oct. 16, 3-3:30 p.m. EST (ABC) "War in the Family." Exploring the pre-Civil War and Civil War period from a teen-age perspective is this program in the "ABC Notebook" series.

Thursday, Oct. 17, 7-8 p.m. EST (PBS) "World War II: The Propaganda Battle." A repeat broadcast of Bill Moyers' program about how two motion picture experts—Germany's Fritz Hippler and America's Frank Capra—manipulated public opinion about the course of the war.

Friday, Oct. 18, 8-9 p.m. EST (PBS) "Three by Three." The Alvin Ailey American Dance Theater performs three works, including a traditional blues piece and a lyrical folk ballet.

Saturday, Oct. 19, 11-11:30 a.m. EST (ABC) "Pippi Longstocking." The first episode in a story about a spunky Swedish girl, premiering on the "ABC Weekend Specials" series.



TV FARE—Disturbing Nabil Shaban, pictured with the skeleton of "The Elephant Man," narrates "The Skin Horse," Oct. 16 on PBS. The program sets out to show that the disabled, like everyone else, need to love and be loved and not simply to be "cared for" by health professionals. (NC photo)

New draft spells out responsibilities

How pastoral was shortened

by Jerry Filleau

WASHINGTON (NC)—Last June, dozens of U.S. bishops told their committee drafting a pastoral letter on the U.S. economy that the first draft, at more than 63,000 words, was much too long. At the same time, they asked the committee to keep most of what was in the first and to develop some areas further.

The committee, led by Archbishop Rembert Weakland of Milwaukee, promised to cut down the size without sacrificing on content.

Draft two, issued Oct. 7, has been reduced by more than 20 percent to 49,000 words. About 8,000 words of each draft were footnotes, meaning that the main text, without notes, was reduced by a quarter in the second round.

How did the committee cut that much without eliminating from the second draft any of the substantial elements in the first?

One way was through a major restructuring of the whole document. This included combining parts of the first draft which had said essentially the same thing in two or three different places.

But a lot of the reduction in size came by simply deleting excess verbiage.

One example, more obvious than most but typifying the power of an editor's blue pencil, was in first- and second-draft passages dealing with the relation of economics to larger social realities.

The first draft said: "No market is ever free from the surrounding society. It is always embedded in a specific social and political context that impinges on economic relations. For example, the tax system is an obvious force that affects consumption, saving and investment."

The second draft says the same thing in 20 words instead of 40: "The market is always embedded in a specific social and political context. The tax system affects consumption, saving and investment."

Despite the cutting and condensing, the second draft of the economics pastoral is still longer than the final version of the bishops' 1983 war and peace pastoral. In its first draft that pastoral was 25,000 words; the version finally approved by the bishops totaled 42,000 words.

(Continued from page 1)

► "The investment of wealth, talent and human energy should be specially directed to benefit those who are poor or economically insecure."

THE CHAPTER on Christian and ethical norms also spells out responsibilities of various individuals or groups: owners, managers and workers in the work place, citizens and government. In response to efforts in some quarters to portray government as strictly a necessary evil in economic affairs, it stresses church teaching "that government has a moral function: protecting human rights and securing basic justice for all members of the commonwealth."

"Selected Economic Policy Issues," as Chapter 3 is titled, takes up 40 of the draft's 92 pages of actual text, not counting footnotes, and combines material that made up four separate chapters in the original draft.

It uses four key issues—employment, poverty, food and agriculture, and the U.S. role in international affairs—to illustrate how Catholic social teaching should be applied to economic questions. It states goals to be achieved in each area and suggests specific program and policy decisions, or at least the kinds of policies, that the bishops think may be the most appropriate or effective means of achieving the goals.

"Employment is a basic right," and "full employment is the foundation of a just economy," the draft says.

While it notes that the private sector is the backbone of economic progress and the creator of new jobs, it also notes that government is in fact—and under Catholic teaching ought to be—a significant actor in issues of employment policy. It deplores the political willingness to tolerate "morally unacceptable" levels of 6 percent or 7 percent unemployment and massive defense spending at the expense of human needs.

"Dealing with poverty is not a luxury. . . . Rather it is an imperative of the highest order," the draft says, noting that some 33 million Americans are poor by the government's standards.

It particularly deplores the greater impact of poverty on women, children and racial minorities and the wide gaps that persist in wealth and income between the richest sector of U.S. society and the large body of poor and near-poor.

IT URGES job creation as the front-line attack on poverty, "affirmative actions" to reverse economic discrimination against women and minorities, and promotion of "self-help efforts among the poor" by both public and private sectors.

It also urges "reforms in the tax system" to restore greater progressivity and reduce the tax burdens on the poor and

near-poor, greater commitment to education of the poor and policies that favor stronger family life.

"A thorough reform of the nation's welfare and income-support programs should be undertaken," it says. It calls for such things as an emphasis on programs that make those on welfare productively employed and the establishment of "national eligibility standards and a national minimum benefit level" for public assistance programs.

Protection of America's family farms against the trend toward agribusiness is a central theme of the section on food and agriculture.

It also addresses the moral dimensions of America's leadership role in world food production and food security, the condition of farmworkers as the "poorest paid and least benefited" of any labor sector in the United States, lack of farm ownership by minorities, and environmental protection as a special moral concern in agriculture.

It urges major reforms in U.S. tax policies on farmland ownership, capital depreciation of farm equipment, and price supports for crops. All these currently favor large farm holdings and work against family farms, it says.

Acknowledging that the U.S. role in the world economy is one of the most complex issues in economics today, the draft urges policies based on "the preferential option for the poor as a key principle."

It deplores trends in recent years for the United States to link Third-World assistance to the East-West ideological conflict, to decrease multilateral aid in favor of bilateral programs, and to exer-

cise U.S. power to reduce the funding levels of major international programs.

It also deplores the U.S. role in international arms sales.

It notes that the United States, while still the largest donor to the Third World in absolute terms, has dropped from first position to nearly the bottom among major industrialized countries when the contributions of these are looked at as a percentage of their respective gross national products.

It suggests a wide range of principles and concerns that ought to serve as guides in U.S. policies toward poorer nations regarding aid, trade, investment and finance.

CHAPTER 4 of the new draft, "A New American Experiment," links the cause of democracy itself to economic justice, saying that the American experiment of freedom and cooperative participation in political life must be accompanied by a similar experiment in economic democracy.

The final chapter commits the U.S. Catholic Church to pursuit of greater economic justice and collaboration, both in society and in the internal structures and institutions of the church.

"All the moral principles that govern the just operation of any economic endeavor apply to the church and its many agencies and institutions; indeed the church should be exemplary," the document says.

It addresses questions of putting the economic pastoral into practice, focusing especially on education and research in economic justice and on the issue of personal conversion as an essential underpinning to any institutional or structural reforms.

The second draft at a glance

WASHINGTON (NC)—Here at a glance is what the second draft of the U.S. bishops' proposed pastoral letter on the economy does:

- Makes substantial structural changes from the first draft to focus more attention on moral analysis of economy rather than specific national policy recommendations.
- Retains as central elements the rights of the poor and Christianity's command to give preferential option to the poor; says litmus test of any society is how it treats its poor.
- Says meeting fundamental needs of society must come before desires for luxury goods and creation of unnecessary military hardware.
- Says that the economy's effect on people and how people participate in the economy are basic moral issues.
- Takes four key issues—food and agriculture, employment, poverty and the U.S. role in the world economy—both to urge significant changes in how the United States handles those problems and to illustrate how Catholic social teachings should be applied to the whole spectrum of economic questions.
- Calls for a "new American experiment" in which economic rights are put on par with the civil rights protected in the U.S. Constitution and Bill of Rights.
- At 49,000 words, is more than 20 percent shorter than the 63,500-word first draft, but still slightly longer than the final version of the bishops' 1983 war and peace pastoral.
- Comes in response to more than 10,000 pages of written suggestions and criticisms and extensive hearings around the country on the first draft, making the new draft the result of perhaps the widest consultation project in U.S. Catholic Church history.
- Becomes the new frame of reference for further debate and refinement by the nation's bishops, beginning with their national meeting this Nov. 11-15 and culminating, they hope, in a final document to be issued after further debate and amendment in 1986.

Bishops on economy: invitation not confrontation

An analysis

by Jerry Filleau

WASHINGTON (NC)—In its second version of a national pastoral letter on the U.S. economy, the drafting committee of Catholic bishops seems to have moved from the confrontational to the invitational.

A muted tone—an evident effort to lead people into agreement rather than bludgeon them into submission with statistics—is one of the most notable shifts in the spirit and style of the second draft when it is compared with the first.

The drafting committee, headed by Archbishop Rembert Weakland of Milwaukee, released the second draft Oct. 7. In the 11 months since the first draft, which was issued just after the 1984 national elections, the committee had studied more than 10,000 pages of suggestions and criticisms from fellow bishops, economists, theologians and others.

The result was not a shift in principles. A preferential option for the poor and guarantees of economic rights, for example, are still asserted as fundamental ethical demands. But the style of expressing the principles changed.

By changing the overall chapter structure and making extensive editorial changes within topics, the committee took what Archbishop Weakland has called a "more inductive" approach.

The first draft tended to assert a principle or conclusion first, then present argumentation to back it up. The second tends more often to present facts first, drawing the reader toward the conclusion.

ONE OF THE most common criticisms of the first draft, even from some liberal Democratic quarters, was that its policy recommendations came across too much like a rehash of Great Society programs of the 1960s and early '70s, many of which have been found wanting. The bishops sounded like politicians, not like moral teachers, the critics said.

Specific policy recommendations in the newer version are nuanced to distinguish more clearly between general policy goals required by moral or ethical principles and the debatable, changeable program measures that may be taken to achieve those goals. The second draft also spells out more explicitly many levels of approach rather than focusing so strongly on federal policy responses to various issues.

One of the clearest examples is in treatment of day care as an anti-poverty policy in the two drafts.

The first draft put almost all the focus on government programs and policies. It says that while "national tax and welfare policies should support parents' decisions to care for their own children, all levels of government should help to assure the provision of adequate care for children whose

parents must work. The current level of federal and state subsidies for day care is inadequate. We suggest increased funding for services and more generous tax benefits for child care." Only at the end does the first draft also encourage employers to provide day-care services "at the workplace when possible."

The second draft, by contrast, begins by calling on society—including government but not just government—to support an alternative to day care, and then goes on to include government action as one part of social policy to make day care more available and affordable when needed.

"Society's institutions and policies," the second draft says, "should be structured so that mothers of young children are not forced by economic necessity to leave their children for jobs outside the home. The nation's social welfare and tax policies should support parents' decisions to care for their own children. . . . For those children whose parents do work outside the home, there is a serious shortage of affordable, quality day care. Employers, governments and private agencies need to improve both the availability and the quality of child-care services."

The fact that the new draft of the economy pastoral does more to expand its emphasis beyond government policy does not mean that it backed off from ascribing a strong role to government.

Regarding full employment as a top national priority, for (See NEW PASTORAL DRAFT on page 32)

CORNICOPIA

Our vocation is to be who we are

by Cynthia Dewes

The word "vocation" used to trigger a mental image of three possible life choices: religion, marriage or the single state. To catechism class squirmers it seemed to have something to do with sexual preference, or denial thereof. Religious and single lives were celibate, marriages were full of kids.

The term "single state" seemed advisable, since most singles of our acquaintance were in a sad state indeed. They had to find jobs, forego intimate friendships, help out with ever-more-numerous nieces and nephews and, chiefly, take sole responsibility for their aging parents.

Married people had to have big families and "support Father and the church," while Father had to run everything in the parish. He also had to live in a public building with incompatible assistants and a drill sergeant for a housekeeper.

Religious brothers and sisters were a cross between the priest and the singles. But within the three choices, every individual at least knew what was expected of him/her.

It has become fashionable in the past two decades to ask "Who am I?" The "me" generation, accompanied by certain gray-haired fellow travelers, is forever seeking fulfillment, identity, direction. Its well-documented weltschmerz is overwhelming.

It's also a pain in the neck. Which is why the idea of vocation, and the ability to discern it, is one of the most intriguing aspects of our faith. Simply put, the knowledge that we are children of God gives meaning and purpose to our lives. It's a matter of allowing vocation to happen.

When he was an old man astonished by the turn of life in the '60s, my father once remarked, "What is all this talk about finding ourselves? I always knew who I was." And he did.

He knew he was an ordinary man with certain weaknesses. He knew that it was good to work and to love. And he knew what he could do and what talents he did not possess. Today we seem to have lost that kind of common sense in our quest for self-fulfillment.

We do know that vocation involves more than the neat division of lifestyles (religious, marriage or single) we once depended upon to keep order and give us a kind of simpliminded security. It is who we are rather than what we do.

We should also realize that seeking our vocation can't be based on the Gospel according to Peer Pressure or the Cult of Prevalent Culture. Do-it-yourself methods, such as using the right toothpaste, gaining the correct education, earning the most money, or even participating in the best workshop on self-analysis, will not establish who we are.

If we believe that we live in a world ordered by a loving and just God, we'll know where to turn for the answer to the question "Who am I?" Our time is much too short to depend on the other experts.

vips...

✓ **Benedictine Brother Benjamin Brown** was featured recently in an Associated Press news story about St. Meinrad Archabbey's vineyard and its wine production. The wine the monks produce is used for the altar and for the evening meal at the monastery.

✓ **Marian College seniors Jeanne Oberfell, a Roncalli High School graduate, and Jennice Chaney** were named to a six-person "All-Tourney Volleyball Team" in September.

✓ **Lifetime Sacred Heart Parish member Anna (Gaustrer) Wink** will celebrate her 90th birthday on Sunday, Oct. 13 at an Open House from 2 to 5 p.m. at Charleston South Apartments Clubhouse, 8200 Sear Terrace in Indianapolis, one block east of Madison Avenue off Stop 11 Road. Relatives and friends are invited.

check it out...

✓ **St. John Bosco Guild's Second Annual Luncheon and Style Show, "You Deserve a Break Today,"** will be held Oct. 23 at St. Michael Parish, 30th and Tibbs, beginning with appetizers at 11:30 a.m. Catering by Peachey's. Style show by Ginger and Spice Lady's Apparel. Advance sale tickets only will be sold at \$7 each by calling the CYO office at 632-9311.

✓ **A concert of contemporary religious music by The Crossroads, a trio from Baltimore,** will be held in the assembly hall of the Catholic Center beginning at 7:30 p.m. on Oct. 19.

✓ **"Can Morality be Legislated?,"** the 1985 Faith and Order Conference sponsored by the Indiana Council of Churches, will be held Tuesday and Wednesday, Oct. 29-30 at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. Fees are \$30 per person, \$15 per seminary student or retired clergy, before Oct. 22. Add \$15 afterward. Meals and lodging extra. Send reservation fees to: 1100 W. 42nd St., Room 225, Indianapolis, Ind. 46208. Call 923-3874 for more information.

✓ **October Sunday Pilgrimages to the Shrine of Monte Cassino** sponsored by St. Meinrad Archabbey have begun. Upcoming speakers include: Benedictine Father Eugene Hensell, "Mary and the Great Women of the Bible," Oct. 13 at 2 p.m. CDT; Benedictine Father Donald Walpole, "Mary in the Mystery of Christianity," Oct. 20 at 2 p.m. CDT; and Benedictine Father Gerard Ellspermann, "Listening to Our Lady," Oct. 27 at 2 p.m. EST. Tuesday, Thursday and Saturday 7 a.m. CDT Masses will be offered at Monte

Cassino during October. From November through April, Saturday Mass will be offered at 8 a.m. EST.

✓ **St. Simon Parish** will celebrate its 25th Anniversary with a graduation dance on Saturday, Nov. 30. All former students and graduates of St. Simon School 1961-1984 are asked to call 888-4719 or 897-2012 to complete the invitation list, or write the church at 8400 Roy Rd., Indianapolis Ind. 46219 before Nov. 5th.

✓ **A five-mile Tang March for Mothers Against Drunk Driving** will be held on Sunday, Nov. 3, beginning at 1 p.m. on Monument Circle after opening ceremonies at 12:30 p.m. Pledge forms and details may be obtained by contacting the Indianapolis MADD Chapter at P.O. Box 34304, Indianapolis, Ind. 46234, 317-543-MADD.

✓ **St. Andrew Religious Education Center** will sponsor a one-day retreat on "An Ascending View—A Contemporary Look at Scripture" on Saturday, Oct. 26 from 9:30 a.m. to 5 p.m. at Beech Grove Benedictine Center. Registration encouraged. \$3 donation includes lunch. Call St. Andrew parish office 546-1571 for information.

✓ **A Parish Community Retreat** conducted by Father Robert Nogosek and Beth Ann Hughes will be sponsored by St. Paul Parish, Tell City from Friday to Tuesday,

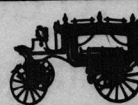
Oct. 18-22. Parish members of all ages are invited to attend.

✓ **The Oldenburg Franciscan Community** will sponsor a Vocation Awareness Retreat on Saturday and Sunday, Nov. 2-3. Single Catholic women ages 18-40 are invited to write for information to: Sister Marjorie English, 9375 Winton Rd., Cincinnati, Ohio 45231, or call 513-521-5229.

✓ **A Baby Shower for the benefit of St. Elizabeth's Home, Birthline, Birthright and Mother and Unborn Babycare** will be sponsored by St. Luke Pro-Life Committee on Saturday and Sunday, Oct. 12-13, after all Masses. Needed items are baby clothes, blankets, diapers, maternity clothes and baby furniture and equipment. Clean, slightly used or new unwrapped gifts may be left in bassinets in the narthex.

✓ **St. Vincent de Paul Society Blanket Sunday** will be held in all parishes on Sunday, Oct. 13. Please donate new or used bedlinens, towels, etc. in good condition for the use of the poor this coming winter.

✓ **Father Mauro Rodas** will celebrate a Thanksgiving Mass at 11 a.m. on Sunday, Oct. 13 to close the 75th Anniversary Celebration for St. Mary Parish, 317 N. New Jersey St. Refreshments will be served after the Mass. All former parishioners and friends are invited to attend.



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OCTOBER FEAST—Holy Guardian Angels Parish, Cedar Grove, celebrated its feast day Oct. 2 with a Mass planned by religious education classes, followed by a pitch-in dinner. Here, Jeanette Blades, Jimmy Blades, James Volk and Patty Sauerland present flowers at the altar.

QUESTION CORNER

Query about masturbation

by Fr. John Dietzen

Q We are a small group of older men, meeting on occasion to discuss various problems.

One we seem unable to get an honest answer for. Some of the men have wives who refuse to have sexual relations. In these cases must masturbation be confessed to a priest? Most priests evade a direct yes or no. We would appreciate an honest, direct answer. (New Jersey)



A The honest, direct answer is yes, presuming all the conditions for mortal sin are present.

If you think about it carefully, even that answer may not be as "direct" as you wish, because the last part of the above sentence is critical and not simple, which is probably the reason priests you mention evade the yes or no you'd like.

Certainly the case of an adult man or woman is vastly different from that of a

young child or adolescent, with all the moral gropings and psychological instabilities and stumbling efforts at sexual development which normally characterize those years.

For adults such ways of dealing with sexual expression result from an, at least, emotional underdevelopment of sexual awareness and identity, usually at least to some degree from a self-centeredness that is seriously at odds with what we know about the purposes of our sexuality in developing interpersonal relationships and continuing our human family.

To deliberately (and I emphasize the word deliberately) base one's decisions on this kind of immaturity, or reinforce it with one's actions, is a serious moral offense, in other words, sinful.

I must add a comment about your remark concerning wives. Without denying that men often share responsibility in various ways, married women need to remember that their promise of fidelity to their husbands "until death do us part" includes appropriate opportunity for sexual relations, even in old age.

Whatever they may sometimes think about being "too old for that sort of thing," to sexually deprive a spouse can be a serious violation of marriage vows at any

age. Just one of the reasons is that described by the man who wrote this letter.

Q Can you stand another letter about "dogs in heaven"? I see your column in our Seattle paper and it was great to read your answers to the family whose children wondered if their dog would be in heaven with them.

I am 80 years old, one of a devout family, product of Catholic schools, etc.,

but it took your column to bring forcefully to my attention one of the articles of our faith, namely the resurrection of our bodies.

In heaven our bodies will be perfect and will have shed our physical infirmities. Why should we not have flowers, trees, smiles?

You have given me something to think about, which in my opinion is one of the great things about our "changes" in the church. Despite my age I am absolutely delighted with the new customs in the church. (Washington)

A Your letter made my day. I must admit that I am printing it just to let other readers know that they are not alone in seeing and appreciating the many good things that are happening.

FAMILY TALK

Reader asks what to do about bad mood swings

by Dr. James and Mary Kenny

Dear Dr. Kenny: I suffer from severe, cyclic, manic-depressive illness. I am a rapid-mood cycler. I take lithium, anti-depressants, anti-psychotic medication and a tranquilizer that helps with severe anxiety attacks.

I cannot exercise because of a degenerated lumbar disk and pinched sciatic nerve. I take vitamin B-6, L-tryptophan and L-phenylalanine. Nothing helps. I can't sleep well when I'm depressed, and when manic, sleep two to four hours or not at all. It's a living hell.

However, I have a deep faith in the Lord and try to make it to early morning Mass during the week when I feel up to it. I talk to my priest, too. His love and concern help me.

I haven't worked more than two days in six years. I feel worthless. Society expects everyone to be "productive." I offer my sufferings every day for some 75 people and all my manic-depressive support-group members. It gives my pain meaning. I even offer up the electroshock treatment and remember when Jesus had a crown of thorns pressed into his head.

Please be kind enough to reply and tell me why I haven't been healed. I love the Lord. —Ohio.

Answer: Your letter sounds very sad. I got depressed reading it. You certainly seem to be preoccupied with the circumstances of your depression.

Depression comes in many forms. Reactive depression refers to feelings that come from problem situations and unpleasant life circumstances. Usually time alleviates this.

In neurotic depression the incident or cause is neither obvious nor external. Psychotherapy and medication are usually helpful.

Psychotic depression is more serious and usually involves some break with reality. Medication is often important, and sometimes hospitalization is needed.

Cyclic depression refers to mood swings from high energy to low immobilizing periods and may be present in both neurotic and psychotic depressions.

Finally, there is the habit of depression,

sometimes called a depressive personality. Your letter sounds as if you are suffering now mainly from this last problem. Unfortunately, habits can be hard to shake.

There are six major treatments for depression: medication, diet, exercise, prayer, psychotherapy and activity. You seem to have tried the first four with little relief.

From the medication it sounds like you are already seeing a psychiatrist. You might broaden the psychiatrist's medication approach by consulting a psychologist, one who specializes in behavioral treatment. Behavior modification is the best way to break a long-standing destructive habit. You need professional help.

Search for positives, especially in the area of activities. No matter how confined you may be, there are always ways to be productive. Stay with your support group. Join a Bible study group. Make rosaries for the missions. Answer the phone for a local charitable organization. Bake cookies for the children in your neighborhood.

Most important, you need to change your viewpoint. Nowhere in your long report do I see any abiding focus on other persons or on constructive activities. You must get that black spotlight off yourself. This can be difficult.

Don't be a martyr. Martyrs may be all right after they are gone, but they are hard to live with and hardest of all for the martyr herself.

Search for positives and keep an optimistic attitude. Exercise is a great activity for depression. There are many forms. Look for one that you can do. Even bedridden persons can perform some exercises such as pull-ups and muscle tension.

Renew your prayer efforts. Remember, Jesus on the cross still thought of others more than himself. Pray that you may learn and grow in this sensitivity. Because of your own sufferings, you may be better than most at understanding and responding to the pain of others.

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

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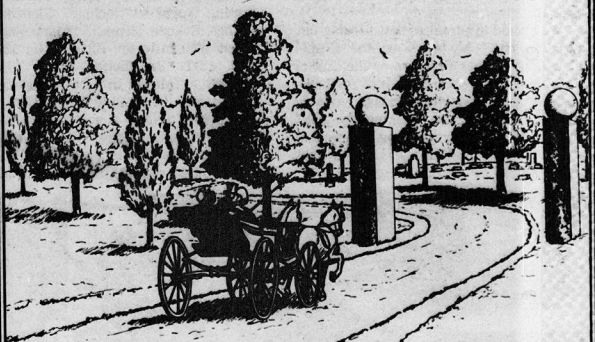
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Faith Today

Life on the Edge

By Father Herbert Weber
NC News Service

A few years ago I was enjoying dinner at the home of parishioners when the husband humiliated his wife by criticizing the poor quality of tablecloth she had chosen. I was embarrassed for both of them but wasn't sure what to say.

Later that evening I visited another home of parishioners, members of an ethnic minority. We had a friendly, quiet discussion. Shortly before I left, I realized this couple wasn't likely to fight over the tablecloth. They didn't even have a table.

The contrast of the two homes remained with me. Among other things, it reminds me that those "without" often live near those "with."

□ □ □

There are individuals and families living on the very edge of what most people would consider minimal requirements for livelihood. And those on the edge often lack more than tables.

People on the edge — or "marginalized," as the U.S. bishops call them in their proposed national pastoral letter on the economy — do not have the basics: food, shelter, an opportunity to earn a just wage and conditions for establishing self-worth.

What usually puts these persons on the very edge of human life's flow is their loss of power to speak out or even to take care of their own needs.

Not all persons on the edge are unemployed. I know a man who is working, but the job he presently holds has much less buying power than the one he previously had. He gets just as tired and still has bills to pay, but his form of employment, in status and in in-

come, has been slipping. He and his family have tightened their belts, withdrawn savings. Now they wonder what they will do next year.

Then there are those who have no hope of ever owning a home, a car or securing a job. These individuals lose power because what they have or do not have is not a matter of choice. Their lives are determined by fixed incomes or uncontrollable circumstances.

A woman affected by cerebral palsy indicated that her disabilities — some loss of dexterity, sight, hearing — are great enough that she is not competitive in seeking employment; but her disabilities are not intense enough to allow her the special assistance available to those totally blind or deaf. Probably her greatest handicap now is the loss of hope that frequently accompanies the loss of power over one's life.

□ □ □

Admitting there are people on the edge between survival and catastrophe is almost like admitting a family member has a terminal illness. There is a lot of denial. No one wants to think that this could happen in a land with an abundance of wealth, success and happiness.

In a university course on poverty that I teach, I find a major effort must be made to expose students to the reality of at-the-edge people. Personal interviews with the unemployed, welfare recipients or those unable to have a say about their own future give substance to theoretical statements about poverty.

Once it is realized what life is like for powerless people, many observers vacillate between attacks of fatalism or blame.

The fatalists recall Scripture's words that the poor are always

with us. The blamer might say: "If those people only put their minds to it, they would have better jobs, places to live..." Judging the ways others handle their life situation is an easy habit to fall into.

My experience tells me that those on the edge really would like to get out of that precarious position and improve their lot. Often they don't know how to make this move. They behave on occasion as if they are satisfied with the status quo.

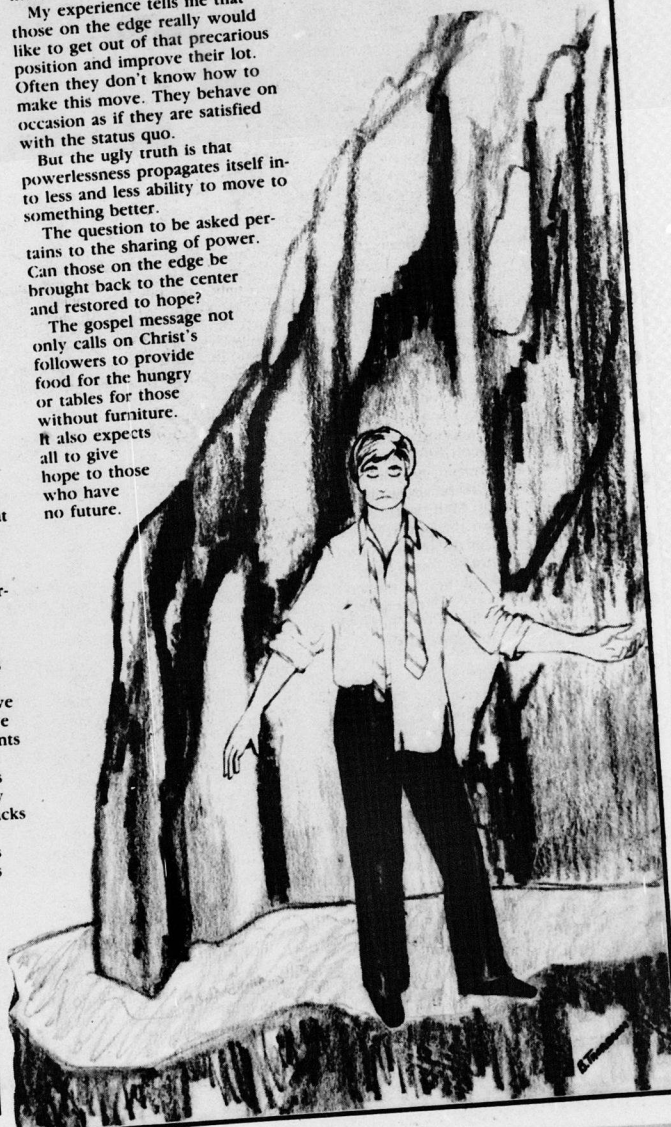
But the ugly truth is that powerlessness propagates itself in to less and less ability to move to something better.

The question to be asked pertains to the sharing of power. Can those on the edge be brought back to the center and restored to hope?

The gospel message not only calls on Christ's followers to provide food for the hungry or tables for those without furniture. It also expects all to give hope to those who have no future.

That can be done by removing any barriers that prevent others from being empowered to make choices regarding their own lives.

(Father Weber is a pastor and writer in Bowling Green, Ohio.)



What does it mean to live at the very edge of existence, at the ebb of one's hopes? And how are we as a Christian people called to respond to the "marginalized" among us? Once we acknowledge there are such people, writes Father Herbert Weber, we must strive to restore the lost promise of their lives.

A Bridge out of Social Poverty

By Katharine Bird
NC News Service

For many years in Chicago, Ed Marciniak has championed the cause of the poor through career and volunteer activities. In the process, he has reached some conclusions about what makes and keeps people poor. Marciniak is president of the Institute of Urban Life in Chicago.

He is convinced that a new class of poor has emerged: people who live in "social poverty."

These are severely disadvantaged people living usually in "giant high-rise public housing projects" and trapped in the underworld of poverty, Marciniak said in an interview. "The alarming characteristic of the new underclass is that its numbers grow each year."

For him the concept of social poverty, which describes overwhelming social disorder, is not quite like the poverty of a family temporarily out of work. He developed the concept while researching a book on the Cabrini-Green Public Housing Development in Chicago.

What is deadly about the situation of people in social poverty is their isolation: Too often they live in "a single-class society," without leadership or peer models, he said.

Few of the traditional community social organizations — cooperatives, churches, credit unions — can be found in the environment. Without these support systems, "it's very difficult for anyone to get out of poverty," he said.

He pointed to the situation of the poor in the 19th century for contrast. "Then the poverty-stricken lived in the mainstream of society," he noted. "Areas of poverty would be honeycombed with other people. Shopkeepers, policemen, landlords, teachers, all lived in the same area as the poor."

This provided the poor with a bridge to a different life; "people could see other kinds of possibilities for themselves and their children," Marciniak said.

He recognizes the plight of those in social poverty is so severe that possible solutions are complex. Nonetheless, he believes that active efforts are needed to help the poor "find ways to help themselves."

For instance, he believes Catholic schools play a vital role in the inner city. He would like to see more lay persons, priests and Religious, offer to teach here.

Catholic schools provide "institutional support and the climate within which escape from poverty" might be possible, he said.

In small, private schools, "principals and teachers know the students by name," Marciniak said. This personal attention provides poor youths with "much-needed attention and support."

In Chicago, he continued, "we have a sharing program between the inner city parishes and middle-class parishes which involves an exchange of money, jobs, liturgies." He spoke of his volunteer work in a Catholic elementary school near the Cabrini-Green housing center.

"The advantage is, you get to know people on a name basis," he said. They aren't non-entities.

He spoke about volunteer tutoring programs: Tutoring, one-on-one, gives inner city youth a "lifeline to the outside" through their association with an adult. Being able to call on an adult, a lawyer or a teacher, "gives youths a place to go other than the gang," Marciniak said.

He told of a lawyer who defended a 16-year-old youth arrested for a felony. The lawyer got involved beyond the immediate problem, recognizing that the youth's involvement in a gang had led him to robbery.

When the case was over, the child was moved into a foster home in a different environment and had a part-time job, Marciniak reported.

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



By Father John Castellet
NC News Service

Practically all the towns of ancient Israel were enclosed by stout, surprisingly thick walls. They served as a barrier to invading foes. But they gave inhabitants a deep sense of secure togetherness, snug as bugs in a rug.

It was a horrible fate to be ejected from the city's confines, to be shut out from the community. Yet this was precisely the fate of lepers.

Those unfortunates were not really lepers in the modern medical sense. A few may have been, but in biblical times "leprosy" was a vague term applied rather loosely to any kind of skin infection considered, or imagined to be, contagious or infectious.

Outside the City Walls

Once people were judged to be lepers, they were banished from the town and doomed to a lonely, precarious existence. Cut off from family, friends, employment, worship, they were the most pitiable of humans. They had to shout a warning, "Unclean! Unclean!" whenever anyone approached.

The lepers' only companions were others like themselves. Legally, they were listed as dead.

Those people were erased from the page of humanity.

While the desire to control communicable diseases is understandable, the process by which it was achieved was inhumane. If lepers had to be isolated, at least steps could have been taken to furnish them with life's necessities.

The treatment of lepers is admittedly an extreme and dramatic

instance of how a group becomes "marginalized" — separated from life's mainstream. But there were other examples.

An even larger group of people in biblical times were written off and pigeonholed as "the people of the land." The modern equivalent might be "the scum of the earth."

Their only fault, if fault it can be called, was that they did not measure up to established religious and social standards. Unable for one reason or another to learn all its intricacies, they could not observe all the niceties of religious custom.

Disadvantaged to begin with, these people now were made more miserable by being ostracized from society's mainstream.

Then there were widows and orphans. In an era which knew nothing of Social Security or other

VOCATIONS SPECIAL

DISCERNMENT:

The inner journey to the outer world



Discernment is an open and generous listening to one's life and how God speaks through that life.

What is discernment?

by Richard Cain

St. Paul had it easy.

He was knocked to the ground by a light from heaven and heard the voice of Jesus telling him what to do.

For the rest of us, discerning our vocation often consists of a tentative and usually poorly defined process of groping our way through decisions as life presents them.

But if we look more closely at Paul's example, we find it was not as unusual as we might imagine. First of all, his vision didn't tell him as much as we might think. All he learned was that Jesus was still alive and that he was to go on to Damascus, the same place he was going anyway. The main thing the experience did was to get his attention. Beyond that, it only left him blind and with a lot of questions.

That is where discernment starts, with the questions. Once Paul arrived at the city, he began to pray. After three days of prayer God sent Ananias to help him. So even here we encounter three common elements in discerning a vocation: prayer, time and the help of another.

But it is important to see that discernment

cannot be reduced to a neatly defined process. "I don't have a one, two, three step system," said Father Paul Koetter, director of the Vocations Office for the archdiocese. "The discernment of a vocation takes time. It requires an openness to all aspects of your life. And it needs to grow in a context of your relationship with God."

Discernment also involves coming to know ourselves. In helping people discern their vocations, Father Koetter tries to help them see themselves as realistically as possible and to get in touch with what turns them on. "I would encourage them to focus on the basic message of Christ to love one another and . . . how they see themselves doing that."

Central to discernment is the idea of seeking God's will. This is what makes discernment more than just prudence or good judgment. Discernment is good judgment that takes into account what God may be leading us to do.

Sometimes, this may even lead to decisions that run counter to prudence. Perhaps the classic example is the decision Jesus made to go to Jerusalem for the Passover even though he knew it meant death. Humanly speaking, prudence dictated that he stay away. But Jesus discerned that Jerusalem is where the Father wanted him to go.

Thus, true discernment necessarily involves a

radical openness to the will of God. "You cannot discern unless you are totally free and open to go either way," said Carmelite Sister Teresa Boersig. "You have to keep praying until you are free."

According to Sister Boersig, we should not discern when we are down. When we are down, our spirit tends to be self-interested. When we are up, the spirit tends to be expansive "so that the movement is toward God's glory."

But openness in itself does not guarantee that we will do the will of God. In fact, the word discernment comes from the phrase "discernment of spirits." Discernment presupposes that there are two basic types of influence on the soul. Those influences that reflect God's will are called good spirits and those that do not are called bad spirits.

The notion comes from two places in the New Testament (1 Cor. 12:10 and 1 John 4:1). In the first passage, Paul spoke of an ability given by the Holy Spirit to discern which spirits are good and which bad. In the second, John spoke of the need for Christians not to trust every spirit but to test them to see which come from God.

The classic work in the area of discerning spirits is the "Spiritual Exercises" of St. Ignatius, the founder of the Jesuits. The exercises are a
(See HOW ARE WE TO DISCERN on page 23)



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(Matthew 9, 37)

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A popular local attorney follows his own advice

Former president of Serra International, Thomas Murphy, was ordained a priest in this archdiocese in August

by Julie Asher
NC News Service

Lawyer Thomas Murphy has gone from encouraging young men to become priests to taking up the call to the priesthood himself.

Murphy was president of Serra International, a lay organization which promotes vocations. He witnessed the service of priests and Religious all over the world in his travels for Serra.

Now he is Father Thomas Murphy, serving the church as assistant pastor of St. Lawrence Parish in Lawrence.

He was ordained to the priesthood for the Archdiocese of Indianapolis Aug. 17 at Our Lady of Lourdes Parish, which is where he grew up and served as altar boy for the man who is pastor of his present parish, Father Joseph Beechem.

Father Murphy said his decision to go "from the

law to the Lord" was influenced by his years of involvement with Serra but it was not a step made overnight.

"There was no being knocked out of my Olds as I was driving," said the priest, who has been a lawyer for 20 years. "There was no Damascus Road type of experience, but there certainly was a good path which I followed over the years."

Father Murphy said he feels he can bring his experience as a lawyer to his new role. "In my role as a lawyer I worked on reconciling people and that's my role as a priest, reconciling people with each other, removing the hurt," he said. "That's what the priesthood is all about, dealing with people just as Jesus did. Christ came to serve all."

His involvement with Serra International began in 1966. He was elected president of the Serra Club of Indianapolis, then was district governor for the organization. He served as international president from 1978 to 1980.

In 1981 he entered the seminary at the North American College in Rome.

At age 53 Father Murphy is part of a trend of older vocations, but he said he feels the church will continue to concentrate on vocations from the post-high school and post-college age groups. However, he added, the church "welcomes men such as myself to the priesthood because our experience can be an asset and can give us a deeper understanding of the faithful."

During his law career, Father Murphy served one term in the Indiana legislature from 1965-66. A graduate of the University of Notre Dame and Indiana University School of Law, he was a Democratic ward chairman for many years. He taught business law for 13 years at Marian College, Indianapolis.

Father Murphy is teaching again, but this time it is to seventh-graders twice a week at St. Lawrence Parish school.



Father Thomas Murphy

While in the seminary in Rome the priest discovered that two of his classmates were also lawyers. Father Joseph Quinn was ordained Aug. 31 for the Diocese of Scranton, Pa., and is now assistant pastor at St. Matthew's Parish in East Stroudsburg, Pa. He was the federal magistrate for U.S. District Court in Scranton.

Father Peter Vaghi was ordained June 29 for the Archdiocese of Washington, D.C., and is associate pastor of St. Ann's Parish.

Sr. Rita Hermann Assoc. Vocation Dir.



Sister Rita Hermann

Religious vocation education awareness is the prime responsibility for Oldenburg Franciscan Sister Rita Hermann, who assumed duties as associate director of vocations for the Archdiocese of Indianapolis in July.

Sister Rita is assisting Father Paul D. Koetter, archdiocesan director of vocations.

Sister Rita is a native of Indianapolis, having grown up in Sacred Heart and St. Christopher parishes. She attended St. Mary's Academy and joined the Franciscans of Oldenburg in 1961. She made her final profession of vows in 1967.

She has taught schools at Holy Name in Indianapolis, Rosenville, Mich., Cincinnati, St. Gabriel in Indianapolis, and at Secena High School. Her interest in vocation work began officially in 1977 when she became a member of the vocation committee of the Association of Religious of the Indianapolis Archdiocese. During six years on the committee, she helped organize and present many programs in the area of vocation awareness.

In announcing Sister Rita's appointment, Father Koetter said: "In today's church, there is a great need for a fuller understanding of the life and ministry of those who have committed themselves to vowed service in the church. Parents are needed to encourage their children to enter religious vocations. As long as these parents are uncomfortable with that life or unsure of what it really is, they will hesitate to recommend it to their children. Developing this understanding and awareness will be one of Sister Rita's tasks. Over this coming year, she will spend much time familiarizing herself with the parishes and schools of the archdiocese as preparation for designing educational programs in this needed area."

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Parents' role in vocations

Are parents encouraging religious vocations today as much as parents did in the past?

by John F. Fink

What influence do parents have on their children's decisions to become priests, sisters or brothers? Are they helping them learn to discern God's role for them? Is the parents' role any different today than it used to be?

Franciscan Sister Rita Hermann, associate director of vocations for the Archdiocese of Indianapolis, believes that the parents' role might be greater today than it used to be. "I believe young people are more open with their parents than we used to be," she said. "We really didn't tell our parents very much about what we were doing or what we were thinking. Today's young people seem freer to do that."

"On the other hand," she continued, "men and women are entering religious life at a later age today than they used to. They have usually been living apart from their parents for a number of years, so it would only be natural that the parents' influence would not be as great as it was for those of us who entered religious life right after high school."

Surveys of priests and Religious indicate that two factors seem to predominate in decisions to enter the priesthood or religious life. The first is a role model—a priest, sister or brother whom the younger person admires. The second is an inner desire on the part of the young person to be of service.

Parents do not seem to be involved when a young man or woman decides to join the religious life because of a Religious that he or she admires and wants to emulate. But Sister Rita can see the parents' influence in the second most common reason given.

"It is usually the parents who instill in their children a desire to be of service to others," she noted. "This service can be performed in many



It is usually the parents who instill in their children a desire to be of service to others.

different walks of life besides the religious life, of course, but it's important for people to have the desire to serve others if they are going to be priests, sisters or brothers."

Sister Rita wonders, though, whether parents are encouraging religious vocations today as much as parents did in the past. "In the past, vocations usually came from large families," she said. "Today there just aren't the large families that there used to be." She said, though, that vocations still seem to come from the same type families as traditionally—intact families with parents and

several children. They also are usually from lower middle class families, she said.

She doubted whether parents play a direct part in a young person's process of discernment about God's role for him. "I doubt that today's young people talk over with their parents what they are going to do with their lives any more than we did, except in the most general terms," she said. "But it is still important for parents to keep the religious life before their children as one of the options they should consider when making decisions about their future."

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From nursing home administrator to Franciscan

by Jim Jachimlak

Three years ago, John Abst was a nursing home administrator in Wisconsin. "I was content with my life," he says. "I was satisfied and I liked the work."

But, he recalls, "I still felt that God was calling me to something more."

Now, Brother John Abst has professed temporary vows as a Franciscan and was recently assigned to spend a year working at Holy Trinity Parish in Indianapolis.

"I felt a call toward religious life when I was very young, in grade school," Brother John recalls. "I responded in various ways: I said, 'That's not for me; I'm not good enough; I'm not holy enough; I'm not spiritual enough.' I also went through a stage of thinking that marriage and family life were what was meant for me." With that in mind, he decided to pursue a career which would give him financial security.

"But throughout all of this, I felt that I had a call. And I still wanted to do something that was service-oriented." Because he had a background in business, he chose the field of hospital administration, and became administrator of a nursing home in Ashland, Wis.

THEN THE CALL became "more intimate." It began to go beyond the business aspects of service.

At the same time, "the community lifestyle looked more appealing to me. I had lived the single life long enough that I felt that community life was something that I was attracted to."

In Ashland, he came into contact with Franciscan friars and found two things which appealed to him: their simple lifestyle and "their charism of

most others in his order, professed temporary vows and began what is known as an apostolic year. Temporary vows are renewed each year, and the solemn profession is made 3-6 years later.

THE APOSTOLIC year is "a time of integration." During this time, he says, "you find out what it is like to live in a real community. In the novitiate, you are out of the mainstream so you have time to concentrate on the spiritual aspect. Here, we're trying to integrate the spiritual aspect with living in community."

Brother John's affiliation with the Franciscans has been aimed at answering several questions. Among them, he says, are questions like "Is this really what God wants me to do?" "Is this what I want to do?" and "Which is the best way?"

Being open to those questions is important

during the process of formation and discernment, Brother John points out. "The whole discernment process is being open to what God is asking you to be. Listening is a big part of discernment—a very important part."

He adds, "There are so many ways to serve God by serving others."

He feels that the thing that best characterizes that life, and the thing which drew him to it, is the community aspect. "The important thing about religious life is brotherhood," he says. "We are here to serve God and others out of our commitment to the brotherhood. The common commitment is something that holds us together. There is a real strength that comes out of that, which allows us to do our ministry, our service, better. The community allows us to have someone to share our lives with—the good times and the bad times."



AN OPEN LETTER FROM SERRA TO PARENTS, SINGLES, AND RELIGIOUS

Dear Friends,

The loving environment of a family draws forth an individual's greatest talents and gifts. We've come to realize that creating an atmosphere in which children can hear the Lord's call is one of the most significant responsibilities resting on our shoulders as parents. Our own lives must reflect the presence of God, His Word, and the love He offers His people.

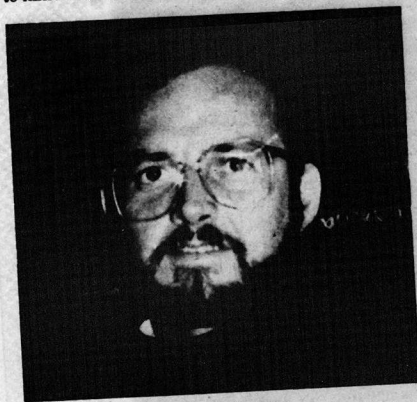
We, of Serra, with a mission to promote vocations to the priesthood and religious life, ask you to reflect on these questions during Vocation Week, October 13-19:

- How do you parents encourage your children to develop their talents and gifts?
- How do you single, married and religious develop your own God-given talents and gifts as a living witness to His glory?
- How do you encourage children, adolescents, and young adults to consider Church ministry as a possible life choice?

A vocation is a call to serve the Lord. It is only when we consider how we have been called to serve the Lord in our married, single, or religious states that others will be able to confidently find what the Lord would have them do.

God bless you and those you influence!

The Serra Club of
Indianapolis



Brother John Abst

service to other people, and particularly the poor and needy."

Three years ago, he entered their associate program, which allowed him to keep his job but also become involved with the Franciscan community. The program included spending six weekends at different friaries. It also offered spiritual direction and reading materials. "It provided a perfect opportunity for some practical experience and time for prayer and reflection," he says.

Two years ago, he entered a formation house in Wisconsin, then came to the Francis of Assisi novitiate in Franklin last year. With his assignment at Holy Trinity, he lives at Sacred Heart Friary in Indianapolis.

EACH OF THOSE stages is different, but each is intended as preparation for a permanent commitment to the order.

The associate program introduces participants to the community and allows them to begin a process of discernment.

The house of formation is "your first exposure to living in community. The involvement becomes more intense and it's different for each individual," Brother John says.

The next step is the novitiate. "For me," Brother John says, "it was a time to deepen my relationship with Jesus." He describes the novitiate as "a time of quiet and a period when you can thoughtfully and prayerfully reflect on Francis, Christ, the church and the Franciscan order."

After a year in the novitiate, Brother John, like

Changes in ministry becoming more common among Religious

by Jim Jachimiak

Changing jobs can be as significant in the life of a Religious woman today as it can be in the life of a lay person.

Franciscan Sister Barbara Piller has moved from teaching to school administration to counseling to pastoral ministry. She has worked with children and adults, including her peers in the religious life. Providence Sister Loretta Schafer also began as a teacher, but since then has served in administration within her congregation and within the archdiocese. Stories like theirs are becoming more common as women Religious find new places in which to serve.

Sister Barbara began as a private music teacher at Immaculate Conception Academy in Oldenburg. "In the 1960s there was a lot of talk about Catholic schools closing," she explains. "I didn't feel called to teach music in the public schools if that happened." So she began working on a master's degree in counseling and religious education. She became involved in teaching CCD and high school religion classes.

She then took a position as junior high coordinator and classroom music teacher at Little Flower School in Indianapolis.

"As time went on I did more religion teaching and less music teaching," she recalls. She realized that for her, music should be primarily a hobby. She became assistant principal at Little Flower, and also became active with the parish's youth group, liturgy committee and parish council.

When Little Flower's newly hired principal became ill and eventually died, Sister Barbara began a three-year stint as acting principal.

"THAT WAS a job I kind of fell into but I liked it

because it gave me more one-to-one adult contact," she recalls. "We had had a difficulty and I knew that I had to be a peacemaker. I knew that one of my gifts was public relations, and I also knew that I didn't want to run a school out of fear. I wanted to run it out of love." She took the position, but she knew that she did not want it permanently.

Near the end of her 10 years at Little Flower, she was scheduled to spend six months at a house of prayer in Cincinnati. But as the time approached for her to go there, her superiors asked her to consider becoming director of Shalom Community, a renewal center for women Religious based at St. Pius X Parish, Indianapolis.

She accepted the position and spent three years there, working with Religious from several congregations who were there for rejuvenation and self-evaluation. "It was a time of real growth for me as well as seeing other people grow," she says. "But because I was living and working in the same house, and it was a 24-hour job, I also got involved in the parish." She assisted with liturgy and music, and also offered workshops on self-esteem to the parish.

When she decided to leave Shalom Community, she looked into a position as pastoral associate at St. Pius X. She concluded that parish work "was where I could best serve," and is in her second year in that position.

"While at Shalom I found that I had to have variety in my life," Sister Barbara says. The position at St. Pius involves working one-to-one and with small groups, teaching part-time and using her musical talents, plus visiting the sick and shut-ins. "It's a ministry where my presence is important," she says.

Looking back at the work she has done, Sister



Sister Barbara Piller

Barbara observes that "one ministry has in a sense prepared me for the next."

THE IDEA OF choosing their own ministry is relatively new to most Religious. Until the late 1960s the Franciscans were assigned to their positions and not given any choices.

"Now we are encouraged to look at the needs of the church and our own giftedness," Sister Barbara says. "We still feel, and I personally feel, that teaching is a very valid form of Christian service but I think it's very important that the individual is content and feels fulfilled. For some of us, teaching was not where our gifts were. I felt the call to move beyond that but not to let go of it."

As she sees it, "We've just broadened our concept of ministry. We see that teaching—being with people, in a sense—is continuing that education, although it's not in the formal setting of the classroom."

One reason for that broader concept of ministry, Sister Barbara believes, is the age of many women entering the religious life today. "The women coming to our communities usually have a degree or have started on a particular degree," she explains. "Some of them have been working in fields which are not what we would think of as ministry for Religious. So we need to look at their gifts and talents. So a question we now face is, 'How broad will our concept of ministry be in the future?'"

Discernment is as much a part of the decision to change ministry as it is part of the decision to enter the religious life. "Each of my moves, with the exception of becoming principal, was done with a lot of prayer and a lot of discussion with both friends and community administrators," she points out.

"Since we are no longer assigned, discernment is a big part of community life," she adds. In a sense, her superiors do still make the final decision. But now she has a chance to examine her options and offer her own input. "If we would discern something on a personal basis and we see something that doesn't look right to them, we would have to take it back and look at it," she explains. "So there is still that sense of obedience. Being in community, we know that any decision we make affects the community, not just the individual." In the end, she says with a smile, "we would probably reach a consensus and do what they told us to do."

Each year, members of her community go through a discernment process to see if they want to stay in the same ministry and in the same living situation. "Our living situation is very important to us," Sister Barbara points out. "It will sometimes influence whether or not we make a change in ministry. So the living situation is also very much a part of the discernment process."

Sometimes discernment means leaving one position without knowing exactly what the next one will be. When she made the decision to leave Little Flower, for example, Sister Barbara felt a need to "sit back and wait." She says, "It became very clear that I was just supposed to look around and wait." That was when her superiors approached her about directing Shalom Community.

(See USE DISCERNMENT PROCESS on page 19)

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A primer on the priesthood and Religious life

Answers to questions about types of religious life, the different vows they take and kinds of ministries they do

by Robert P. Lockwood

How much do you know about vocations to the priesthood and religious life? Surprisingly, many people, young and old, do not consider a vocation to the church because of misconceptions of what that life involves. In the following article, we present a basic primer on the priesthood and religious life. In this feature, we answer some of the basic questions raised by people who might be considering vocations to the priesthood, the sisterhood or the brotherhood.

What is a priest?

A priest is an ordained minister with the power to celebrate Mass, forgive sins in the name of Jesus Christ, administer the sacraments and preach and teach the Good News of the Gospels. He serves the people of God through counseling and pastoral work in order to help them know and love Jesus in their daily lives.

Are there different kinds of priests?

There are two kinds of priests—diocesan priests and religious order priests. A diocesan priest is ordained by a bishop to serve the needs of the local church. The diocesan priest's life is spent primarily in the parish where he serves the local Catholic community. A religious order priest commits himself to service to God and the church by vows taken within a specific religious community.

What are the vows that religious order priests take?

A religious order priest takes the vows of poverty, chastity and obedience. Sometimes these vows can be misunderstood. The vow of poverty does not mean that the priest will live in destitution. It means that he and his fellow Religious live a community life where everything, spiritual and material, is held in common and shared, much as in the early church as described in the Acts of the Apostles: "The community of believers were of one heart and mind. None of them ever claimed anything as his own; rather, everything was held in common" (Acts 4:32).

The vow of chastity means that a Religious vows not to marry so that he might dedicate all his energies to the service of his community and the church. It does not mean that he has given up deep friendship and love.

The vow of obedience means that he accepts the goals of the community which he has joined and will do all he can to further those goals by following the directions of his religious superiors.

Does a diocesan priest take the same vows as religious order priests?

A diocesan priest does not take vows at his ordination. Rather, he promises the local bishop obedience and respect. He also commits himself to a life of chastity like the religious order priest. He does not take a vow of poverty and he can earn an income.

What does a diocesan priest do?

A diocesan priest can carry out any number of ministries at the request of his bishop. There are diocesan priests who are journalists, administrators, or teachers and use these skills to help serve the local church in many different ways. Most diocesan priests, however, work in parishes serving the needs of the people under their care.

It is the diocesan priest who is with his people at every moment of religious significance in their lives. He is there at the happy moments to baptize the newborn and witness marriage. He is there too at the moments of crisis, to counsel a troubled soul and to comfort a family mourning the death of a loved one. He is with his people daily, bringing them the Body and Blood of the Lord in Mass and the forgiveness of Jesus in the Sacrament of Penance. He is counselor, friend and confessor to the local church.

What does a religious order priest do?

The religious order priest celebrates the sacraments while serving in the particular apostolates to which his community is dedicated. These goals and apostolates might be very specific

or quite general, depending on the rule or constitution of his order.

A Religious might work in teaching, medicine, home or foreign missions, spiritual guidance, writing or social justice concerns. He may spend his day in prayer, or in service to others through active work. He may serve the people of God directly in a parish, much like a diocesan priest, or he might teach at a university helping to raise up a new generation of Christian leaders. The variety of apostolates for religious order priests are as wide and as varied as the orders themselves.

What is a sister?

A sister, or a nun, is a woman who has dedicated her life to God. Like a religious order priest, she commits herself to a life of service in a particular religious community or order of women. She shares her life with the members of her community, uniting with them in prayer and in service to the People of God.

Do sisters also take vows?

A sister takes the vows of poverty, chastity and obedience. Through these vows she lives the Gospel life as her order has established in its rule or constitution. Some orders are contemplative, meaning that they are oriented to prayer and the worship of God to serve the needs of the world. These sisters engage in prayer and work to support their loving communal life. Other orders are dedicated to active ministries that can involve a nun in a wide variety of apostolates anywhere in the world. Still other orders are what can be called mixed—they combine both the contemplative life of community prayer and worship with an active apostolate.

What do sisters do?

A sister's life revolves around her religious community, service and prayer. Depending upon the community to which a sister has dedicated her life, she can be found bringing Christ to the world in hundreds of apostolates. There are sisters who teach, administer hospitals, work among the poor and for the poor; missionaries and professionals in numerous fields—doctors, nurses, lawyers and journalists.

Many nuns work directly in parishes, helping to serve the faithful in the local church in administration, religious education, social justice and liturgical life. In the early church, St. Paul wrote of the many women who served and whose inheritance today's sisters share: "I commend you to our sister Phoebe . . . Please welcome her in the Lord, as saints should. If she needs help in anything, give it to her, for she herself has been of help to many, including myself" (Romans 16:1-2).

What are religious brothers and what do they do?

Like sisters, brothers take the vows of poverty, chastity and obedience. They live and work in a community of like-minded men who share an order's basic goals and lifestyle. They too dedicate their lives to prayer, community and service. In certain communities, brothers are those who do not choose to be ordained priests. They live according to the rule of the religious order and dedicate their lives to the service of God and the purpose of their order. Other orders are made up exclusively of brothers who serve in very special apostolates of service such as teaching, hospital work, community service, missions, rehabilitation and prison ministry.

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Sister Helen is making a significant contribution by her life and ministry to the women and men she serves, to her Congregation and to the Church.

Does your life hold promise?

For more information about the Oldenburg Franciscans, contact Sister Marjorie English, Vocation Office, Sisters of St. Francis, Oldenburg, Indiana 47036.

'I laughed when God sat down at my keyboard. . . .

But, oh, when he started to play!' says former organist now studying for priesthood

by Michael Finley

Roger Gaudet has always had his head full, one way or another. For many years his head was full of clefs and quarter-notes, as he earned a living as traveling concert organist for a pair of organ companies. Later on, his head was full of the troubles of clients as he did alcohol/drug counseling in Indiana and Tennessee.

Today, his head is full of Aquinas and Augustine as he studies for the priesthood at Sacred Heart School of Theology in Hales Corners, Wis., for the Archdiocese of Indianapolis.

Looking back, Gaudet sees that he was hearing something else all those years, as well—the mysterious song of the Lord, calling him to service.

"It's kind of a weird story," he says, harking back to the earliest days, as he worked for Boston Piano and Organ in his hometown by the Bay, as director of education. In those days, he said, music was his life, although it was a life which seemed oddly incomplete.

THE WURLITZER Company hired him in 1973 to travel around the nation conducting teaching seminars and performing concerts at the organ console—"everything from Bop to Bach, with

Broadway and the blues squeezed in between—it was a great company."

He figured he was set for life with the publication of several books of his organ stylings and arrangements over the next few years. When the Thomas Organ Company hired him away in 1976 to be national and international director of education, his life meant more than security—it meant glamor, excitement, even a small taste of notoriety.

In 1979 Gaudet's dream came to an abrupt halt. Amid the sag of economic recession, pianos and organs were suddenly luxury items. The Thomas Organ Company closed its doors forever. Gaudet realized that his days at the keyboard had (at least until the recession came to an end) run their course.

Swallowing hard, he looked for another direction, accepting a position as an alcohol and drug counselor with Koala Hospitals, based in Indianapolis. It was a low point for Roger Gaudet, representing a drastic cut in pay and in the fringes he'd grown accustomed to.

It was a lean time. The next four years saw Gaudet struggle to earn certifications from the Institute of Reality Therapy in Los Angeles and from the Indiana Council on Alcohol and Drug Abuse.

In the midst of this hardship, a strange series of events took place.

"One night I found myself praying, 'Lord,' I said, 'you know I've been faithful, and you know I'm having a tough time, but don't you think you could ease up on me a little bit?'"

In his prayer for direction, Gaudet asked God how he could use his music and his counseling abilities and make a living besides. And Gaudet says the Lord gave him an answer: "Go to the seminary. Become a priest."

It was a ridiculous suggestion, and Gaudet told God so. "Seriously, Lord. I've got four daughters and a former wife, no money, and I can just imagine what the church would think about me becoming a priest."

Roger Gaudet figured that was the end of that. But God wasn't through. "Within six months, two unbelievable events took place: my former wife filed for an annulment and got it in record time, and my salary more than doubled with an incredible promotion to head a Koala Hospital unit in Tennessee."

GAUDET STILL can scarcely believe what happened. "Traditionally," he says, "I don't think God works through job promotions and annulments, so maybe I'm the exception that proves the rule. Because in a short time I was free to pursue the possibilities of priesthood, achieve solvency, and provide for the last child still at home with her mother."

"Encouraged by my pastor, my spiritual director, and my friends, I applied to and was accepted at Sacred Heart School of Theology, under the sponsorship of the Archdiocese of Indianapolis."

Visiting Sacred Heart for the first time, Gaudet understood better what God had in store for him. The largest seminary in the country specializing in the older candidate for priesthood, Sacred Heart's programs are tailored to the needs of this diverse group, with students of every age and from every walk of life.

Kneeling in the school's chapel, Gaudet prayed: "Thank you, Lord, for I now know this is where I belong and where you want me to be for the next four years."

NOW IN his second year of study, Gaudet is still awed by the swift turn of events in his life.

"My life had been so invested in communicating—through music, through teaching, through counseling—and yet it was never tuned to what God was trying to communicate to me, that he had a very definite and special plan in mind. When I think how I dismissed his suggestion that I go to the seminary, I'm ashamed. From now on, Lord, they will be done!"

He concluded: "It's just like in the old magazine ads I used to carry around. I laughed when God sat down at my keyboard. But oh, when he started to play!"

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Roger Gaudet at the keyboard

9-month discernment process yields new prioress

by Jim Jachimak

In her own words, Sister Mary Margaret Funk is "the first home-grown Beech Grove Sister" to serve as prioress of the Beech Grove Benedictine community.

The three prioresses who preceded her all entered Convent Immaculate Conception at Ferdinand, then moved to Beech Grove after Our Lady of Grace Convent was established there by the Ferdinand Benedictines.

Sister Mary Margaret was installed as prioress on June 1, after her entire community completed a nine-month process of discernment which led to her election. It was a process which, Sister Mary Margaret believes, renewed the whole community.

The election of a prioress must follow certain guidelines established by canon law. But the committee chosen to organize the election decided to go beyond canon law and use a process of discernment rather than simply hold an election.

Members of the community began the process by developing a charism statement outlining their role as women Religious. The charism statement says, "We are called to be women of lived prayer who create and experience a faith community; then from and through this experience, we minister to the needs of the people of God, and so manifest our Gospel covenant of compassionate love."

THE NEXT step was a formal visitation or audit of the community to assess its position. From that came a set of goals for the community.

The third phase was the election itself. Benedictine Sister Mary Benet McKinney of Chicago facilitated that process.

"We made sure that the facilitator walked through the process very carefully," Sister Mary Margaret said. The facilitator recommended "shared wisdom, prayer, fasting and listening to one another."

The election itself was a three-day process which began on a Friday and ended on a Sunday. During that time, Sister Mary Margaret says, "we were to be very mindful of our corporate needs. So there was no lobbying as such." Instead, members of the community discussed the gifts they thought their new prioress should possess, then chose people they felt had those gifts.

Twenty names were selected, and the community voted on whether to continue considering those people. That narrowed the number of candidates to seven.

Next, Sister Mary Margaret says, members of the community were to consider "what help these people would need" in carrying out the responsibilities of the position. She recalls, "It was a very, very open thing and very sacred—lots of participation."

Then another vote was taken. The next day, the Sisters who chose to remain as candidates spoke to the community about what they would do if elected. After another election, in which Sister Mary Margaret received the most votes, members of the community told Sister Mary Margaret why they could or could not support her.

"IN MY JUDGMENT, their comments were accurate," Sister Mary Margaret says. "I would have been very threatening to three of them."

The formal election followed, but it was almost irrelevant after the process had gone that far. Before the formal election, Sister Mary Margaret still could have withdrawn from consideration. "If there had been 20 people who could not accept me and they were leaders, I would have withdrawn," she says. "I would have known I couldn't pull it off."

Discernment is not new to those in the religious life. "We've been going toward this," Sister Mary Margaret explains, "but the whole thing of a facilitator leading us through it was new. This would be the most thorough discernment we've ever had."

She adds, "It was like a community renewal, really." It gave members of the community an opportunity to evaluate their progress, to set goals and do long-term planning. "It called us all back to our mission and purpose, and that's quite life-giving." Furthermore, "it was based on a theology of shared wisdom. Everybody relinquished individual fears to go for the good on the community."



SUCCESSION—The three former prioresses of Our Lady of Grace Convent, Beech Grove, appear with Sister Mary Margaret Funk (far right) at her installation as the new prioress. The three former heads of the congregation are, from left, Sisters Mary Robert Palmer, Mary Philip Seib and Mildred Wannemuehler.

The process also gave Sister Mary Margaret an opportunity for personal growth. It has helped her evaluate her leadership skills and see how to best use them. "That speech that I had to make to the community (before the election) was first of all to myself," she says.

THE ELECTION process was "an overtly spiritual process in which we get in touch with God and with ourselves."

And it also helped Sister Mary Margaret in choosing the various administrators who work with her in the community. While some communities elect those administrators, the Benedictines leave it to their prioress to choose them. Sister Mary Margaret asked for resignations from all previous administrators, then evaluated each position separately. She reappointed administrators to some positions and chose new people to fill others.

"I'm really awed by the change in power," Sister Mary Margaret says. "While it was hard on some, everybody is settled now. Everybody has a position and it was a real opportunity for growth and grace."

One of her primary goals as prioress is "to help everybody grow one percent." She plans to have "a one-on-one conversation" with each of the 102 members of the community within a year, and to

visit all of the community's foreign missions.

She hopes for growth in the area of hospitality, central to the Benedictine life, and also foresees growth in corporate ministries—St. Paul's Hermitage, the retirement home adjacent to the convent; the Beech Grove Benedictine Center; and missions in Latin America. "I'd like to see them grow and be a real corporate expression of who we are," she says.

She will also chair the liturgy committee at the motherhouse. "I'm doing that personally because there is no more important thing than the liturgy to influence the community spiritually," she says. "I'm very happy to do that because I've been in catechetics all these years."

Her experience in catechetics—in the Archdiocese of Louisville as well as in Indianapolis—will be reflected in her work as prioress. That experience includes a good deal of work in team ministry and management techniques. "One of the reasons I was elected was because of my experience in long-range planning," she points out. When she was working in catechetics, her role was to enable lay people to do the work in that field. "So when I was moving out of catechetics, I was wondering if (religious life) was too inward—something that was needed 20 years ago but is no longer needed." Now, she says, "I see that it is needed. We Religious are still enabling people."

Use discernment process in making changes

(Continued from page 16)

So, she says, "I do not feel locked in. I have a real sense of freedom. I feel that I can continue to explore my role in the church. That's one of the benefits of living in community. I can make a ministry change, whereas the breadwinner in a family can't always leave."

In Sister Loretta's case, some ministry changes came about not because of her own choices, but because they were the wishes of her congregation.

She had taught at various levels, including a year as dean of Providence College in Taiwan. "That was kind of a surprise," she points out. "I went over to open up their science building which had just been built and I got off the ship and they told me that I would be the dean."

In 1970 she was on the faculty of St. Mary of the Woods College. "I discerned that I wanted to give a year or two in the inner-city, as well as get back into teaching high school chemistry." So she took a position as assistant principal and chemistry teacher at Providence-St. Mel High School, a mostly black school in Chicago.

"Although I was concerned whether I would be able to do it, I enjoyed my half-year there," she says.

But then she was elected provincial of the St. Gabriel Province of the Sisters of Providence. "We are always open to serving the congregation," she explains. "That's a given. We all have the choice of expressing a preference, but we do consider administration a true ministry."

In 1976, her congregation chose her as superior general. When her term ended in 1980, she was prepared to accept a position with the Metropolitan

Tribunal of the Diocese of Joliet, Ill. But Archbishop Edward T. O'Meara offered her the position of assistant chancellor of the Archdiocese of Indianapolis.

"After really serious discernment that this was my place in the church," she recalls, "I said 'yes.'" She remains in that position today.

Sister Loretta has also worked with others going through the discernment process. It involves two primary elements, she observes. First, "it is not just looking at your own talents, but dealing with another person or persons who know you best and who know your talents." Second, "you have to be open to service in the church using your God-given talents for personal growth."

The advantage of discerning with other people is that "most of us have talents that we may not see on our own."

With discernment, "you're not just a peg being put into a slot. You personally work it out and you decide where you fit." But, Sister Loretta acknowledges, that can be difficult.

"You must see the balance of working for the people of God and not just your own bent," she says. Discernment means being open to any possibility. "It is not just advancing myself in a career. There must be a constant balancing of the intellectual and the spiritual."

That, she adds, "leads to a sense of joy that is part and parcel of religious life. Religious women, if they have fulfilled that commitment, are deeply happy people. If I'm able to do work that I am really happy with, I really have to be a happy person. If I'm not, there's something wrong with me. I've lost the balance somewhere."

Vocations directors open the door

Father Paul Koetter: 'I try to suggest ways to move the process along'

by Richard Cain

The young man sitting in Father Paul Koetter's office is anxious.

"I don't know whether God wants me to be a priest."

In his congenial yet alert manner, Father Koetter gets him to talk about his relationship with God and his reasons for considering the priesthood.

Gradually it becomes clear that there is an element of fear in the way the young man is looking at the question. Father Koetter talks about the importance of experiencing God as a God of love rather than a God of fear. He suggests that the young man consider making a special retreat on Christian decision-making, spend some time meditating on Psalm 139 and get back with him in a few weeks.

Father Koetter's main job as the archdiocesan vocations director is to serve as a point of contact between the archdiocese and men who already know that they are called to be priests and are considering becoming diocesan priests in this archdiocese. But, along with Franciscan Sister Rita Hermann, associate vocations director, and the various vocations directors among the religious orders active here, he also spends a lot of time in conversations like this helping people sort out basic vocational questions.

SOMETIMES THE help consists of providing more information about the priesthood or the seminary or how to contact various religious orders. Other times it may consist in advising that the person make a retreat. He also may suggest more questions to think about or books to read or advise getting a spiritual director. "I try to suggest ways to move the process along," Father Koetter said.

Although vocations directors often give spiritual advice, they do not perform the same role as spiritual directors. Spiritual directors are people who share a purely confidential relationship with persons receiving direction. They listen and offer objective advice to help directees better determine what God's will is for the directees' lives.

Vocations directors, however, must also be concerned with how a person's call fits in with the needs and concerns of the diocese or religious order for whom the vocations directors work. In the case of Father Koetter, he may be called on by Archbishop Edward T. O'Meara for advice on whether to accept a person as a candidate to become a priest in the archdiocese. For this reason, vocations directors suggest other qualified people who are free to concentrate entirely on the needs of those receiving spiritual direction.

But this does not alter the fact that vocations directors are there to serve those who are inquiring into vocations. Sister Marian Yohe, vocations director for the Beech Grove Benedictines, prefers to call herself a vocations minister rather than a director. "I'm not here telling them what to do," she said. "My job is opening the door so they can come and find out the answers to their questions themselves."

Serving as vocations director also involves a certain amount of public relations. In particular Sister Marian sees a need to overcome fear about religious life that has developed over the past few years. Thus she travels to give talks at parishes and schools and places ads in Catholic periodicals and newspapers.

THE GREATEST challenges vocations directors face involve their limitations. "I can't make the decision for them," said Father Koetter. "I can't



Father Paul Koetter

even take away the pain in making this type of a decision."

Dealing with the uncertainty of the process can also be challenging for vocations directors as it is for people searching for their vocation. "You need to be patient," said Sister Marian. "It's not something you can rush."

When it finally comes, the decision, too, can also involve pain. "I have to be able to let go if a person discerns that this is not the lifestyle for them," said Sister Marian. "Letting go is a challenge sometimes because I get attached."

There is also a certain pressure that comes from a tendency on the part of others to measure a vocation director's success by the number of people who enter the seminary or the religious order. "A vocations director can't measure success that way and shouldn't even be trying to do that," said Sister Marian.

But the privilege of working so closely with people as they move toward one of the most personal and important decisions in their lives has its reward. "I feel like I am dealing with something very sacred," said Sister Marian. "I have both to be able to challenge them to face their inner call and to be gentle in nurturing that call."

According to Father Koetter, the time to seek out a vocations director is when one feels like the process of discerning one's call has gone as far as it can go without further information about the seminary, the priesthood or a religious order. Interested people are also encouraged to contact their (See VOCATIONS DIRECTORS on page 22)

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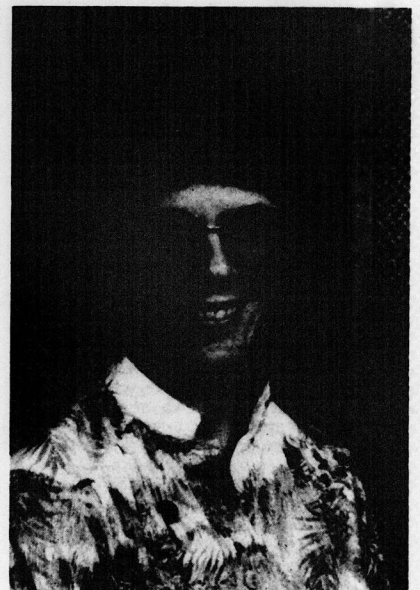
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Sister Marian Yohe

How Religious and priests decide when to retire

Different orders use discernment processes of varying degrees of complexity depending on their individual needs

by Richard Cain

For many years, the sister had been a beloved and successful elementary school teacher. But gradually she began to lose her hearing first in one ear then the other. It was not long before the children picked up on this. Discipline which had once come so easily became more and more of a burden. . . .

This scenario could have several possible endings. Usually the sister's superior would be on top of the situation and would move the sister at the end of the year or even in mid-year if necessary. Sometimes the sister would recognize the need to relinquish her position. In some cases, though, the letting go would be hard and a crisis would develop.

In the old days there was no such thing as a retirement policy for priests and Religious. Often, they worked until they dropped in their tracks. But since Vatican II much has changed. Now there are mandatory retirement ages for bishops and priests and many religious orders have developed retirement policies and programs for their members.

One order that has developed such a policy is the Sisters of Providence. The policy flows naturally out of the basic constitutions of the order. Since all sisters follow a process of discernment in decisions regarding their ministry, the discernment process involved in the decision to retire becomes part of the overall policy regarding the discernment of one's ministry.

The normal retirement age from full-time ministry was set at 70. After this time the sister could engage in part-time paid or volunteer ministry according to her skills, interests and physical condition. The discernment about whether to continue in the new ministry would be reviewed at least once every two years.

the time to do. But for others, retirement can be a dramatic change.

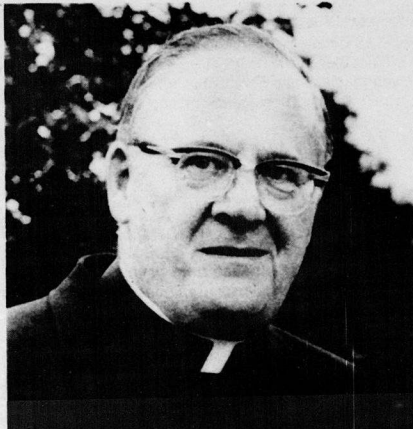
"Three or four years ago you retired and that was it," said Father Tom Carey, who retired from being pastor of Christ the King in Indianapolis in 1980. "It's not the greatest thing in the world because there's no preparation. I'm not sure how you prepare for retirement."

But the archdiocese is still concerned about the well-being of retired priests, according to Father Wilfred Day, pastor of Sacred Heart Parish in Jeffersonville and chairman of the Clergy Personnel Board. "Most of the priests already have plans when they retire," he said. "The archdiocesan

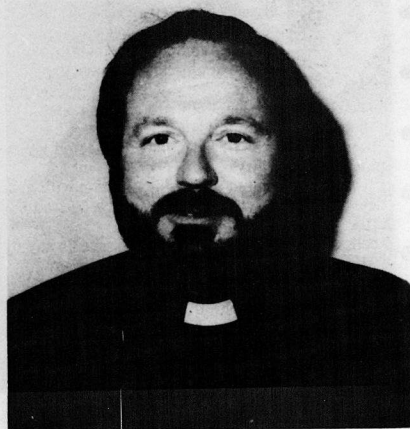
personnel director certainly talks with priests about their retirement plans as needed."

More recently, the mandatory retirement age policy has been relaxed to allow for one-year extensions for those priests requesting them up to the 75th year. Now Father Carey has come out of retirement and is helping at St. Matthew's in Indianapolis. "Father (Joseph) Wade (pastor at St. Matthew's) was happy to take me in and now I am in the atmosphere I left five years ago."

At this time, there are no further changes planned in the retirement policy. "No request has come to us asking us to anything further with the policy," said Father Peter.



Father Thomas Carey



Father Wilfred Day

"IT'S OUR policy and mode of thinking that persons who have been successful in a ministry should be able to leave with the feeling that it was a choice rather than forced," said Providence Sister Marikay Duffy, provincial counselor for the St. Gabriel Province which is headquartered in Indianapolis. As one of two provincial counselors in the province, Sister Marikay has primary responsibility for helping the sisters in the province who are approaching or at retirement age to engage in the discernment process.

One goal of the policy is to help the sister anticipate the slowing down that will eventually have to come and begin to investigate alternative forms of service before a decision becomes necessary. "The timing is very important so that the discussion takes place before there is some trauma or tragedy in the ministry," said Sister Marikay.

In addition to discussions with the provincial counselor, preparation comes in the form of life skills discovery workshops. The workshops are designed to help the sisters discover other talents and gifts they may have but have not yet used. They also help the sister identify other ministries that might make use of those talents but not be as taxing. In this way, the sisters need not see retirement as a failure but more as a slowing down, according to Sister Marikay.

Not all religious communities have—or even need—such highly developed retirement policies. Because of the less physically demanding nature of their ministry, nuns and monks in contemplative orders can more easily accommodate the slowing down that is part of retirement. Generally, the greater the ministerial demands, the more need there is for some kind of a policy.

PERHAPS THE group that has had the hardest time developing a retirement policy is the diocesan priesthood. When a retirement policy was first put into effect in this archdiocese, it was simply a mandatory requirement that priests retire from an administrative position in the July following their 70th birthday. This was in keeping with the revised code of canon law, according to Father Marty Peter, pastor of St. Malachy in Brownsburg and chairman of the Council of Priests.

For many priests retirement is welcome. Freed from the burden of administration they can retire to a small rural parish or do things they never had

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How do men today discern God's call to become a priest?

Two answers given most often are influence of priests and an inner calling

by Fr. Eugene Hemrick

"What one single factor was the greatest influence on your decision to become a priest?"

I just read through several thousand replies to that question from seminarians on the level of theology studies. They have convinced me that God



is very imaginative in the way he attracts men to the priesthood.

The question is one of more than 300 asked in a current study of seminarians. The two answers given most often are the influence of priests and an inner calling.

Many seminarians point to the good example priests have given them. Some say it was a priest befriend them or being open with them that attracted them to that way of life. Others were attracted by priests who reflected joy, happiness and stability.

A few replies pointed to a dissatisfaction with a particular priest's style of ministry and a desire to right the situation.

I believe there are many priests who would say that while their parents and the laity give them considerable strength in their vocation, the crucial strength comes from other priests who are models.

MOST WOULD tell you, as the seminarians did, that it is a blessing to meet a brother priest who reflects joy and a zest for life, who is at peace with his work and who seems to be close to God.

Whether it is a call to the priesthood, sisterhood, brotherhood, marriage or whatever, nothing is more beautiful than having one's whole being inspired to do something wonderful.

The seminarians' description of their call to the priesthood reflected this stirring of the heart. They described it in many different ways: a desire to be close to God; a sense of the right thing; a feeling of fulfillment; an inner desire they could no longer resist; a response to a deeper meaning of life; a pull to do God's will.

MANY ATTRIBUTED their vocations to prayer.

As I contemplated the mention of prayer, I remembered the hours of prayer my fellow seminarians and I went through. We were trying to make the right decision, arguing with God about

the merits of other vocations, especially marriage, struggling with the idea of a lifelong commitment and the fear that we might make the wrong choice.

And yet, I am sure that anyone who has prayed over a difficult decision looks back over that period with some fondness. Perhaps it is because God gets us where he wants us, on our knees, uncertain and thus more dependent and closer to him.

THERE WERE many other factors influencing seminarians. The example of parents and grandparents ranked high. The desire to help others was cited frequently.

As I continued to analyze and reflect on the responses from the seminarians, I wondered why a priest, nun or brother can attract one person to a consideration of the priesthood but not another.

Why do certain families yield a vocation to the priesthood when others, just as good, do not? How is it that a person finds an answer in prayer, while others do not?

As for the nature of a priestly vocation, I believe only God has the answers to why some are called and not others. The best we can do is to ponder this mystery, bask in it and attempt to imitate what can be known about God's best instruments in attracting men to the life of a priest.

Listing of diocesan and religious vocations directors in this archdiocese

(Continued from page 20)

pastor or a counselor or Religious at their parish or school.

Following is a partial list of the vocations directors operating in this archdiocese. To contact directors for orders based outside of the archdiocese, call, visit or write the Vocations Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, Ind. 46206, 317-236-1490.



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Sisters of Providence:
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How are we to discern God's will for our lives?



Sister Teresa Boersig

(Continued from page 11)

series of meditations drawn from Ignatius' own experiences and the experiences of those with whom he worked. They were designed chiefly to help people enter into their own consciences and recognize the signs that distinguish between the influence of good and bad spirits.

ACCORDING TO Ignatius, we experience alternating states of consolation and desolation. Consolation is a time of spiritual euphoria when our souls seem naturally to lift themselves up to God. In contrast, desolation is a time when our souls seem weighed down by a heavy darkness. These states are not the same as psychological moods, but more have to do with the underlying condition of our faith.

Over time, the experience of first one state then the other teaches us to recognize that these states are only temporary situations to be used for God's glory. Underneath them, we find the unshakeable certainty of faith and the unique peace it brings. By getting in touch with this underlying peace, we are able to let go and ride out the times of desolation and be on guard against complacency in the times of consolation.

We also recognize that the time to discern is when we are experiencing consolation. When the time of desolation comes taking away the sense of

peace we once had about a decision or direction, we are able to see the need to hold fast to our direction and take steps to fight off whatever is weighing us down.

THIS TYPE of discernment is best done with the help of a spiritual director, according to Jesuit Father Paul O'Brien, who has given directed retreats using the Ignatian exercises for the past 12 years. "(It follows from) the idea that no one is a good judge in his own case."

The role of the director is to help us be objective about our spiritual experiences. Qualities that make a good director are wisdom, experience and expertise in the areas of greatest concern to us.

Once we have made a decision, we should look for confirmation. Confirmation is both internal and external. Internal confirmation is the sense of interior confidence and peace about the decision. But, according to Sister Teresa, it is important to distinguish between this interior sense of peace and simple relief at having made a decision.

One way to do this is by meditating on Christ's life and asking how Christ might act in our situation. "You always look for confirmation in the passion of Christ and in the passion of the world," said Sister Teresa. "You face it like Christ,

(saying) I'm willing to accept whatever cup of blessing or of sorrow that God asks of me."

External confirmation comes through events and in the agreement of others involved in the decision. For example, if the person we have decided to marry doesn't want to marry us, this necessitates a reevaluation of the decision. But according to Sister Teresa, after having reevaluated our discernment as to what is God's will, we should go with the interior leading "even if it means going back to hear the no's."

Discernment can be more or less formal depending on where we are in our life. The more formal process outlined by Ignatius may be necessary only for those few major decisions in life such as choosing a vocation or taking vows, according to Father O'Brien. "I can't think of more than four or five times in my life that I had to go through a discernment process," he said.

Yet in another sense, the attitude of open and generous listening which underlies discernment works best when it becomes a way of life. "We are constantly making decisions," said Sister Teresa. "If we (are discerning) all the time, then we have a better chance of doing it right."

Of this we have no better examples than the lives of Jesus and St. Paul.

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Father Paul O'Brien

Father John O'Brien found his vocation at an early age

He made his decision at age 14 and he has no regrets whatsoever

by Loraine F. McAvane

Father John Patrick O'Brien made the decision to become a priest at the age of 14. He enrolled in St. Meinrad's for his high school education, continuing there through four years of college and four years of theology. He was ordained May 3, 1964 and is now pastor of two churches—St. Joseph's in St. Leon and St. Martin at Yorkville.

Despite the young age at which he entered the seminary, he insists that "going into the priesthood was not a sudden decision. There was ample time to change my mind during the 12 years required before ordination. About a hundred started out with me in the freshman year of high school, but only about 25 ended up being ordained. So, a lot of them changed their minds along the way."

He said he has no regrets whatsoever and is more excited about his mission in life now than when he was younger. He identifies himself with the conversion of St. Paul: "As a young priest, I had the religious education, which I believed in and was full of zeal for, but it wasn't as personal as it is now."

He said that he worked for several pastors who were very difficult to get along with. Finally one pushed him too far and he became very angry. "My first reaction was to quit," he said, "but I went instead over to the church to pray about it. From

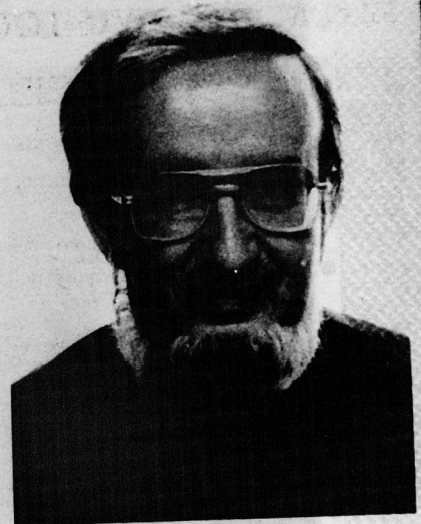
that incident there was a whole turn-around in my life. Since then Jesus has been my personal friend. Intellectual knowledge of Jesus and his love and power had been there all along, but that's different from a personal awareness and acceptance of his reality."

FATHER O'BRIEN sees the priesthood as a very vital and challenging way of life in today's world. He sees his work as being spiritual teacher, bringing people to know Jesus, as he does. His present firm belief, he said, has been deepening gradually over the years and has now reached a measure of maturity.

"This growing close to Jesus happens over a long period of time with repeated experiences, but I now find so much peace, joy and love through him that I want others to share it," he said.

He began his priesthood just before Vatican II changes were initiated into the church, so he considers himself a transition priest. He first said the Mass in Latin, then changed to half Latin and half English, then to total English. Since Vatican II, the whole attitude of the church hierarchy has changed, and Father O'Brien has changed with it. He said he likes the changes, though it has meant constantly adjusting to something new in his job.

"As far as I'm concerned," he said, "the Mass has to be a real and personal experience, and it



Father John O'Brien

should be as beautiful as possible. The people, all of us, come to Mass to be refreshed, to be renewed, to be loved again by Jesus Christ so that we are better able to go back into the world and cope with its problems.

"We have a duty," he continued, "by the kind of life we live, to go forth from the Mass and bring Christ to everyone in our lives—at home, at work, and at play. The problems of today's world are multiplied simply because we are not really living as Christ taught. We've got the answer, have had it for 2,000 years. I think it's time we realized the power that is available to us and use it."

HE SAID THAT before Vatican II the people were told just to attend Mass, give their money, and then mind their own business. He thinks the change in attitude in this area is one of the best of all the changes. He feels the laity are the most important people in the organization; as he said, "Without them, I'd be out of a job."

As Vatican II changes are incorporated into the churches, the laity are assuming more and more responsibility within the church as a whole. They are taking part in the liturgy of the Mass, and they are using their talents in all areas of management, including but not limited to education, finance, construction and reconstruction, landscaping, and interior decorating.

"I'm a priest," he said, "not a maintenance man or financial wizard. The field of my expertise is in the spiritual realm. I see myself as a spiritual leader, bringing Jesus to the people in a way so meaningful that it will change their lives completely."

"I'd like to reach out to the people who are staying away from church for whatever reason, and the people in the community who do not know Jesus, and let them know that the church is the place to come to find love, friendship and hope."

FATHER O'BRIEN said that Jesus is his source of strength. "As I could not survive physically without eating and sleeping, I could not survive spiritually without prayer," he said. "I pray any time and any place: while driving back and forth between Yorkville and St. Leon, on the way to meetings, while I'm working, and while I'm dabbling with my art."

Art is his hobby. He has a workshop in the basement of St. Martin's community building where he produces Christ-like images on pieces of orange crates and carves figures of Christ on the cross. The arms are always uplifted to portray Christ free of the cross.

He believes that miracles are as much a possibility today as in Biblical times, and hopes to have at least one healing Mass per month at both his parishes. "Our Lord did more healing during his ministry than anything else," he said. "Therefore, I believe it is a very important part of my own ministry."

Father O'Brien just returned last week from the Criterion-sponsored trip to the Holy Land and Rome. Before he left he said that he really looked forward to the visit: "I've always wanted to see the Holy Land, to walk where Jesus walked."

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The novice director is above all an example

Through meetings, shared prayer and just living together, the novice director guides a double discernment process

by Richard Cain

Two years ago when Sister Mary Beth Hefti entered the novitiate of the Sisters of St. Francis at Oldenburg, she did not know what to expect. "I was there to see what was going to happen."

What she did know was that the novitiate is a unique time of discernment for those considering religious life. It is a time usually lasting two years when they can devote themselves completely to prayer in silence and solitude and experience community life without the distractions of ministerial work.

Father Maury Smith, novice director for the Franciscan Novitiate in Franklin, likens the novitiate to a year-long retreat. In the program that Father Smith runs, the novices spend the first year praying and brothering, that is, experiencing community life at the novitiate. The second year is then spent integrating this prayer and brothering with a ministry.

As the person who works most closely with the novices, the novice director has a special role to play in this process. The handbook for the Sisters of St. Francis in Oldenburg says that a novice director should be characterized by prudence, charity, firmness, a spirit of prayer and fidelity to religious life. "Hopefully, he's steeped in the gospel and Franciscan values and can give witness to those in his life," said Father Smith.

All these skills are needed for the task of the novice director. Through individual and group meetings and classes, shared prayer and just living

together, the novice director must guide the double process of discernment as both the novice and the community discern whether the novice is called to this particular community.

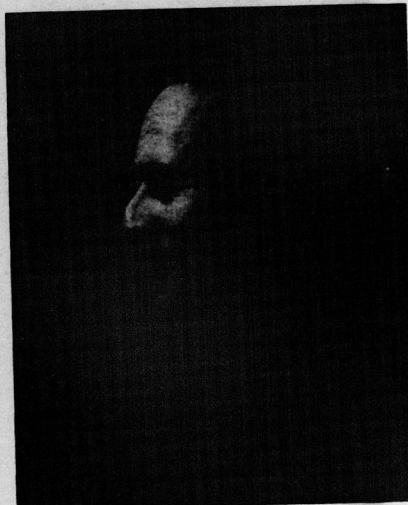
What also makes the novitiate period unique is that the novices are living with the director and the community. "There are a lot of things that can be picked up just in living together that help me as a director to raise deeper questions," said Franciscan Sister Jane McConnell, novice director for the Sisters of St. Francis in Oldenburg.

At Oldenburg the novices live with five other professed sisters of various ages making up what is called a formation community within the larger community. Their task is to see how the novices live out their prayer life and the values of the community. The novice director also meets weekly with each novice.

The intensity of the novitiate can put pressure on the novice director. "Sometimes they have high expectations of me as a person who has all the answers and everything in her life always together," said Sister Jane. "Sometimes they tend to forget that the novice director is also human."

Gradually through the probing questions of Sister Jane and the experience of life with the Oldenburg community, Sister Mary Beth deepened her sense of call to the Franciscan way of life. "I began to have a sense of belonging to the community."

Now, six weeks after completing her novitiate and taking temporary vows, Sister Mary Beth looks back on her novice director with fondness. "She



Father Maury Smith

challenged me to look at . . . what I wanted from my life, who God was in my life and where I needed to go," she said. "I left the novitiate to go into ministry with good feelings and as if I had moved away from a good friend."

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Contemplative life has richness as well as sacrifice

The Carmelite monastery is a place 'where women leave all and upon entering find infinitely more than they left behind'

by Jim Jachimik

To some, the contemplative life might seem like a life characterized only by sacrifice. But to those who practice that life at the Carmel of St. Joseph in Terre Haute, it is much more than that.

The Carmelites are a contemplative community, so the Sisters in Terre Haute live a structured life, with certain parts of each day set aside for prayer. They are cloistered, separated from the world around their monastery, and have only limited contact with their families. Visitors are allowed only at certain times. Grilles separate the Sisters from their visitors in "speak rooms," emphasizing the enclosure which is central to the monastic life.

But a video program being produced by the Carmelite Sisters in Terre Haute describes their community as a place "where women leave all and upon entering find infinitely more than they left behind."

Members of the community echo that feeling. "To live this life is a privilege," says Sister David O'Malley. She acknowledges that "it's a sacrifice. There are times when it would be nice to be with your family," especially times of illness or death. "But you can't have your cake and eat it, too."

At the same time, the Carmelites recognize that not everyone is suited to the contemplative life. "There is a place for all kinds of forms in the church," says Mother Teresa Hewitt, prioress of the Carmel of St. Joseph. "The reason we are a monastic order is that we believe in it. It's not that we are afraid of anything else."

The decision to enter a monastic order sets a man or woman apart from society. The family's reaction, says Sister Joseph McKenzie, is often

"any place but there, any place but behind the grille."

But today, making that decision is even more difficult. "In our period it was a simpler choice," says Mother Teresa. "Now it's an extremely complicated one." As a result, "there is much more searching today than there used to be."

Society also has had an impact on the women who come to the community today, Mother Teresa believes. Family stress is more of a problem today. "Where is the perfect family? There aren't any. It's a whole different social state." And because of the fears brought about by today's world, women who enter the order "can't possibly come with the wholeness that we had, in spite of coming with our own brokenness."

So one thing which is needed in the contemplative community is psychological health, Sister Joseph points out. "You can't be a gloom and doom type."

Mother Teresa adds, "You have to be able to live alone with God and like it, and you have to be able to live in very close community."

Many of those in the Terre Haute community, including three novices, were working toward professional careers before entering the religious life. The community includes social workers, musicians, teachers, bankers and computer analysts. Only two of the current 16 members entered at the age of 18; most of the others were at least in their 20s.

All three novices "could have had a successful career in something else," Mother Teresa notes, "and that was not always true" of those who entered religious life. What made them decide to leave those careers? They got to the point where

they said there had to be more," she says.

Sister David observes, "They were all very much immersed in their world, in a good sense. But while they were in the material world, they were not hedonists. They are all people who are really prayerful, who maintain their spiritual life."

While they come from different social backgrounds, Sister Joseph says, "there is a simplicity about them that lends itself to the monastic life."

They also understand self-discipline. "It is a disciplined life on purpose," Mother Teresa says. "That's one thing some people can't take today. The people who come to us are self-disciplined people. They were steadfast in their commitment to their jobs," and that commitment carries over into the religious life.

"Irresponsible people find the contemplative life difficult," she adds, "and they don't contribute a whole lot to society, either."

But, adds Sister Marie Marcin, "if they don't have any self-discipline to begin with, they won't come here."

But contemplatives, Sister Marie says, are not as unusual as some people might think. "People have illusions (about the cloistered life). They think we are unreal. They think we have no deadlines. They think we don't have to hurry."

While the Sisters lead disciplined lives in the monastery, they also lead active lives. Since each monastery must be self-sufficient, they support themselves with such work as printing and typesetting, selling artwork and other projects. They seek recreation through gardening and other activities.

In Mother Teresa's words, "We're not just activated statues in any sense. We're real."



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Women and Children First — or Last?

Father David O'Rourke, OP
News Service

A few weeks ago one of my co-workers asked me to do her a favor. "When you drive into the city, drop off these papers."

"They're important and the mail might take too long." The papers were for a woman I met a few years back. Her husband had lost his job when his assembly plant closed down. He became depressed, started drinking, and his wife had come to me for help.

The address, in Oakland's industrial flats, was more than a step down from the pretty suburb she had lived in earlier. From a parklike setting among the oak trees, the family moved to old and cramped quarters along a side of San Francisco Bay that they don't show in the movies.

"Larry left about a year and a half ago and there was no way I could make those house payments," she explained. "I was lucky to get this place considering my income."

Women in her fix are not considered good credit risks and with technical skills to sell she had to settle for whatever work she could get. She and her two little girls would just have to scrimp by until she could finish the nurse's training she had interrupted to raise the girls.

Life was hard, she added, because of the long bus commute to the local

community college took an hour, baby-sitting ate up the salary from her part-time job and living so far from doctors, stores, family and school turned even simple tasks into major efforts.

"Marginalization." It is a technical word that sounds so disconnected from real life. It's even hard to pronounce. But the reality it describes is the lot of so many people. Moved by a changing economy from the mainstream of American life, these people find themselves off on the side.

The benefits so many people take for granted — proximity to a well-stocked supermarket, ready access to the doctor and dentist, a clean, safe, heated house, are less available to marginalized people.

The media familiarized society with the traditional face of poverty. But social scientists report that two very surprising groups have been joining the ranks of the poor. Which groups? Women and children.

Significant numbers of women and children have been moving from the mainstream of society to its edge. In the word of the social scientists they are being "marginalized."

The largest group of Americans living below the poverty level are children. The situation of many women, including the ones left with children when a marriage breaks up, has led to another technical sounding concept: "the feminization of poverty."

Old-time rules governing disasters at sea had one unbreakable rule: "Women and children first." The first into the lifeboats and the first to be picked up were women and children.

Today, it seems, we've turned that around. Now it's women and children last.

The U.S. bishops, along with others, fear that an impoverished childhood can lead to medical, educational and personal problems in adulthood. So they are urging establishment of a national policy that will guarantee good health and education for children.

The language often is technical. But the reality is terribly human. The bishops are suggesting in their proposed pastoral letter on the economy that it is a reality we can and should do something about.

(Father O'Rourke is associate director of the Family Life Office in the Diocese of Oakland, Calif.)

guards, a widow's lot was miserable. She was left to her family's charity. Getting a job was a matter of the question. She and her children were often reduced to beggary.

And, as always, there were the greedy persons who exploited the poor for their own ends. As the prophet Micah said: "They covet fields and seize them. The women of my people will drive out from their pleasant homes" (2:2,9).

Micah is typical of God's chosen messengers. All were vocal in pressing God's displeasure at exploitation, oppression and neglect of human beings. The plight of the disadvantaged was clearly a major concern of God's.

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

FOOD...

...for thought

"Have you ever experienced a situation where someone did something to you that was unjust?"

John Butler has used that question to begin discussions of social justice in Renew groups. Renew is a program for parish renewal and Butler is Renew coordinator in the Archdiocese of Washington, D.C.

The question always gets a positive response. People recall a time when "someone took something from them, or treated them wrongly," Butler said.

He then asks people to reflect on how they felt at the time. They usually speak of "their pain or how angry and powerless they felt," he added.

The exercise gets people to make a personal connection between their own lives and issues of social justice.

Next, Butler asks people to think about injustices in their community, keeping their own experience in mind. This can involve identifying those who endure poverty or suffer from isolation and discrimination.

Butler thinks it is important to begin discussions of social justice in a non-threatening way. The word "justice" often carries "negative connotations" for people, he added. Many "get hung up on justice definitions" because they have misconceptions about what justice means.

For instance, he continued,

people may jump to the conclusion that the only way to work for justice is to sell all their possessions and give the proceeds to the poor.

To help people with their apprehensions, Butler tries to get them to talk about what they already are doing for justice. He finds that people usually are doing something, whether working for a soup kitchen, staffing a shelter for the homeless or donating to the poor.

Then, he makes it a point "to affirm what they are doing."

Finally, he "challenges them to do more." A way to do this, he said, is to ask people if they are satisfied with what they are doing.

Other times he may ask them to think about what can be done to get at the root causes of injustice.

Butler stressed that the response of different individuals and groups to justice issues varies: "The Holy Spirit calls us in different ways."

•Some act through the political system, through the ballots they cast and public-affairs action.

•Injustice prods some people to dramatic action, such as allowing themselves to be arrested while picketing.

•Still others take action by praying daily for justice in the world.

...for discussion

1. Father Herbert Weber suggests that to live on society's margins means living without access to the resources and the benefits of society often taken for granted by others. What are some of those resources of society? And are there resources and benefits of society that you take for granted?

2. Father Weber speaks of the isolation and the sense of powerlessness that some of society's marginalized members feel? What does he mean? Who are some of society's marginalized members, in terms of groups?

3. Have you ever had the feeling that you would like to do something for others who suffer from poverty, or who lack medical care, or who are isolated in their community, but that you don't know what to do or how?

SECOND HELPINGS

At one point in the first draft of their proposed pastoral letter on Catholic social teaching and the U.S. economy, the U.S. bishops discussed marginalization. They wrote: Within the United States, "individuals, families and local communities can fall victim to a downward cycle of poverty generated by economic forces that they are increasingly powerless to influence the poorer they become." The bishops, after noting the many kinds of people who might be considered marginalized, add: "In short, marginalized persons are those who have no voice and no choice." (The drafts of the U.S. bishops' proposed pastoral letter on the economy are published in Origins. For the most recent draft of the pastoral, write Origins, Dept. A, 1312 Mass. Ave. N.W., Washington, D.C. 20005. Single copy, \$3.50. Bulk rates available on request.)

CHILDREN'S STORY HOUR

Catherine — a woman of courage

By Janaan Manternach
NC News Service

Catherine grew up in a very large family. She had 24 brothers and sisters.

Her story takes us back to the 14th century. In fact, she was born more than 600 years ago.

Catherine was a happy girl with golden brown hair. She loved to listen to her parents tell stories of great men and women. Catherine wanted to be like the great Christians of these stories. She also liked to pray.

As a teen-ager Catherine surprised her whole family by saying she did not ever intend to get married. She did not want to become a nun, a religious Sister, either.

At first her parents were upset. Her mother punished her by making her work hard all day cleaning the house. But her wise father sensed that God was calling his daughter to a different kind of life. So her parents let Catherine do what she felt called to do.

As a teen-ager she joined the Third Order of St. Dominic. She continued to live at home. She

prayed a lot every day, not sure just what Jesus Christ wanted her to do. Then she realized that he wanted her to be of service to people who were in need.

So she went out into the streets of Siena with clothes and food to give to people who had little. She went to the hospitals and cared for sick people no one else cared about.

People were attracted by the goodness of this remarkable young woman. Some young women joined her in her good works. They wanted to be like her. Many people from all over Siena came to Catherine for advice and help.

She became very well known even far away from Siena. She was famous for her ability to help people heal their fights and feuds.

It happened at that time that kings and princes were trying to influence the pope. They tried to give orders to the pope and the bishops. In fact, the rulers of France got the pope to move from Rome to their country. This angered the rulers of other countries.

Catherine decided to do something. She went to the pope — Pope Gregory XI — and begged him to move back to Rome for the good of the whole church. At first everyone laughed at her. But the pope was touched by her wisdom and her courage.

And he moved back to Rome. But he died about a year later.

After the pope's death, the church was again to see serious and painful divisions among its people. People even disagreed about who was the real pope.

Many people considered Catherine a meddler. Nonetheless, she went to Rome. She wrote letters to many kings and rulers. She prayed, fasted and pleaded, working for a reunited church.

She died in Rome when she was just 33 years old. The church honors St. Catherine of Siena every year on April 30.

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



Hidden Words

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

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

CATHERINE, GREGORY, SIENA, FRANCE, ROME, POPE, DOMINIC

HOW ABOUT YOU?

☐ St. Catherine was a woman who tried to make a difference for the world and the people of her time. If you and other young people could choose one way of making a difference for the world and its people today, what would that way be?

Children's Reading Corner

"Anatole," by Eve Titus, is a delightful story of a mouse named Anatole who overheard people talking poorly about mice, describing them as a disgrace and calling them villains. This greatly upsets Anatole, who cannot resign himself to being thought of so badly. He finds a way to become a secret cheese-taster; because he is so good at it, the factory where he works becomes extremely successful and he is named first vice president in charge of cheese-tasting. (The Anatole books are almost considered "classic" children's literature and will be found in many libraries.)

Today's Heroes, Or Tomorrow's Saints?

Father Viscaino — A Leader In Search Of Leaders



Father Mario Viscaino directs the Mobile Hispanic Ministry Team throughout 21 dioceses in our Southeastern states. He labors vigorously for the Church among Hispanic Catholics. Because of the shortage of Hispanic priests, Father Mario tirelessly seeks potential lay leaders in the community to encourage religious instruction and devotion among unchurched and migrant Hispanics.

His leadership and zeal are bearing fruit because more people have joined his growing ministerial team. Many Hispanics who had left the Catholic Church have begun to return to it as a refuge where they

can find love and understanding.

Father Mario is one of several Hispanic clergy and laity reaching out to help their struggling people, who are featured in the July issue of *EXTENSION* Magazine. The magazine regularly publishes inspiring stories of people, who, as true followers of Christ, devote and fulfill their lives in His service.

Complete the coupon to receive a trial subscription to *EXTENSION* Magazine, at no charge. You can also request quantity copies of "Catholic Hispanics in Special Focus" for religious education and discussion groups.

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THE SUNDAY READINGS

28TH SUNDAY IN ORDINARY TIME

OCTOBER 13, 1985

by
Richard
Cain
Wisdom 7:7-11
Psalm 90:12-17
Hebrews 4:12-13
Mark 10:17-30

In the first century before Christ, the city of Alexandria in Egypt was an interesting place to be. One of the three largest cities in the ancient Mediterranean world, it was known for its beauty, culture and economic strength. Its huge library, the largest in the ancient world, made it the center of Hellenistic scholarship and learning. Many Jews were drawn to the city and there came under the influence of Hellenistic ideas and culture.

Traditionally Jews believed that God rewarded loyal believers with blessings in this life. Yet here was a city of pagans seemingly far better off than Israel had ever been. The obvious prosperity and the advanced state of culture in Alexandria made the Jewish faith seem backward and irrelevant. This tempted many Jews to abandon their traditions and created a crisis of faith for the Jewish community.

In order to strengthen the faith of those Jews who were doubting or suffering persecution at the hands of apostate Jews, one Jew wrote the book of Wisdom from which this Sunday's first reading is taken.

In his book, the author attacked the great problem of sin and evil and why the wicked often seemed to prosper. He tried to show that one can find an answer to the problem only by remaining faithful to the beliefs and traditions of Israel.

His outstanding example of the trustworthiness of the Jewish faith was Solomon who was legendary for his wisdom and riches. In order to counter the worldly success of the Alexandrians, the author wrote his book as though it were advice from Solomon. In the reading, the author showed that Solomon gained his wisdom by asking God for it. He valued it more than anything else, more than power, riches, health or long life. Yet in acquiring wisdom, Solomon gained everything else.

In this Sunday's gospel reading we see a similar lesson. A rich young man asked Jesus the secret of eternal life. Jesus told him to obey the commandments. The man replied he had done that since youth. Despite his wealth, in his soul he felt that something more was required. Jesus then told him to sell everything, give to the poor

and come follow him. This the man was unwilling to do and he went away sad.

Jesus then turned to the disciples and said in so many words, it is impossible for rich people to enter heaven.

Heaven is not something for which humans can bargain with God. It is God's gift to those who become poor in the deep-

est sense by completely giving themselves to him day by day in whatever state of life to which God has called them.

Riches, too, are God's gift. Like any secondary gift, they should not compete with but serve God's greatest gift which is eternal fellowship with him. For when we have God, we have everything else, too.

the pope teaches All of God's revelation expresses his deep love for us

by Pope John Paul II
Remarks at audience Oct. 2

The first letter of St. John teaches us that God is love. We consider in our catechesis today this fundamental truth.

All of God's revelation, in both words and events, expresses his love for us. And its fullest expression is shown forth in the person of Christ, especially in his cross and resurrection. As Jesus himself said: "God so loved the world that he gave his only son, that whoever believes in him may not die but may have eternal life."

The Old Testament prepares the way for the fullest revelation of God as love. For example, in the Book of Wisdom we read: "You have mercy on all, because you can do all things; for you love all things that are

and loathe nothing that you have made; for what you hated, you would not have fashioned." Can we not say that these words clearly show that our creator is a God of love? In the mystery of creation the exercise of God's almighty power is guided by wisdom and moved by love. His creative activity always gives life.

The Lord also shows himself as the God of the covenant. Through all his saving actions on behalf of the chosen people, he reveals that he is always just and faithful, that he is full of tenderness and compassion. Announcing the great mystery of God's love for us in Christ, St. Paul writes to the Ephesians: "But God is rich in mercy; because of his great love for us he brought us to life with Christ when we were dead in sin. By this favor you were saved."

the Saints

ST. EDWARD the King



EDWARD WAS RAISED TO THE THRONE OF ENGLAND AT THE AGE OF 40 YEARS, 27 OF WHICH HE HAD PASSED IN EXILE. THOUGH HE MARRIED TO SATISFY PEOPLE, HE LIVED IN CONTINENCE WITH HIS WIFE, EDITH.

ONE OF THE NOBLEMEN AT HIS PALACE WROTE: "EDWARD WAS A MAN BY CHOICE DEVOTED TO GOD, LIVING THE LIFE OF AN ANGEL IN RULING HIS KINGDOM, AND THEREFORE WAS DIRECTED BY GOD. HE WAS SO GENTLE THAT HE WOULD NOT SAY AN UNKIND WORD EVEN TO THE MEANEST PERSON." EDWARD WAS GENEROUS TO THE POOR AND TO STRANGERS. HE USED TO STAND AT HIS PALACE GATE, SPEAKING KINDLY TO THE BEGGARS AND LEPERS WHO CROWDED ABOUT HIM. MANY OF THESE WERE HEALED OF THEIR DISEASES. NO MATTER HOW BUSY HE WAS, HE WOULD BE PRESENT AT MASS DAILY. THE HOLY KING HAD A GREAT DEVOTION TO BUILDING AND ENRICHING CHURCHES. WESTMINSTER ABBEY WAS HIS LAST WORK. HE DIED IN LONDON ON JAN. 5, 1066. IN 1611 HE WAS CANONIZED BY POPE ALEXANDER III, AND TWO YEARS LATER HIS INCORRUPT BODY WAS TAKEN TO A SHINE OF THE ABBEY BY ST. THOMAS BECKET. HIS FEAST IS OCT. 13.

WORLD MISSION SUNDAY OCTOBER 20



There's Good News . . .

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World Mission Sunday, October 20, is a time for all of us to give missionaries around the world the much needed means to go on proclaiming the Good News.

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Pray that the Gospel of Jesus Christ will reach our family in the Missions.

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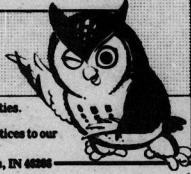
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The ACTIVE List



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

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

October 11

Chatard High School's Homecoming game will be held at 7:30 p.m. at Arlington High School. Special section for alumni.

October 11-12

A Parish Renewal Through Liturgy Workshop will be held from 7 to 9 p.m. on Fri. and from 10:30 a.m. to 3:30 p.m. on Sat. at St. Paul Catholic Center, Bloomington. For information contact: Providence Sister Mary Maloney, St. Paul Catholic Center, 1413 E. 17th St., Bloomington, Ind. 47401.

A statewide conference on "Church and Social Justice" will be sponsored by the Campaign for Human Development Office at the Catholic Center, 1400 N. Meridian St. For information call 317-226-1550.

October 11-12-13

The Speech and Theatre Department of Marian College will present "The Diviners," a drama about a retarded boy's mystical powers and a preacher's search for God, at 8 p.m. each evening in Peine Arena Theatre. Tickets are \$3 for adults and \$2 for students. Season tickets for

four plays are available at \$10. Call 928-0292 or 928-0123.

Father James Moriarty will conduct a Legion of Mary Retreat on the theme "Made to the Image and Likeness of God" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Serenity Retreat for the chemically dependent will be held at Mount St. Francis Retreat Center. Call 812-923-6817 for information.

October 12

The Catholic Widowed Organization (CWO) will take an Octoberfest Cruise on the Belle of Louisville. Bus leaves from Catholic Center, 1400 N. Meridian St.

The 18th Annual St. Francis Hospital Center Chrysanthemum Ball, this year for the benefit of the ambulatory surgery department, will begin with a social gathering at 6:30 p.m. in the Royal Ballroom of the downtown Hilton Hotel. Call 783-8312 for information.

St. Patrick Parish's Young Adult Group will sponsor a Spaghetti Dinner from 6 to 8 p.m.

in the school hall, 938 E. Prospect St. Adults \$3; children ages 4-12 \$2; under 4 free. Catering by Clara Cailo.

The 4th Annual Public Auction of K. of C. Council #6138 will be held at 9:30 a.m. at Our Lady of the Greenwood School, corner Smith Valley Road and Meridian Street, Greenwood.

October 13

St. Mary of the Rock Parish in Franklin County near Batesville will hold its Annual Turkey Festival, serving dinners from 12 noon to 6 p.m. EST. Adults \$4, children \$2. Booths, quilts, turkey raffle.

The October pilgrimages to the Shrine of Monte Casino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Eugene Hensell speaking on "Mary and the Great Women of the Bible."

A Thanksgiving Mass to commemorate the closing of the 75th anniversary year of St. Mary parish, 317 N. New Jersey St., will be celebrated at 11 a.m. by Father Mauro Rodas. Refreshments afterward.

October 14

Yoga classes begin at Beech Grove Benedictine Center. Call 788-7581 for information.

The Families in Remarriage Program sponsored by Catholic Social Services begins from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1550 for information.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Program on Personality Analysis Part I by Val Dillon. For information call 236-1550 days and 236-8140 or 236-3121 nights.

October 15

An Over 50 Day of Recollection conducted by Father John Maung on the theme "His Love is Always With Us" will be held from 9:30 a.m. to 3 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Mature Living Seminar on "Intelligence and Creativity" will be held from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College. Bring sack lunch or buy inexpensive hot meal in cafeteria.

The St. Gerard Guild will hold its annual Membership Coffee at 10 a.m. in Somerset Lakes Apartments Clubhouse, 3202 E. 76th St. Betty McKinley will present the film "Silent Screams." Everyone is welcome.

October 16

A Leisure Day on "Do You Hear What I Hear?" will be conducted by Theresa Maxwell from 9 a.m. to 2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.



October 17

The 5th Bible Study Evening will be held from 7:30 to 9 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Theme is based on the Gospel of Matthew, the disciples of Jesus and revelation of the Kingdom.

The Ave Maria Guild will hold its Fall Card Party at 12:30 p.m. in the Beech Grove Benedictine Center auditorium. \$2 donation tickets available at the door. Proceeds benefit St. Paul Hermitage.

October 18

St. Christopher Single Adults will hold a Hayride at Eagle Creek Park from 9:30 p.m. to midnight. Be at Park Shelter "C" by 8 p.m. \$5 per person. To reserve your spot in the hay call (Continued on next page)

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Pope gives Curia title to nun working at Vatican

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Sister Mary Linscott, the highest-ranking nun at the Vatican, has been given a Curia title generally reserved for monsignors.

Pope John Paul II gave the title "capo ufficio" (office head) at the Congregation for Religious and Secular Institutes to the 66-year-old Notre Dame de Namur sister, the Vatican press office announced Oct. 5. Sister Linscott, a native of Great Britain, has worked at the congregation since 1978 overseeing revision of constitutions of women's religious communities.

Under a reorganization of the congregation, Sister

Linscott will oversee the revision of constitutions of orders of men and women Religious and the establishment of new religious institutes.

The Congregation for Religious is headed by Cardinal Jean Jerome Hamer. Between the office of cardinal and capo ufficio are the offices of secretary and undersecretary.

Sister Linscott was president of the International Union of Superiors General from 1971-1978. Because of her position, she was one of the four women at the 1971 synod.

"There's been a feminine presence at the synod ever since," she said. "Once a door has been opened, there is a tendency for it to stay open."

Her new title will make a difference, said Sister Linscott, because it will be easier for colleagues to recognize her role.

Sister Linscott, who was superior general of her order from 1969-1978, had been approved for her Vatican job by three popes.

Pope Paul VI officially dated her appointment Aug. 7, 1978. But his Aug. 6 death invalidated the appointment. Pope John Paul I affirmed the appointment but died before Sister Linscott could take the office. Finally, in November 1978, after approval by Pope John Paul II, Sister Linscott began her work at the Vatican.

Active list

(Continued from page 30)
Dave, 341-2783; Denise, 247-4311;
or Vicki, 299-0112.

October 18-19

A workshop on "The Gospel of Luke: Freedom for the Nations" will be conducted by Dr. Brandon Scott of St. Meinrad School of Theology at Kordes Enrichment Center, Ferdinand. Registrations due by Oct. 12. Call 812-367-2777 for information.

October 18-19-20

A Men's Retreat will be held at Mount St. Francis Retreat Center. For information call 812-923-8817.

The eighth Parish Renewal Weekend conducted by Father Robert Mazzola will be held at St. Andrew the Apostle Church, Richmond. Anyone 18 or older is invited to attend.

October 18-22

A five-day Parish Retreat will be conducted by Beth Ann Hughes and Father Bob Nogosek at St. Paul Parish, Tell City.

October 19

An Advent/Christmas Seasonal Planning Workshop will be held from 10 a.m. to 3 p.m. EDT at Sacred Heart Parish Church, Jeffersonville. For information call the Office of Worship at 317-236-1483.

Separated, Divorced and Remarried Catholics (SDRC) will hold a Hayride at Eagle Creek Park at 6:30 p.m. For more information call 236-1596 days or 259-8140 or 255-3121 nights.

A free Concert of Christian Contemporary Music by the "Crossroads" will be sponsored by Channel of Peace at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Youth and adults invited.

The monthly social of the Fifth Wheelers Club will be a trip to the Boggstown Inn and Cabaret. For information call Mary 862-6510 or Betty 784-3236.

St. Barnabas PTO Fall Festival will be held from 11:30 a.m. to 4 p.m. at 8300 Rahke Rd. Games, food, fun.

October 20

Dominican Father John Burke will conduct a workshop on "How To Conduct a Bible Sharing Youth Retreat" at Beech Grove Benedictine Center. Call 789-581 for information.

An Indianapolis area Pre-Cana Program will be held from 12:45 to 5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 236-1596 for information.

The 17th Annual Italian Festa for the benefit of Fatima Retreat House, 5353 E. 56th St., will feature spaghetti dinners with wine and dessert, games, prizes and entertainment. Adults \$4.75, children under 12 \$2. For information call 545-7681.



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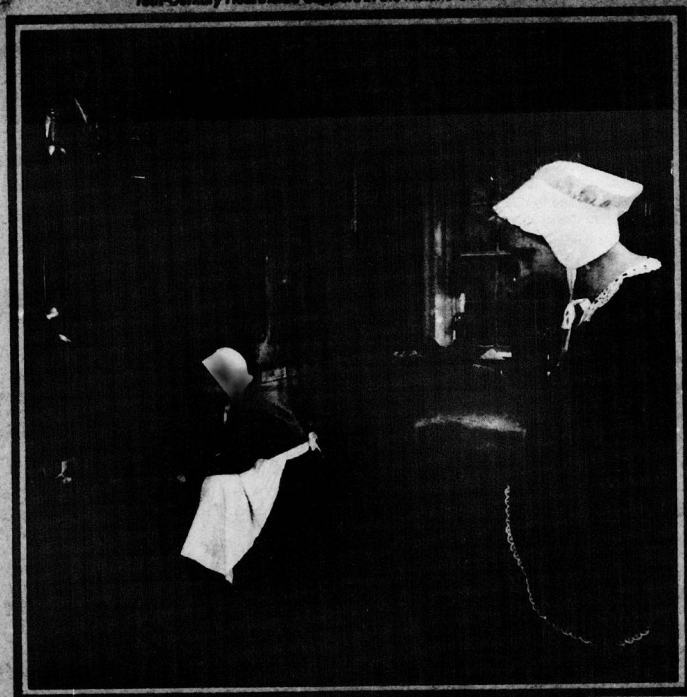
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New pastoral draft softens rhetoric

(Continued from page 6)

example, the new draft says—as did the first—that “private initiative and entrepreneurship are essential” to job creation. But it immediately adds: “At the same time, it must be recognized that government has a prominent and indispensable role to play in addressing the problem.” The federal government, it says, must help by job creation programs, and by other appropriate policy measures.

ACKNOWLEDGING implicitly the fact that the harsh, provocative rhetoric in the first draft often opened it to criticism and misunderstanding, the committee in rewriting apparently followed that ancient Latin axiom of public speaking, “reddere benevolos”—make your audience receptive to your message.

Where the first draft said the mere mention of economic planning often produces “a violent allergic reaction” in U.S. society, the second draft changes that to read “strong negative reaction.”

Such changes went well beyond an occasional word here or there. They involved extensive rewriting and restructuring throughout. In introductory comments on poverty in the first draft, for example, the committee said, “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. . . . We believe that as a matter of justice the misery wrought by poverty in this country should be remedied as soon as possible.”

The parallel passages in the second draft avoided the sharp “poor-wealthy” contrast and the provocative terms “moral scandal” and “misery”—without, however, changing the essence of the call to action.

“Dealing with poverty,” says the newer version, “is not a luxury to which our nation can attend when it finds the time and resources. Rather, it is an imperative of the highest priority. . . . They (facts of poverty) pose for our nation an urgent moral and human challenge, to fashion a society where no one goes without the basic material necessities required for human dignity and growth.”

The average American Catholic may well get defensive at being told his or her lifestyle contributes to a national moral scandal, but that same Catholic is likely to respond positively and generously if he or she is asked to rise to the challenge of helping assure that no one in this country lacks necessities. The real difference, however, is not in what is asked, but how it is asked.

ONE OF THE complaints many U.S. bishops had last June when they discussed the first draft at a national meeting in Collegeville, Minn., was that it appeared to pit

the poor against the middle class in the way it spoke of a need for a “preferential option for the poor.”

The revised version speaks more extensively of the threat of poverty facing those in the working middle class when such tragedies as sickness, death, job loss or family breakup destroy a delicate balance of justice.

“The common good demands justice for all, the protection of the human rights of all. . . . If the common good is to be truly common, greater economic freedom, power and security for these vulnerable middle-class members of the community is an important national goal,” it says.

It is only within that context, of recognizing the legitimate concerns of all for some measure of economic control and security, that the new draft goes on to state the principle, “The obligation to provide justice for all means that the poor have the single most urgent claim on the conscience of the nation. . . . The fulfillment of the basic needs of the poor is of the highest priority.”

It says the first purpose of a special commitment to the poor “is to enable them to become active participants in the life of society. It is to enable all persons to share in and contribute to the common good. The ‘option for the poor,’ therefore, is not an adversarial slogan which pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor wounds the whole community.”

Positive assessment of past U.S. achievements is also

emphasized more in the second draft than it was in the first and is integrated more thoroughly throughout the new text.

THE MOST evident result of much of the change in the second draft is to blunt the edge of many of the original criticisms made against the first draft, without backing off from the bishops’ central judgments on ethical principles governing economic justice or the goals that they say public and private policies ought to aim at.

Another result that could emerge, however, might be a judgment that the efforts to create a more irenic document have also blunted its prophetic, challenging character.

In 1982, many made that judgment about the second draft of the U.S. bishops’ war and peace pastoral, the project that set a new model for consultation and development of pastoral letters by the hierarchy on controversial national issues.

With the war and peace pastoral, the reaction of many bishops to what they saw as too mild a second draft led to a third draft that remained highly nuanced in its arguments but grew stronger in some of its calls for change in U.S. policy. When the body of bishops met to debate and vote on that third draft in May 1983, they made several significant amendments to strengthen its impact further before approving a final document.

Whether the same kind of inner dynamic might emerge on the economy pastoral remains to be seen. But the second draft marks the point where the document starts to become more clearly the property of the whole body of U.S. bishops, and the comments by the bishops themselves when they meet this Nov. 11-15 in Washington should give some strong indications as to what direction the pastoral will move between the second draft and the third.

Novak says bishops have listened

by Jerry Filleau

WASHINGTON (NC)—“They’ve done a tremendous job in trying to listen to and learn from their critics,” philosopher and theologian Michael Novak said of the second draft of the U.S. bishops’ pastoral letter on Catholic teaching and the U.S. economy.

Novak, resident scholar in religion and public policy at the conservatively oriented American Enterprise Institute, should know. His criticisms of the first draft of the pastoral on the economy during the past year—and three years ago of the first draft of the bishops’ war and peace pastoral—were certainly from one of the most influential Catholic lay voices affecting the transition from first to second draft in both documents.

In an interview Novak said he saw “scores, if not hundreds, of changes” between the first and second drafts that resulted from criticisms he and others had made.

The five-bishop drafting committee, headed by Archbishop Rembert Weakland of Milwaukee, “did not

necessarily make changes” in its own position because of the criticisms, but there was clearly an extensive effort to “restate or modify the argument to include the criticisms,” Novak said.

“One has to give them credit for a great good-faith effort to respond to the criticisms,” he said. “The tone (in the new draft) is more generous. The rearrangement, cutting and reformulation of certain concepts help the logic of the text.”

WHILE EMPHASIZING his praise for what he saw as definite advances, Novak said he still found “some outstanding failures” in the new document.

He said that, for example, the footnote references “show that the views of persons on the left are much favored in the descriptions of reality” which the document adopts.

“Moderates or conservatives would describe the same reality in a different way. The bishops still have not been very ‘ecumenical’—ecumenical in quotes—with regard to the moderate and conservative points of view, even where these are morally and religiously based.”

Novak said he also found a “glaring gap between the use of biblical texts and current realities” that the bishops are trying to analyze.

The biblical texts, he said, come from a “pre-democratic, pre-growth, pre-capitalist era of history,” and the pastoral letter, in his view, has not yet given sufficient attention to the reflection on Scripture and Christian tradition that served as a basis for the U.S. experiment in a democratic political economy.

Novak gave the writing committee credit for doing much to deal with conservative concerns about excessive reliance on government on the home front, but he said that the section on underdeveloped countries focuses almost exclusively on efforts to promote economic development through the governments of those countries.

“The tide today,” Novak said, “is one of disappointment with Third-World governments that have squandered opportunities for development.”

What is needed is more attention to the “creativity of the poor” and promotion of entrepreneurship by private individuals in those countries as the key to get them out of their economic stagnation, he said.

Archbishop Weakland, questioned at a press conference in Washington Oct. 6 about Novak’s complaint on that issue, said he did not see the focus on governments of Third-World countries as misplaced or a weakness in the second draft.

There is a “specific attitude in the United States” to view everything in terms of “the individual against the government,” the archbishop said, but “we don’t find that abroad.”

NOVAK SAID he would be watching with interest to see how liberals react to the new draft.

Asked if he meant that he thought they might see the more muted, less abrasive tone of the new draft as less “prophetic,” Novak answered that he did not equate prophecy and harshness.

“In the first draft,” he said, “the language was sometimes harsher. In the second draft it sometimes still is. But where the bishops found the subject matter more complicated or more difficult, they’ve chosen more appropriate rhetoric.”

“The moral task of prophecy, however, is not to speak harshly, but to hit the mark. I think in the second draft, the bishops’ arrows are better aimed.”

He said he thought the bishops’ committee had done a better job the second time around of defining the principles on which they stand and of calling more clearly for open argument in the area of specific policy issues where people holding the same principles may disagree.

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YOUTH CORNER

Why can't guys go dutch?

by Tom Lennon

Question: Why do guys insist on paying? Why can't they go Dutch treat? (Indiana)

Answer: About 25 miles from my home is one of those king-sized amusement parks where the all-day admission is \$14 and where you can easily spend \$10 or \$15 more after you get inside.

Last summer when a young neighbor, Tod, was out of work, he let his girl, Becky, take him there and foot the entire bill. Both reported having a wonderful day and Tod was very grateful that his girl wanted to show him a good time.

So not all guys insist on paying all the time. And some

of them will go beyond Dutch treat and let the girl be the hostess for the whole day or evening.

Speaking for myself, I welcome wholeheartedly any invitation from a woman to be her guest at dinner. I'm all for this aspect of the feminist movement. But some young men and some older men are skittish about letting the woman foot the bill for an evening of entertainment.

The reasons for this vary with the person and it's not wise to generalize about why "guys insist on paying." Some, without realizing it, may feel that their manhood is threatened if they can't come up with enough money for a date.

Others may want to be in complete control of the

evening and will feel that the girl is declaring her independence if she pays her own way. Then, if she is independent, she cannot be controlled—or so the guy reasons.

Still others may feel that it is ungentlemanly or impolite to let the girl pay. And some guys may think that if they pay the bill, then they can make any sexual demands they want. In their view, they have put the girl in their debt.

In a healthy relationship, however, both partners should do some giving and some receiving. And in these days when dating can be so expensive and when girls as well as guys are earning money, a Dutch treat evening is a sane and sensible idea.

Too, if a young man is at some point unemployed, he should not feel embarrassed by his girl paying his way on a date. Good friends help one another when help is needed and a loving heart enjoys receiving as well as giving.

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

Upcoming retreats and other youth news

Connersville Deanery retreat

A Christian Awakening Retreat will be offered Oct. 31-Nov. 3 for high school seniors in the Connersville Deanery. The retreat team will be made up of youth leaders as well as adults. The retreat is an excellent opportunity for a young person to put together his or her feelings and relationship with our faith in Christ, according to Father Steven Schafflein, associate pastor of St. Andrew in Richmond.

Seniors interested in the retreat may contact their parish for further information. Or they may contact Father Schafflein, 240 S. Sixth St., Richmond, Ind. 47374, 317-962-3902. Retreats

for juniors, sophomores and freshmen in the Connersville Deanery are also planned and more information will be forthcoming at a later date. The retreats are planned by the Connersville Deanery Youth Ministry Commission.

Youth Conf. Apr. 12-13, 1986

Mark your calendars for the weekend of April 12-13, 1986. Those will be the days of the next Archdiocesan Catholic Youth Conference. The conference will feature among others Father Don Kimball, a priest disc jockey from Santa Rosa, Calif. The conference will be sponsored by the Archdiocesan CYO and will be held at Roncalli High School on the Indianapolis Southside.

Hublar wins wind solo award

Michelle Hublar won the wind solo award in Class B for the Lawrence Central High School Band in the Hook's Midwestern Marching Band Festival held recently at Bush Stadium in Indianapolis. Hublar, a member of St. Matthew parish in Indianapolis, won the award by playing the opening oboe cadenza from Rimsky-Korsakov's "Sheherazade." She plays first chair oboe in the Wind Ensemble and Orchestra at Lawrence Central and marimba and oboe in the marching band. Another St. Matthew parishioner, Alex Burrow, is a drummer in the championship band.

Young people have right to traditional childhood, Reagan says

WASHINGTON (NC)—America's young people have a right to a traditional childhood with values, not images of violence and perversion, President Reagan told educators Oct. 1 in a ceremony recognizing outstanding secondary schools.

"America's young people have rights too," he said in his statement. "They have a right to grow up without being constantly bombarded by images of violence and perversion. Let's give our children back their childhood. Let's give them the support all children

need—the support of traditional values like family, faith, hope, charity and freedom."

The White House ceremony honored 281 public and private secondary schools, including 39 Catholic schools. The Secondary School Recognition Program and Exemplary Private School Recognition Project are U.S. Department of Education programs. The department gave the Council for American Private Education a grant to select the private schools.

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Book reviews

Book looks at Gospel of Matthew

THE CHOICE TO BE HUMAN, by Eugene Kennedy. Doubleday (Garden City, N.Y., 1985). 263 pp., \$15.95.

Reviewed by
Mary Kenny
NC News Service

"The Choice To Be Human" is the author's meditation on the first and longest account of the life of

Jesus, the Gospel of Matthew. The highly personal nature of the reflections distinguishes this book from a commentary or exegesis.

The author of the Gospel, Matthew, was a tax collector, a bookkeeper, an orderly man. Yet, notes Kennedy, "Matthew's genius may be that he is both an accountant and a seer. . . . We see the man of dreams and the man of numbers forging a new

creation to describe the New Creation and leaving us, all these centuries later, caught up in a vast scene, full of order and yet broken free of the constraints of time. . . ."

Like Matthew, Kennedy is both an orderly reader who has carefully perused the entire Gospel and a poet who, through imagery and observation, makes the Gospel material more vivid for us.

For Kennedy, a

psychologist and spiritual writer, the choice to be human means choosing to value and develop human relationships. Through the Incarnation, God himself entered into humanity. We too enter into humanity through our relationships. As the author says, "If we take seriously God's becoming a man, then we must take our human relationships more seriously as well, for each one reproduces the chances and hopes of the Incarnation itself, each one asks us to take on the flesh of the human

situation more truly and more compassionately."

A drawback of the book is that the author uses very few examples relating the Gospel message to modern life. The author expects each individual reader to apply the meditations as appropriate.

On the positive side, the book is nicely organized. The entire Gospel of Matthew is given in short segments using the excellent Jerusalem Bible translation.

Poetic images abound, engaging all our senses. Jesus' allusions to his death: "a promise of dread, as deep and foreboding as the first clouds of winter covering the sun." Commenting on Jesus going among sinners: "Religion has been cleaned

and pressed regularly in the clanking machines of hypocrisy so that we think it belongs to the proper and the pious, to those who stand at a safe distance from the back streets of existence, clucking their judgments at those who have been soiled by life."

Besides enjoying the rich imagery, the reader might be encouraged to meditate on the Gospel. Like the author, the person seeking greater understanding of the Gospel can read a short passage, then write a personal reflection. As a stepping-stone to personal meditation, this book could have great value.

(Mary Kenny is co-author of the weekly Criterion column "Family Talk.")

MAY THEY REST IN PEACE

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

† BARRICK, Wilma M., 65, St. James the Greater, Indianapolis, Sept. 15. Wife of Kenneth; mother of Sharon Hibbs and Deborah Henson; sister of Mae Sanders and Lida Gibson; grandmother of three.

† BLAKE, Lisa Carol, 28, St. Anthony, Clarksville, Sept. 26. Wife of Terry C. Lawrence; stepmother of Carrie Lawrence; daughter of Mary H.; sister of Janet Pearson and Julie; granddaughter of Margaret.

† BOIRE, Mary Ellen, 73, St. Joan of Arc, Indianapolis, Sept. 26. Wife of James; sister of Dan H. Coughlin.

† CHANDLER, John D., 31, Holy Spirit, Indianapolis, Sept. 23. Husband of Sandra; father of Angela Nicole, Angel Lyn and John Franklin II; son of John F., and Kathryn Schmitt; brother of Jeff D., Kathy Woodworth, Teresa and David Schmitt and Kathy Pierce.

† COLLINS, Viola, 82, St. Catherine of Siena, Indianapolis, Sept. 28. Mother of Walton A.; sister of Leona Clampitt; grandmother of six; great-grandmother of one.

† CRAYTON, David E., 73, St. Joan of Arc, Indianapolis, Sept.

26. Father of Leon, Harold and DeWayne; brother of Bettie Crayton Smith; grandfather of four; great-grandfather of one.

† DAY, Dennis, 31, St. Thomas Aquinas, Indianapolis, Sept. 3. Husband of Mary Beth; father of Bethany and Jocelyn.

† FELTS, Helena McAtee, 87, St. Catherine of Siena, Indianapolis, Sept. 28. Mother of William J.; sister of Nina McAtee and Eleanor Shirley; grandmother of four; great-grandmother of one.

† GIRTH, George, 78, St. Catherine of Siena, Indianapolis, Sept. 26. Husband of Mildred E. (Connors); father of Marilyn F. Keyler.

† GRISHAM, Ruth C., 81, Christ the King, Indianapolis, Sept. 25. Mother of Jean Musial, and Thomas R.

† HACKER, Pearl M., 72, Christ the King, Indianapolis, Sept. 28. Mother of Lillian Barcio; sister of Hester Dickmeyer and Mary Heltzman; grandmother of five; great-grandmother of two.

† HARRIS, Mary Ellen Cunningham, 74, St. Philip Neri, Indianapolis, Oct. 1. Wife of Donald J. Sr.; mother of Michael J. and Donald J. Jr.

† HEEKE, Freida, 68, St. Catherine of Siena, Indianapolis, Sept. 26. Wife of Robert; mother of Sharon Kennedy, Judith Pihlak and Nancy Roberts.

† HODSON, Julia Marie, 79, St. Michael, Indianapolis, Oct. 2. Mother of Betty J. Weaver.

† JONES, Rosemary H. (Gaughan), 58, St. Anthony, Indianapolis, Sept. 25. Daughter of Barbara Gaughan; mother of Kathie M. Martin and Rebecca D. Underwood; grandmother of six.

† KELLY, Anna, 80, St. Thomas Aquinas, Indianapolis, Sept. 21. Sister of Agnes, William and Daniel.

† KOERNER, Bessie, 68, St. Mary, New Albany, Sept. 28. Wife of Thomas; mother of Henry C., J. Paul, David, and Margaret Martin; grandmother of eight; great-grandmother of one.

† LANGERMAN, Arnold, 69, St. Nicholas, Sunman, Sept. 17. Husband of Clara; father of Dale, Ben, Marvin, Neil, Cecile Walsh and Marilyn Williamson; brother of Genevieve Waechter.

† SCHUMAN, Rose B., 94, St. Joseph, St. Leon, Sept. 7. Mother of William, Walter, Harold, Joseph, Richard, Viola Andres, Matilda Bischoff, Frances Andres and Loretta Bihl; grandmother of 55; great-grandmother of 43.

† SPAULDING, Alphonse B., 81, St. Gabriel, Connersville, Sept. 30. Husband of Viola; father of Robert, Marvin, Gary, Carol Ann Tague and Jane Linderman; grandfather of 12; great-grandfather of three; brother of Esther Boulware, Agnes Downing, Irvin, Matthew, Paul, Harold, Raymond and Wilburn.

† WILSON, Rose M., 79, Christ the King, Indianapolis, Sept. 27. Mother of William F., Robert J., James R., Carol Dutteringer, Rosemary Clegg and Charlene; sister of Mary Louise Szatkowski, Ruth Allen and Paul Kabey; grandmother of 25; great-grandmother of 17.

Sister Celine buried Oct. 2

ST. MARY OF THE WOODS—Providence Sister Celine Therese Heck died here Sept. 29 and was buried from the Church of the Immaculate Conception on Oct. 2. She was 78.

The former Elizabeth Heck was born in Kirksville, Mo. Her family later moved to St. Mary of the Woods village, where she attended grade school. She also studied at St. Joseph Academy in Terre Haute and St. Mary of the Woods College.

Sister Celine entered the Congregation of the Sisters of Providence in 1923 and took final vows in 1931. She taught in schools in Illinois, North Carolina and Maine. Her Indiana assignments included St. Catherine and St. Philip Neri schools in Indianapolis; St. Patrick, Terre Haute; and St. Leonard, West Terre Haute.

After returning to St. Mary of the Woods in 1968, Sister Celine continued to give service at the motherhouse. She is survived by four brothers, Herman of Lexington, Ky.; Otto of Alameda, Calif.; Benedictine Father Theodore, St. Meinrad; and Louis, St. Mary of the Woods; one sister, Providence Sister Hermine of St. Mary of the Woods; and many nieces and nephews.

'House' lisps about God

THE HOUSE OF WISDOM, by Father John S. Dunne. Harper and Row (San Francisco, 1985). 172 pp., \$15.95.

Reviewed by
Mgr. Charles Dollen
NC News Service

Contemporary theologians write many volumes about God, but they seldom let us know if they practice what they preach. Father John Dunne of the University of Notre Dame has added to his many books this story about his own Christian pilgrimage.

In his search for the wisdom to know God, he has grown from a position in which he not only taught about God, but from a place where he let God guide his own spiritual life.

In a sabbatical year, he actually wandered around the globe, from the Church of the Holy Wisdom in Constantinople, to a chapel in Texas, to the meditation room at the United Nations. The result was a kaleidoscope of insights.

This book can be enjoyed on several levels, both spiritual and literary. The

number of sources that he quotes is truly amazing and their scope is vastly ecumenical. An excellent index lets the reader go back and follow the ideas.

There is a certain disorder in the book that I did not like, and some blurring of ideas that could leave the author misconstrued. Part of this can be attributed to the subject which is so far above mortal grasping. As Abbot Marmion wrote, "We can only lisp when we speak about God."

(Mgr. Dollen is book review editor of The Priest magazine.)

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Pope's synod appointments

(Continued from page 1)

Under rules of the extraordinary synod, the pope can name eight more members. He is allowed to name up to 15 percent of the non-papally appointed members, which currently total 144.

Archbishop Schotte also announced that the synod will formally begin Nov. 24, with a Mass celebrated by the pope and the cardinals present in Rome. The first working session of the synod will be Nov. 25, he said.

Previously, the Vatican had announced that the synod would open Nov. 25. It is scheduled to end Dec. 8.

In appointing people to the synod, the pope sought to keep a balance between those who attended the council and younger men who did not attend but have grown up in the atmosphere of contemporary issues, said Archbishop Schotte.

The archbishop said the extraordinary synod will have three aims:

- To relieve the atmosphere of ecclesial communion that characterized Vatican II.
- To exchange experiences and information about the application of Vatican II.
- To insert more profoundly the teachings of Vatican II in the life of the church, taking into account the current and future demands of the world.

Archbishop Schotte said 68 national hierarchies submitted reports to synod organizers analyzing the postconciliar situations in their countries, but he refused to list specific problems and issues raised in the reports.

Cardinals Law and Krol will join seven other U.S. church leaders who automatically are members of the ex-

traordinary synod. According to the list of synod members issued by the Vatican, they will be:

- Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops.
- Cardinal Myroslav I. Lubachivsky, head of the Ukrainian Archdiocese of Lvov in the Soviet Union.
- Ruthenian Archbishop Stephen Kocisko of Pittsburgh.
- Ukrainian Archbishop Stephen Sulyk of Philadelphia.
- Cardinal William W. Baum, head of the Vatican Congregation for Catholic Education.
- Archbishop John P. Foley, president of the Pontifical Commission for Social Communications.
- Bishop Juan Torres Oliver of Ponce, Puerto Rico, president of the Puerto Rican bishops' conference.

Other papally appointed members to the synod included:

- Bishop Yves-Georges-Rene Ramousse, former apostolic vicar of Phnom Penh, Cambodia, and currently in charge of overseeing pastoral activity for Cambodians living outside Cambodia.
- Cardinal Jean-Marie Lustiger of Paris.
- Maronite Bishop Michael Doumit of Sarba, Lebanon.
- Archbishop Jerzy Stroba of Poznan, Poland.
- Bishop Antonio Quarracino of Avellaneda, Argentina, president of the Latin American Bishops' Council.

The pope also named two priests who are not bishops—Magr. Philippe Delhaye, general secretary of the Vatican International Theological Commission, and Father Henri Cazelles, secretary of the Pontifical Biblical Commission.

Respect Life dinner

(Continued from page 1)

Following the hourly 11 members of the archdiocesan Office of Pro-Life Activities Advisory Council were commissioned. They included Donald Day, president; Eva Westhafer, vice president; Wayne Briscoe, secretary; Jim Schmitz, Marcia Digiusto, Daniel Clark, Alfred Abell, Greta Noon, JoAnn Lutgring, Robert Alerding and Vince Bertrand.

Of the 133 parish pro-life activities committee chairpersons in the archdiocese, only 24 were present for the commissioning ceremony. The crowd in the church for the service also was small.

After the vesper service, the annual Respect Life Dinner was held in the church gym. The highlight of the dinner was the presentation of the Archdiocesan Respect Life Award to Greta Noon of Lanesville for

her efforts on behalf of pro-life causes. Also, certificates were distributed to selected individuals from each deanery in appreciation for their work. (The recipients were listed in last week's Criterion.)

Father Larry Crawford, director of the Office of Pro-Life Activities, served as master of ceremonies for the dinner and introduced dignitaries present, including Wes Elliott of the National Committee for a Human Life Amendment.

Archbishop O'Meara thanked Father Crawford for his work. He then told the parish committee chairpersons present that he reaffirmed the importance of their work. "Your work is the work of the Lord," he said. "We will win because we have to win. Reason, the natural law and God must prevail in the end."

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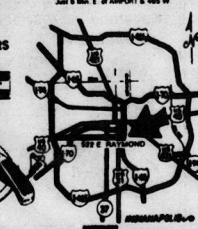
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Background for the extraordinary synod

Church leaders will assess impact of Vatican II

by Agostino Bono
(First in a series)

VATICAN CITY (NC)—Church officials worldwide are preparing to assess the impact of the Second Vatican Council at a time when Catholic authorities disagree over whether applications of its teachings have been generally good or bad.

The disagreements reflect two different approaches to assessing the church 20 years after Vatican II.

One view is that the impact has been mostly bad because of misunderstanding and misapplication of council reforms. According to this assessment, an effort should be made to eliminate the negative aspects and consolidate the few positive ones.

The other view sees the overall impact as good, despite problems, with the primary need being to build upon the reforms to strengthen the church.

Both sides agree that the council teachings are not at fault.

An extraordinary Synod of Bishops, scheduled by Pope John Paul II for Nov. 24-Dec. 8, is to be the forum for a study of how the council teachings have been applied in the past two decades.

POPE JOHN PAUL was an active participant in the council as Polish Bishop Karol Wojtyla and repeatedly has called for applying council teachings.

But so far he has remained aloof from the debate over application of Vatican II reforms. He also has distanced himself from the pessimistic view of one of his top officials, Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith. Cardinal Ratzinger has said that the church has deteriorated since Vatican II.

The 1962-65 council approved numerous reforms which changed the face of Catholicism:

► Liturgical reforms led to Mass in the vernacular for Latin-Rite Catholics and turned the priest to face the congregation.

► Collegiality was defined as meaning that the church's infallibility in faith and morals is exercised by the pope in union with the entire body (college) of the world's bishops. This led to decentralizing church administration and authority, and to more bishops' conferences for dealing collectively with issues at national and regional levels.

► The church was strongly committed to the search for Christian unity through the ecumenical movement, and a series of official dialogues with other Christian churches was spawned.

► Dialogue was extended to non-Christian religions and

non-believers and aimed at greater mutual understanding and cooperation on practical issues.

► The church was strongly recommitted to social progress and world peace and to an active influence in science and culture.

► The apostolate of the laity was defined as including co-responsibility, although to a lesser extent, with ordained ministers regarding church authority and administration.

AFTER THE council, church officials began institutionalizing the reforms. The Vatican established a series of permanent agencies to handle the numerous new issues.

Priests' councils and lay parish councils were formed to advise church officials on pastoral and administrative issues. The World Synod of Bishops, gathering delegates from national hierarchies, was formed to meet every three years to advise the pope. Education programs were revised to include Vatican II teachings.

In 1983 the new Code of Canon Law took effect, incorporating council reforms into the church's juridical structure. The old code did not mention national bishops' conferences. The new one spells out a series of rights, obligations and powers of these conferences.

The number of canons dealing with the laity was increased in the new code.

The changes also launched a trying time for the church.

Some people complained that the reforms went too far, while others were frustrated because they expected much more. Tens of thousands of priests left the active ministry, many to marry, after the council reaffirmed celibacy for Latin-Rite priests. The number of Catholics attending weekly Mass dropped in many countries, especially in Western Europe and the United States.

These trends have leveled off, however, and there has been an upturn in vocations, especially in mission countries.

BISHOP JAMES Malone of Youngstown, Ohio, president of the U.S. bishops' conference, will participate in the extraordinary synod. In a report on the U.S. church prepared for the synod, he questioned whether Vatican II or misinterpretations of the council could be blamed for weaknesses in the church. "Cultural factors originating outside the church and the council account for many recent problems in Catholic life in the United States, as in many other countries," he said.

He cited "exaggerated individualism, the culturally conditioned disinclination of many persons to make permanent commitments, the breakdown of marriage and family life, the sexual revolution and exaggerated secular feminism."

"There are grounds for thinking that such factors would have done more harm to Catholic life than they have, were it not for the council and post-council renewal," said Bishop Malone.

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