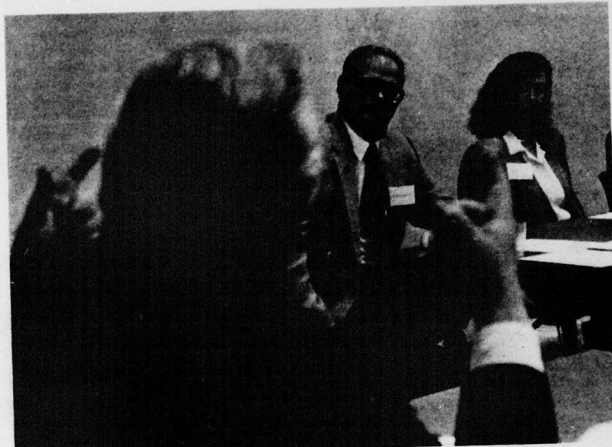


## Religious leaders unite on welfare

Pledge to lobby Indiana legislators to permit intact families to receive AFDC

by Ann Wadelton



LISTENING—State Representative George E. Schmid and Senator Vi Simpson listen to Archbishop Edward T. O'Meara make a point. (Photo by Richard Cain)

Thirty leaders of the Catholic, Protestant and Jewish faith communities pledged Oct. 9 to lobby Indiana legislators for changes in the public welfare laws to allow poor intact families to receive Aid for Dependent Children (AFDC) benefits. Indianapolis Archbishop Edward T. O'Meara hosted the meeting at the Catholic Center in Indianapolis.

Calling it a moral problem, Archbishop O'Meara said, "Families must break up in order to get help. One parent must leave because the law says that only children in one-parent families can receive help."

The decision to limit help to children in single-parent homes was made by the Indiana legislature. More than half of the states have already adopted AFDC-UP (unemployed parent), which extends help to poor two-parent families where the principal wage earner is unemployed.

The AFDC program is administered by the states, although the majority of the funding is from the federal government.

Legislators at the meeting put the burden back on the religious leaders to rally public support for a change. Senator Vi Simpson (D-

Bloomington) said that the lawmakers are "reactive," that they will react to their constituencies. "Until the public is outraged," she said, "nothing is going to happen."

Responding to a challenge that the lawmakers should be leaders, Senator Simpson termed that a "nice theory," but not a reality with legislators facing voters on the ballot every two or four years.

Rep. George E. Schmid (R-Indpls.) agreed, urging the clerics to be "grassroots leaders." Rep. Schmid heads an interim study committee currently studying the problem.

"The poor need proxies," said State Welfare Administrator Donald L. Blinzinger. "If there are potholes in the streets, lawmakers hear about that," he said, "but the poor have few spokesmen."

Calling the poor the "faceless ones," Archbishop O'Meara said that the church should properly represent them. "It's so convenient, so popular, to forget about the poor. We know that's the tendency but we can't accept it," he said.

Rep. Schmid cited cost as the main roadblock to adopting AFDC-UP. He said he has

(See RELIGIOUS, page 8)

## Mission statement for the Criterion approved

by John F. Fink, Editor

The board of directors of The Criterion Press, Inc. adopted a new mission statement for *The Criterion* newspaper at its meeting last Friday, Oct. 10.

It also elected three new board members and established a new policy regarding the renting of the newspaper's subscriber list, in addition to its regular business.

The new mission statement was drafted by a committee consisting of Archbishop Edward T. O'Meara, chairman, William Bruns, Caye Poorman and the editor. The statement was approved unanimously by the board after one minor amendment.

The new statement says:

"The mission of *The Criterion* is to use the printed word to proclaim the person of Jesus Christ and his Good News, to advance the kingdom of God, and to help build up that portion of the Body of Christ that is the church of the Archdiocese of Indianapolis.

"*The Criterion* serves as the official medium of news and comment for the Archdiocese of Indianapolis and is a teaching instrument for the church and its chief pastor, the Archbishop of Indianapolis.

"*The Criterion* articulates the relevance of: (1) the Christian message, (2) the traditions and teachings of the Catholic Church, and (3) the lived experiences of the members of the church. It helps its readers apply message, traditions and teachings, and experi-

ences to their own lives and to the complex world in which they live.

"*The Criterion* enkindles a sense of identity and unity within the local church by providing a forum in which the members of the local church can communicate with each other. It facilitates the exchange of opinions, serves as a vehicle of constructive criticism, and challenges each reader to deeper reflection.

"*The Criterion* publishes appropriate national and international news. It strives for balance, completeness, and accuracy in news reporting and editorial comments. As the archdiocesan newspaper, it emphasizes the affairs of the local church, how its members live out the Gospel, and how they fur-

ther the mission of the larger church."

New directors elected for three-year terms on the board of directors were Benedictine Sister Mary Luke Jones, Arthur Berkemeier of St. Mark Parish, Indianapolis, and James Weaver of St. Luke Parish, Indianapolis.

They succeeded Fred W. Fries, Providence Sister Jane Bodine, and Richard Engel, whose terms on the board expired. Archbishop O'Meara expressed his appreciation for the retiring board members' service. Fries, former managing editor of *The Criterion*, had served on the board for 26 years, Sister Jane and Engel for eight years.

Other members of the board are Arch-

(See CRITERION, page 8)

## Three Supreme Court justices at Washington Red Mass

WASHINGTON (NC)—With a third of the U.S. Supreme Court before him in St. Matthew's Cathedral, Archbishop James Hickey of Washington denounced legalized abortion and confusion over church-state separation Oct. 5 at the annual Red Mass of the Washington Archdiocese.

Chief Justice William Rehnquist, a Lutheran, held a place of honor in the front

row along with the high court's two Catholic associate justices, William Brennan Jr. and Antonin Scalia, and their wives.

The Red Mass, a tradition with origins in the Middle Ages, was begun in Washington in the mid-1970s and is celebrated each year the Sunday before the opening of the Supreme Court's new judicial year.

Taking as his theme the Tower of Babel

from the first reading of the day, Archbishop Hickey said, "Babel represents the mystery of sin: the rupture with God which leads to the tragic division among peoples."

There is "Babel in our midst," he said, when the constitutional prohibition against "a state religion" is used against "religion in general," or when "the language claimed to protect the right to privacy has been mis-

takenly expanded to encompass a woman's decision to destroy the life of her child."

Archdiocesan spokesman Barrett McGurn said recently retired Chief Justice Warren Burger used to attend the Red Mass. But with the addition of Scalia as the second Catholic on the current high court the Oct. 5 Mass was the first time three justices of the court attended, he said.

### Looking Inside

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SINGING JUSTICE—Chief Justice William Rehnquist (right) and his wife, Natalie, sing during the annual Red Mass for lawyers at St. Matthew's Cathedral in Washington. At left is Associate Justice William Brennan Jr. (NC photo by Michael Hoyt)

the CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## Catholic higher education in the U.S.

by John F. Fink

Next week will be observed nationally as Catholic Higher Education Week. As part of the observance Marian College and *The Criterion* are sponsoring a talk by Bishop William A. Hughes of Covington, chairman of the U.S. Catholic Conference's committee on education. This occasion gives me an excuse to write something about Catholic higher education in the United States.

Those of us in the Archdiocese of Indianapolis can be proud of two excellent Catholic colleges located within the archdiocese—Marian College in Indianapolis and St. Mary of the Woods College just outside Terre Haute. They are two of 235 Catholic colleges and universities in the U.S. that teach more than a half million students.



People might not realize just how unique U.S. Catholic colleges are. Except for the Catholic University of America in Washington, D.C., which was founded by the bishops and has a pontifical charter, those 235 colleges were founded independently and have state charters. Unlike elementary and secondary schools which are owned and operated by the bishops and pastors, our Catholic colleges don't cost the church a dime.

That isn't true in the rest of the world. In Latin America, for example, all Catholic universities have pontifical charters since the Latin American countries won't charter them. In France Catholic universities are illegal so the Vatican has chartered five institutes in that country. In Belgium the famous Catholic Universities of Louvain are totally financed by the state. In Italy there is only one Catholic university that teaches more than ecclesiastical

subjects, and it has a pontifical charter. In Germany there is only one small Catholic university, recently founded in Eichstatt, and it is totally supported by the bishops.

CATHOLIC HIGHER education in this country owes a great deal to the religious orders of both men and women. Just as St. Mary of the Woods was founded by the Sisters of Providence and Marian College by the Oldenburg Franciscan Sisters, so most Catholic colleges owe their existence to religious orders. But the colleges aren't operated just by the Religious. Lay people usually serve as chairmen and members of the boards of trustees, as faculty members and administrators; many Catholic colleges have lay presidents—including Marian.

This, of course, gives the colleges the advantage of advice and expertise they might not be able to get solely from the ranks of the Religious. It is also a way to ensure that they will retain their independence and autonomy. Our Catholic colleges have improved considerably since competent and dedicated lay people have been more involved in their operation.

Some of those in Catholic higher education in this country are convinced that the Vatican doesn't understand the uniqueness of American Catholic colleges. Thus they saw a recent schema proposed by the Vatican as a threat to the excellence and even continued existence of Catholic colleges in this country. The proposal would impose strict ecclesiastical controls over U.S. Catholic colleges and universities.

U.S. Catholic colleges and universities prize their academic freedom and autonomy. Their academic freedom has made them recognized for their excellence and their autonomy has made them eligible for financial assistance from the federal government. They are now receiving about a half billion dollars annually from the federal government and they don't want to jeopardize that important funding.

Although lay people have assumed more roles in Catholic colleges, and the colleges are intent on preserving their autonomy, this does not mean a diminution of their Catholicity, any more than it does in our Catholic elementary and high schools. If there is any one thing that the college administrators realize it's that it's essential that they retain their Catholic character. Without that there would be no reason for Catholic parents to send their children there, especially when they could send them to less expensive state-supported universities. Catholic colleges must remain Catholic.

FATHER TED HESBURGH of Notre Dame says this about that: "If I were asked, after a lifetime in Catholic education, as a student for 20 years, university professor five years and university administrator for 37 years, 'What is the most important factor for the future of the whole enterprise?' I would simply say, 'Guard your Catholic character as you would your life.' We receive enormous support because we work hard, in season and out, to be what we profess to be: an excellent university that is profoundly Catholic."

As evidence that this is being done, at least at Notre Dame, he points to the 90 percent of Notre Dame students who voluntarily attend Mass each Sunday—a much larger percentage than the general population—and contrasts that with the 3 percent who attend Mass regularly at Europe's leading Catholic university. He also points to the large number of students who put their Catholicism into practice by serving the poor, the needy, the sick and the handicapped. He is convinced that Notre Dame is more Catholic today than ever before. The same can be said for most of our other Catholic colleges, too. They are both more Catholic and better academically than ever before. They must not be jeopardized.

## Pre-application forms for CHD grants now available

Pre-application forms are now available for groups intending to apply for 1987 Campaign for Human Development national grants. The funds that are made available for these grants are monies collected once a year in Catholic churches throughout the country.

Pre-application is the required first step

in applying for CHD national grants. These grants range from \$10,000 to \$100,000. Grants for lesser amounts are also available but are processed through and within local diocesan CHD offices. Applicants for the national grants must submit the pre-application forms prior to a full application and proposal.

The purpose of the pre-application is to determine the funding eligibility of the proposed project. Every year CHD receives proposals that do not meet the basic eligibility requirements for CHD funding, specifically those related to poverty control and institutional change, and those presenting inadequate track records and self-sufficient plans.

Basic requirements and guidelines for CHD funding are: (1) project must benefit a poverty group; at least 50% of those who plan, implement and make policy must be persons who are involuntarily poor; (2) funding will not be considered for projects which can be funded by monies available from private or public sector; (3) projects must address and effect institutional change which is defined as: modification of existing laws and/or policies; establishment of alternative structures and/or a distribution of decision-making powers; and to a lesser extent, provision of services which result in the achievement of the preceding two goals; and, (4) project must document possibilities of generating funds from other sources or becoming self-supporting within time-lines established in proposal.

For further information or request for forms call the archdiocesan CHD office, (317) 236-1550. Pre-application forms must be received by both the local and national CHD offices by Nov. 1, 1986.

## Meetings slated for explaining ADLF revisions

The locations and dates for the meetings related to the revisions of the policies and procedures for the Archdiocesan Deposit and Loan Fund (ADLF) have been announced. They are:

- Oct. 21: Catholic Center, Indianapolis.
  - Oct. 23: Providence High School, New Albany.
  - Oct. 28: St. Margaret Mary Parish, Terre Haute.
  - Oct. 30: St. Gabriel Parish, Connersville.
  - Nov. 11: St. Columba Parish, Columbus.
- All meetings will begin at 7:30 p.m. local time.

Those who might be unable to attend the meeting scheduled for their particular deanery may attend one of the other meetings.

The ADLF is a fund into which parishes deposit excess funds and from which they borrow in order to build, expand or renovate.

The changes in the fund were explained in an article in the Sept. 12 issue of *The Criterion*.

## Verkamp attends seminar

Cathy Verkamp, development director for the Archdiocese of Indianapolis, attended a seminar on Thursday, Oct. 9, on the ramifications of the new tax reform law, particularly on how the tax changes will affect charitable contributions. The seminar was presented by Robert F. Sharpe and Co.

"I learned that the tax reform act retains strong incentives to make charitable giving," Verkamp said. "There has been talk that the tax reform act will hurt charitable organizations, but I don't think that's true," she said.

Pointing out that the charitable deduction still remains for those who itemize, she said, "I think the people of the archdiocese give to the Archbishop's Annual Appeal because they believe in stewardship and the good that

is being accomplished through the various programs and agencies of the archdiocese, not merely for a tax break."

## Archbishop O'Meara's Schedule

## Week of October 19

TUESDAY, Oct. 21—Meeting of the Religious Education staffs of the Province of Indiana, Benedictine Center, Beech Grove, 9 a.m.

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

WEDNESDAY, Oct. 22—Recognition of National Higher Education Week, Marian College, Indianapolis, reception: 6:30 p.m., dinner 7:15 p.m.

SATURDAY, Oct. 25—Special celebration for the Urban Parish Cooperative Parishes, Catholic Center, 12 noon.

—Dedication and blessing of the newly constructed St. Lawrence Church, Indianapolis, Eucharistic Liturgy at 5:30 p.m.

## Archbp. in Rome

Indianapolis Archbishop Edward T. O'Meara is in Rome this week to attend the plenary assembly of the Vatican's Congregation for the Evangelization of Peoples.

The archbishop is a member of this congregation, one of 10 congregations in the Roman Curia. It directs and coordinates missionary work throughout the world. It is headed by Cardinal Jozef Tomko.

## The church in the missions

## My dear Family in Christ:

World Mission Sunday on Oct. 19 is a day of immense importance to the church in the poorest parts of the world.

We know well the needs of the church in the missions. Because of vivid media presentations we can picture remote villages and are aware of the spiritual and physical suffering of thousands of refugees and of others of our brothers and sisters experiencing deprivation and oppression. We need not look beyond the poor in our own country to know that these needs are real.

Your contribution on World Mission Sunday through the Propagation of the Faith will enable missionaries to teach, to console, and to baptize in the name of the Lord Jesus. Your giving will help them to provide food, clothing, shelter, and some security to the poor and suffering.

Once again I ask you on World Mission Sunday to offer a sacrifice that is very generous, one that reflects your gratitude for your own priceless gift of faith and the many blessings God has given to you and your loved ones. With your offering please pray for the work of the missionaries at home and abroad, for they represent each of us in their efforts to spread the Good News of Jesus Christ to our sisters and brothers throughout the world.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

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



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THE CRITERION

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# Institute '86 to host 1200 archdiocesan educators

In two weeks, educators from all archdiocesan schools are expected to converge on Roncalli High School in south Indianapolis for Institute '86. The theme, "Children: Their Needs, Our Challenge," is expected to remind the teachers of the real task of education.

The keynote address by Dr. Don Bartlette will be more a sharing of experiences than a speech. Dr. Bartlette was born into a poor American Indian family with severe speech and physical handicaps. He explains how an interested adult, by helping him overcome these overwhelming odds, made a difference in his life.

Dr. Bartlette is now a full-time public speaker, with experience as a social worker, counselor, educator, consultant, and advocate for the handicapped. He is married to a former special education teacher and they have seven children.

Bartlette is past-president of the National Minority Affairs Coalition and served as a consultant to the President's Commission on Mental Retardation. He has shared his message over 4,000 times, and though his audiences have been varied, his message is a distinctly spiritual one. He provides powerful witness to God's work on earth through people.

The morning will begin with registration at 8:30 a.m. Archbishop Edward T. O'Meara will preside at a Mass for the assembly at 9:00 a.m.

The 1200 teachers and educators will be able to select from 60 separate topics for the three scheduled sessions after Dr. Bartlette speaks. Students' needs and problems, such as teen suicide, adolescent sexuality, and the effects of divorce will be among topics discussed. Topics include: "Art and the Elementary Teacher," "Positive Teaching Techniques," "Survival in the Gifted/Talented World," and "Through the Eyes of the Learning Disabled."

Four outstanding speakers will highlight the program. Father James Heft, author, scholar, and chairman of the religious studies department at the University of Dayton will speak to religion teachers and administrators on the topic "How Distinctive Should a Catholic School Be?" His experience in the high school classroom will facilitate, "The Culture of the Adolescent."

Sister Barbara Doherty will speak twice about the role of women in the Church. She is a college president, author, provincial superior and speaker of international renown.

"Frills and Other Basics: A Celebration" will be a topic of special interest to elementary language arts teachers presented by Mimi Chenfeld, educator, author and national consultant.

And those who are watching the Marion County educational picture must have noticed the creativity of the Superintendent of the MSD of Lawrence Township, Dr. Percy Clark, who will discuss "The Importance of Staff Development in the '90s."

Other featured speakers include: Dr. Ernie Collamati, Harry Feldman, Ann Ely, Rita Foley, Dr. Virginia Harvin, and Dr. Mary Gilchrist.

A large display of commercial and educational exhibits will be open throughout the day in the Roncalli cafeteria. Breakfast rolls, coffee, drinks and snacks will be served there. Lunch, consisting of homemade soups and cookies, and a salad and sandwich bar will be available at nearby St. Jude Elementary School.

The coordinator for this year's institute is Paula Kendrick, who has been working through the Office of Catholic Education, Archdiocese of Indianapolis, with co-chairpersons Sister Lawrence Ann Liston and Joseph Peters. The three have coordinated the work of some twenty committee chairman, which began last January.

Committee chairpersons include: Sister Marge Wissman, speakers; Antoinette Schwering, facilitators; Jim Leffler, advertising; Jeannine Duncan and Virginia Kappner, food; Nancy Walker, hospitality; and Linda Seal, publicity.

Mickey Lentz is chairperson for registration; Janet Hearne, security/first aid; Ed Smith, parking; Barbara Shuey, exhibitors; Father Joseph Schaedel, liturgy; Jeanette Colburn, facilities; Pat Moore, audio-visual; and Pam Pugh, signs.

The theme, "Children: Their Needs, Our Challenge" was chosen because the committee believes, "Just as surely as students enter the school's door with unique skills and talents, they also bring along a broad spectrum of social, emotional, academic and spiritual needs...needs which must be addressed before learning can proceed."

## Kathleen Damon named Catholic Teacher of the Year

Kathleen Denny Damon, a history teacher at Roncalli High School, has been selected to represent the archdiocese in the Indiana Teacher of the Year program.

Damon has been nominated to represent 74 schools and over 1,200 teachers by being selected as Teacher of the Year for the Catholic Schools of the Archdiocese of Indianapolis.

The selection was based on the committee's recommendations and written testimonials from her principal, her professional colleagues, the students and their parents. Frank Savage, Executive Director of Education for the Archdiocese of Indianapolis named her as the representative.

Damon began her teaching career nine years ago at Roncalli and has always taught history. Earlier, she had considered becoming a professor of political science. She wrote, "I am more than content with the title 'history teacher.' At 95, I would like my autobiography to begin: 'I taught at Roncalli from 1977 until my forced retirement in 2025!'"

Asked for an explanation of her success, she answers, "I love teaching!" When reference is made to the kind of teachers to whom teaching is "just a job," this dedicated professional answers, "They are a big part of the problem!"

The committee of principals which nomi-



Kathleen Denny Damon

inated Damon was impressed with her empathy for others, her knowledge and love of the subject matter, and her innovative teaching strategies which make history "live" for her students. They felt that she "personalizes" education in the best tradition of Catholic schooling.

Damon will attend the Indiana Teacher of the Year banquet to be held in November.

## Gibault Home accredited, commended for excellence

Gibault School for Boys in Terre Haute became one of only 26 agencies in the United States to be accredited by the National Association of Homes for Children last week.

A review team from the association examined all facets of Gibault's procedures, policies and programs this past summer and determined that the quality of the staff and the care of the children reflect a very high standard of concern for child care.

The review team consisted of three pro-

fessionals in the child care field and Marie Cummins from Terre Haute as a citizen.

The team had a special commendation for the remodeling and renovation of Holy Cross Hall last year. The commendation said that "this job meets with the total needs of your program, and it meets the needs of the staff that work in the program, and also meets the needs of the children in this program. It is really a commitment to excellence, and we commend you."

## 140 state rel. ed. directors meet at Benedictine Center

by Margaret Nelson

"Stayin' Alive: the Wholeness and Wellness of the DRE" was the theme of the 1986 Indiana DRE Convention, attended by more than 140 directors of religious education last Wednesday and Thursday at the Beech Grove Benedictine Center.

Sponsored by diocesan religious education offices and DRE associations throughout the state, the conference featured four sessions by Evelyn and James Whitehead. The two are known for their writing and speaking in the areas of adult development, ministry, and faith community formation. Their most recent book is "Seasons of Strength: New Visions of Adult Christian Maturing."

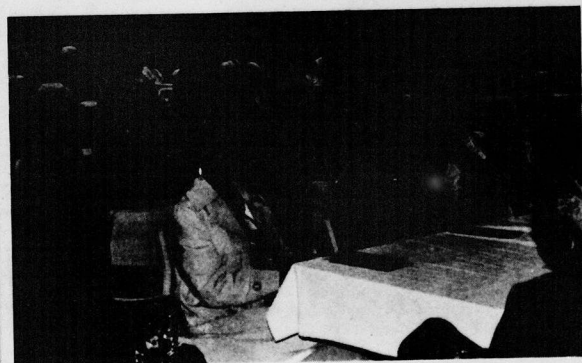
The Whiteheads addressed "Ministry: A Life Style That Nurtures Vocation" and "Ministry: A Presence That Confronts Expectations" during the Wednesday sessions. On Thursday, the morning session topic was "A Practical Asceticism: Time and Support." They presented a closure exercise in the afternoon.

Both afternoons began with the participants' choice of small group sessions, focusing on specific topics such as life-style prayer, conflict management and stress. Dr. Paul Riley, Louise Pare, Sister Meg Funk, Father Keith Hosey, and Meg Spitznogle were the facilitators on Wednesday. New sessions on Thursday were led by Mike Kenney, Father Jeff Godecker and Dr. Eileen Cantin.

The planning committee believes that the conference did meet its objectives in a clear way. According to evaluations from the participants, "The Whiteheads really hit the mark," said Matt Hayes, Office of Catholic Education, Archdiocese of Indianapolis. The respondents indicated that they received good theory and practical ideas that would be valuable in their ministries. Many of those attending thought that the meeting had some of the elements of a spiritual retreat. The planning committee will have a November "debriefing" so that the results may be utilized in planning future conferences.

The convention ended with a Mass celebrated by Archbishop Edward T. O'Meara of Indianapolis, Bishop Francis R. Shea of Evansville, and Bishop William L. Higi of Lafayette.

## RSVP holds its annual recognition dinner



HONORED—More than 200 volunteers are honored at the annual RSVP recognition Dinner at the Catholic Center. (Photo by Margaret Nelson)

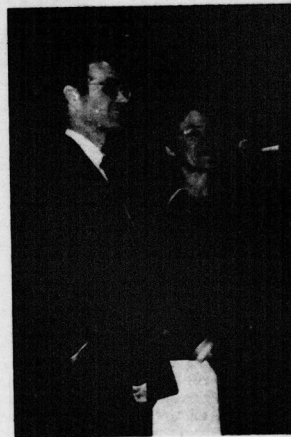
More than 200 volunteers were honored for their service to the community at the annual Retired Senior Volunteer Program (RSVP) recognition dinner at the Catholic Center last Thursday.

The Rev. Msgr. Gerald Gettelfinger, Chancellor of the Archdiocese of Indianapolis and pastor of SS. Peter and Paul Cathedral, welcomed the volunteers and presented the invocation before dinner.

Nine volunteers were presented special awards for twelve years of service to the program: Derwood Abernathy, Marie Becker, Mabel Clark, Samuel Corso, Zelda Egelhof, Merle Hemphill, Dora Kingery, Lola Laws, and Eunice Robinson.

Lola Laws and Derwood Abernathy responded for all of the volunteers by briefly relating what the program has meant to them personally. Certificates of recognition were presented to all of the volunteers.

After the dinner, Sister Cynthia presented a slide show of South America.



James and Evelyn Whitehead

# COMMENTARY

## Do business, labor owe the public anything?

by Msgr. George G. Higgins

I have taken issue in the past with those who think unions ought to permit outside experts to monitor and direct their collective bargaining. However, in criticizing such proposals I have not meant to suggest that labor and management can carry on their negotiations without concern for the impact of their decisions on the general economic welfare of the nation.

I disagree with those who argue that under the American system of free enterprise the only responsibility of labor and management is to look after the interests of their own constituents: their members in



the case of unions and their stockholders in the case of management.

A number of academicians have made this argument, including economist Milton Friedman of the University of Chicago.

In a book that received rave reviews in the conservative press, Friedman flatly asserted that to talk about the "social responsibility" of labor and management in the context of collective bargaining is so much nonsense. Those, he maintained, who argue that corporate officials and labor leaders have a social responsibility fundamentally misunderstand the character and nature of a free economy.

"In such an economy," he argued, "there is one and only one social responsibility of business—to use its resources and engage in activities designed to increase its profits so long as it stayed within the rules of the game."

"Similarly," Friedman continued, "the 'social responsibility' of labor leaders is to serve the interests of the members of their unions." The notion, he said, that either labor leaders or employers have a social responsibility which goes beyond serving the interests of their own members or stockholders is a "fundamentally subversive doctrine"—subversive, that is, of economic freedom.

Shortly after Friedman's book was published, a respected labor economist gave equally short shrift to the doctrine of social responsibility. Speaking at an industrial relations conference, he complained that unions are too often judged by a double standard.

Unions are asked, he said, to practice self-denial, whereas management is expected to be "dynamic." The public, he continued, talks about the unions' responsibility to the public, but not about the public's responsibility to unions.

Up to this point, he was making a valid point. But during the discussion period following his address, the economist in question went the way of Professor Friedman—even though presumably he would disagree with Friedman's premises, which are those of old-fashioned laissez-faire economics. He said he was really against a "responsible union," adding that "an irresponsible union is what keeps management on its toes. You can't run an economy with self-denial."

These two statements, by a distinguished economist on the one hand and a labor relations expert on the other, carry rather disturbing implications. They are saying, in effect, to labor and management: "Don't



worry about the public interest. Ask for and try to get as much as the traffic will bear, and let the devil take the hindmost."

If labor and management were to follow this advice, I fear that the government, sooner or later, would have to step in to protect the public interest and might even be tempted, under the pressure of public opinion, to advocate compulsory arbitration as a means of bringing at least a modicum of social responsibility into the collective bargaining process.

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## The Seattle controversy and the need for charity

by Dale Francis

It isn't unexpected that there should be disagreements among Catholics within the church. In an important way, disagreements among Catholics are signs of vitality of the church. If no one cared, if no one thought the church really mattered, there would be passivity. But because people care—and being people come to different conclusions concerning how the church best approaches the world—differences are inevitable.

But it is not enough to admit the inevitability of conflict within the church and let it go at that. The existence of conflicts places responsibilities on those who are involved. There are requirements imposed by the nature of what it means to be a Catholic that transcend the positions held in controversy.



One of the most important of these transcendental requirements is the necessity for charity. It is permissible to disagree with the views or actions of another person, to argue strongly against those views or actions. It is not permissible to attack that person as an individual, questioning his or her motives or sincerity.

Charity is an absolute necessity in disagreements within the church. We are called to love even our enemies. How much more must we love our brothers and sisters in Christ with whom we may find ourselves in disagreement. In disagreement, and in its resolution, there is the possibility of growth and understanding but only when charity is present. For the Holy Spirit to work among us, there is always the necessity of love in disagreement or not.

Finally, there must be a recognition by those involved in controversy in the church that the guidance of the church and the verification of the magisterium of the church comes through the pope.

An example of what I am discussing, both in proper and improper response, is to be

found in the now much-publicized situation in the Archdiocese of Seattle where Archbishop Raymond G. Hunthausen is sharing responsibility in some areas with Auxiliary Bishop Donald W. Wuerl at the request of the Vatican.

Most edifying has been the response of the principals involved. What has developed in the Archdiocese of Seattle came after an apostolic visitation, a study of the archdiocese, completed a year ago. The letter closing that visitation praised Archbishop Hunthausen, saying he has "striven with heart and mind to be a good bishop of the church." But the report said there were certain practices and aspects of archdiocesan administration that needed attention and must be dealt with.

Archbishop Hunthausen showed his faithfulness in acceptance in obedience of what the Holy See asked of him. Bishop Wuerl, who has demonstrated his respect and admiration for Archbishop Hunthausen, explained his role in this:

"My presence here as auxiliary bishop is precisely to help the archbishop work with

those issues. To do so the archbishop at the instruction of the Holy See has empowered me to assist him in a unique and special way. As a bishop of this local church I share the hope that all of us together, under the leadership of Archbishop Hunthausen, can witness a fresh start—a new beginning."

In all of this, there has been charity. It is a difficult situation both for the archbishop and the bishop but together, in faithfulness to the church and charity, it will be worked out.

The response that harms has come from others. There are those who have attacked the person, sincerity and motives of Archbishop Hunthausen, when the Holy See did the opposite, under the mistaken impression they were supporting the position of the Holy See.

And there are those supporting Archbishop Hunthausen who have attacked the pope and others at the Vatican, under the mistaken impression they are helping the archbishop.

Controversy without charity can only wound.

## New Jersey case: Is surrogate mothering violation of nature?

by Antoinette Bosco

The case of the New Jersey surrogate mother who changed her mind and now wants to keep her baby is nothing short of agonizing for everyone involved.

Mary Beth Whitehead, already a mother of two, signed a contract in which she agreed to be artificially impregnated by the sperm of William Stern; to carry the child and to hand it over at birth to the biological father and his infertile wife for a price of \$10,000.

Mrs. Whitehead also agreed that she would not form a "parent-child relationship" with her baby. But she broke the promise. All the money and legal language in the world couldn't keep this mother from succumbing to the power of natural instincts. She couldn't deny her intense response to the life she nurtured within her for nine months.

Apparently most of the 500 or so surrogate mothers across the country so far have been able to handle the separation from their babies at birth and the contracted arrangements with the new adoptive parents have gone smoothly.

But when something does go wrong, the legal, moral and ethical problems are ex-

remely complex. And not a single state has laws legalizing or banning the practice.

A New Jersey court which will eventually rule on the case of Mrs. Whitehead's 6-month-old baby has no legal precedent to guide it.

The court has to deal with such questions as: Is the contract legal and enforceable? Is this baby-selling or the sale of services? Should a surrogate mother have the right to

change her mind? What happens if a child is born deformed and nobody wants it?

The surrogate mother situation opens up a Pandora's Box of emotional trauma from beginning to end. The biological father watches a stranger carrying his child; his wife has to cope with the pain of another woman mothering a baby that she has longed for and all the feelings of inadequacy, jealousy and fear which can develop within her.

The biological mother has to divide her heart and soul from her physical body. If the surrogate mother is married the husband who agrees to let his wife be impregnated by another man has to see her body transformed into a money-making tool.

And the baby's life is tossed around like a football.

The basic problem is that surrogate mothering is a terrible violation of the natural order of things. It puts four or five lives at stake and has the potential to tear apart people's hearts. It makes a mockery of what family life and human sexuality are all about. As Catholics, I believe our moral position is clear. As citizens, on the other hand, our legal dilemma is harder to solve. The more we try to define and regulate the practice the more tangled the legal issues will become.

The best way to stop the growth of the surrogate mother industry, in my opinion, is to refuse to honor these contracts under our legal system. In that case, disputes over



custody would be treated as any custody case is. The courts' primary concern would not be who the legal "owner" is, but who can give this tiny human being the best chance for a good and happy life.

Without legal protection, parents will know that they are taking their chances on an uncertain outcome. With that kind of risk, couples might hesitate to fork over in advance the \$10,000-\$25,000 it costs to buy the baby.

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the criterion

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# TO THE EDITOR

## Consecration to God in the world

Secular institutes? Private vows? Whoever heard of that?

In contrast to religious life, which is well-known to most Catholic people (and about which *The Criterion* devoted a special section in the Oct. 10 issue), secular institutes are not as well-known as a concept, nor do most people know much about private vows. Hence my letter, hoping to raise the consciousness and answer some of the questions of the Catholic reader on this subject.

In a secular institute, a woman takes the vows of poverty, chastity, and obedience just

like a Religious in a convent does, but stays in the world, undistinguished by garb or lifestyle from fellow Catholics and workers.

There are a number of secular institutes in the U.S. Among them are Our Lady of the Way. This secular institute adheres to Ignatian spirituality as do the Jesuit fathers. They take vows yearly after a formation period of a year or so, and then after six years of temporary vows, make a final profession.

In contrast to Our Lady of the Way, there are the Oblate Missionaries of Mary Imma-

culate, which have a probation period of five years and then make vows for one year at a time with yearly renewal for everybody. They don't make final vows as most religious orders and secular institutes do. They are like the religious order of the Daughters of Charity of St. Vincent de Paul, who make vows for only a year at a time.

Then there is the DeSales Institute which follows the spirituality of St. Francis de Sales.

They all endeavor to consecrate themselves to Christ in the world through the evangelical counsels of poverty, chastity and obedience.

Then there are private vows, also the vows of chastity, poverty and obedience, but sometimes only chastity is taken. This is done at the discretion of a competent priest-director. Here again a consecration to Christ in the world is undertaken by the directee in the midst of the circumstances of everyday life in the world.

I am presently a candidate for private vows and hope that this letter is helpful in explaining the purpose of vows taken in the lay state to those interested. Maybe there are some who might be interested in private vows or a secular institute but who were not aware of the possibility of doing so. For them this letter was written.

Julie M. Douglas

Oak Park, Ill.

(Editor's note: *The Catholic Almanac* lists 22 difference secular institutes in the U.S., for both men and women. For more information you could contact the U.S. Conference of Secular Institutes, c/o Claudette Cyr, president, 121 Greenwood St., Watertown, Conn. 06795.)

## Help families with tuition costs

I was thinking the other day of the literally thousands of Christians who have been educated in Catholic schools over the past 150 years or so. Stories abound about how Sister So-and-So did such-and-such to little Tommy after he had done... and so on. Such stories make up our Catholic school folklore, and each of us who has been so blessed to attend these marvelous institutions could add our own stories—all in blessed memory.

Just the other evening, after our last board of education meeting, I spent about one-and-a-half hours reminiscing with a young father who had attended St. Mary School. He had many memories about which he could still laugh and each one recalled to my mind an incident that had occurred to me.

I am very proud and grateful for my Catholic school education and I know I share my sentiments with thousands of others. But right now, our schools are struggling for dear life. Increased costs have forced Catholic school families today to pay tuition, most of them at a time when they can ill afford to do so. They are young families and have small children, and it is at this time in life that they find it hardest to pay increased tuition costs.

In contrast, many of us who are older and no longer have children in the Catholic school often fail to contribute anything to help those families in need. Yet we ourselves probably

attended Catholic school during a tuition-free era, and while we did not pay tuition, the education was not free, for someone else was making the sacrifices necessary to provide it for us, be they parents, friends or other parishioners. It was free to us.

And now others need our help and it is high time that those among us who enjoyed tuition-free Catholic schools step forward to be counted and show our appreciation for the sacrifices made to educate us and our families. It is time for us to lend financial aid to those families needing it now, however modest it might be.

Catholic schools are worth saving, and the young parents of today can reasonably expect us to help them as we have been helped. The flag is raised; the sign is clear. It reads HELP!

Donald E. Burkhart

Rushville

## Comforting

Thank you for sharing Father Kenny Sweeney's words at Scott Lawson's funeral with us. It is the most comforting explanation of a senseless tragedy that I have ever read.

Anna Mary Dohogne

Plainfield

## POINT OF VIEW

### The role of the laity

by Dale Plattner

The mission of the church is the mission of Jesus—to bring all people to God. Through his church, God calls all of us to that one mission, evangelization of the world.

Within the church there is a diversity of ministries that God uses to accomplish his mission. The pope, the bishops, priests, and religious brothers and sisters all have their jobs to do. And we lay people—whose vocation places us in the midst of the world, in the trenches, where the rubber really meets the road, so to speak—have our role.

In my opinion, the role of the laity is by far the most challenging and most important role in the church. For the laity's job is to actively put Christianity to use in the affairs of the world, into the very root of man's culture; evangelizing family life, work life, economics, science and technology, education, politics, everything man touches; witnessing by bringing the Gospel message into all structures of life and the world.

We are, each at our own level, co-responsible for the evangelistic mission of the church. We have been called personally by God, and given spiritual gifts for our vocation. And, just like the apostles, we have been sent by Jesus with the Christian message and with the mission to evangelize the entire earth.

The evangelization function of our job description as laity is not an accident, and it's not because there's a shortage of ordained priests at this particular time in history (although I do believe God is using this problem to call us back to our lay vocation). As laity, our evangelization function

is the real redemptive work of the church, extending to every aspect of life.

Each of us (whether ordained or laity) has been given an immense responsibility, through baptism and confirmation, for inserting the Gospel into society. That is our mission as laity—inserting the Gospel into society.

Next year's synod in Rome is on "The Vocation and Mission of the Laity in the church and in the world." Here is how I define the characteristics of our mission as laity:

1. First, our mission is personal. I am called (personally) by God to share his message, and I am called (personally) to relate this message to others.

2. Next, our mission as laity is communal. We are not in this alone; we're not called to save the world by ourselves. Jesus didn't give each of us all the gifts of the Holy Spirit, but he did give them all to us collectively, as a community, and together we have what it takes.

3. The mission of the laity is the work of grace. Jesus doesn't send us out without ammunition. It is only through the grace of the Holy Spirit that we carry out Jesus' mission.

4. The mission of the laity is ecclesial, i.e., it relates to the work of the church. As laity we share the church's mission and responsibility right along with the pope, bishops, priests and Religious, because together we make up the body of Christ.

5. Finally, the mission of the laity is apostolic. Jesus' mission for the 12 apostles is our mission as laity, both in word and in being, a living witness to the Gospel message, living out Christianity with all its consequences.

## Programs that deal with alcohol

Relative to the piece by William Ryan ("Alcohol and drug addiction," Oct. 3 issue), we earnestly ask *The Criterion*, when you learn of church programs that deal with substance abuse, consider it your duty to inform your readers as to where these programs are and what these programs are.

We read and see enough media hype on this most serious matter to fill any need we have to belabor the extent of the problem. If William Ryan knows of church programs which offer help he should surely be invited back to the pages of *The Criterion* to tell us more about it!

As to the alcohol problem, we would like to have *The Criterion* repeat the recent article about the bishop in New York who has suggested the cocktail hour be removed as a center of attraction at church fund raising events. An interesting comparison could be made between the New York bishop's view and the repeated proposition by Dr. Kenny concerning moderate and mature drinking.

Then, too, it might be we will find springing up among the church programs mentioned a willingness to work with the Catholics who have a problem with alcohol so as to educate, train, and treat them in the proposition of Dr. Kenny's, to drink moderately and maturely.

Louis & Freda Blanchard

Indianapolis

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# Leaves: treasures or debris?

by Shirley Vogler Meister

One typical autumn day when my daughters were young, they took man-sized rakes into their small hands and heaped our backyard leaves into a sizable pile. Busy in my kitchen, I delighted in their delight and gave ready permission when they proposed asking neighbors if their yards needed raking too. Such early enterprise earned encouragement.

Later the girls proudly called me to the back yard to present the results of their labor. Instead of a leafless lawn greeting me, there were numerous mounds of autumn colors—many mounds as tall as the girls themselves. These heaps were created not only from our leaves but from those carried from nearby yards. Our neighbors certainly must've questioned—and laughed at—the procedure.

Were the leaves treasures or debris? The daughters thought the former; I, at the time, thought the latter.

In the October '86 issue of *Changing Times*, there is a Ziegler cartoon depicting a bare tree with a rake beside it and a man in front of it. The man is displaying an assortment of leaves saved from the tree. A sign

over the display of leaves on the table reads: "Souvenirs."

Treasures or debris? To my daughters and to the cartoon character, the leaves evoked wonder. To most of us, they mean hours of gathering and bagging. Filled sacks sit like ragtag sentinels at curbsides everywhere, ready for sanitation pick-up. Before pollution control (and often illegally thereafter) smoke from burning foliage clogged the autumn air. Some homeowners, with inclinations toward natural preservation, compost the leaves, applying them liberally to landscaping for winter protection, thus making leaves useful even in the process of death.

Perhaps our lives are like those leaves. God creates each of us for a specific purpose and, like the leaves, we attempt to fulfill that purpose to the best of our nature, bringing beauty and shade to the landscape of our existence. Each leaf—through the process of photosynthesis—nourishes its tree and freshens the atmosphere for higher forms of life. By conducting ourselves in the manner that God intended, we can nourish our personal "tree" and refresh our environment: the home, the church, the community, the nation. And, like the leaves, we can continue

to nourish, spiritually, through the Communion of Saints.

My young daughters—and the Ziegler cartoon character—considered leaves to be special treasures, not debris. In the fall, tourists everywhere head for park areas to appreciate and wonder at the massed color of autumn that results from the waning of foliage life. As viewers pay homage to this beauty, few realize that we can imitate the glory of the turning leaves within our own lives by remembering that each leaf—and each of us—plays a part in God's plan. Our lives are his treasures.

## vips...

✓ Nativity Parish, 3310 S. Meadow Dr. will honor school teacher and principal Lois Wellhammer at a reception in the school following 11 a.m. Mass on Sunday, October 19. Wellhammer has been with Nativity School for 25 years. For information call 356-7565.

✓ St. Meinrad Seminary students Christopher Craig, Michael Day, Terry Langford, Jonathan Stewart, Gregory Welch and Mark Wyss have been awarded Regan-Evvard-Curley Scholarships. The Regan-Evvard-Curley Fund was established and is supported by members of the Regan, Evvard and Curley families of the Terre Haute area to provide financial assistance to students for the priesthood at St. Meinrad Seminary.



✓ Francisca Sister Rita Hermann will celebrate her 25th Jubilee Anniversary as a Sister of St. Francis of Oldenburg on Sunday, Oct. 26 at a 2 p.m. Mass followed by a reception at Secina Memorial High School. Sister

Rita is the daughter of Albert F. and Alma E. Hermann of St. Christopher Parish, Speedway. She attended Sacred Heart and St. Christopher grade schools, St. Mary Academy and Marian College. At present she is assistant director of the archdiocesan Vocations Office.

✓ Mae Kennedy of St. Lawrence Parish, Lawrenceburg celebrated her 99th birthday on October 19.

✓ New directors of St. Vincent Hospital Foundation have been elected for three-year terms. They include: Robert E. Heine, John E. Lerchen, Dale B. Luther, Sue McCaig, Dr. Bud H. McDougal, Muriel Mikelsons and Sallie Rowland. Re-elected to three-year terms were: John J. Heidt, Jr. and Louis S. Hensley, Jr. The Foundation is the fundraising arm of St. Vincent Hospital and Health Care Center.

## check it out...

✓ A new, six-week Children of Divorce Program sponsored by Catholic Social Services will begin from 7 to 9 p.m. on Wednesday, Nov. 5 at the Catholic Center, 1400 N. Meridian St. To register call 236-1500.

✓ The Archdiocesan Society for the Propagation of the Faith will sponsor a Principals and Mission Moderators Workshop for all interested persons from 9:30-11:30 a.m. on Monday, Oct. 20 in the Catholic Center, 1400 N. Meridian St. Maryknoll Sister Helen Phillips, national Maryknoll Missions coordinator, will conduct the workshop which is intended to deepen knowledge of the missions and needs of the poor at home and abroad.

✓ The Catholic Youth Organization Leadership and Service Institute, a training and certification program for CYO adult volunteer supervisors, will be held beginning with registration at 6:30 p.m. on Wednesday, Nov. 12 at the CYO Youth Center, 500 Stevens St. Four sessions will be presented: "Children and Stress" by Dr. Donald Zimmerman of Lawrence Township Schools; "Early Warning Signs of Chemical Abuse" by Jeff Bryant of Fairbanks Hospital; "The Importance of Adult/Youth Relationships" by professional boxer Marvin Johnson; and "Injury Prevention and Training" by Ralph Reiff, head athletic trainer at Butler University. For more information call 317-632-9311.

✓ The 14th National Catholic Lay Celebration of Evangelization will be held over the weekend of November 7-9 at the Bond Court Hotel in Cleveland, Ohio. Eighty-eight workshops, including one on Parish Evangelization by the Indianapolis Office of Evangelization, will be offered. A Preaching Day on Thursday, Nov. 6 will precede the event. The Archdiocesan Office of Evangelization will sponsor a bus to the celebration. For information call 236-1489 or 1-800-382-9836.

(Continued on page 7)

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# Retired volunteers give boost to school

By Margaret Nelson

At St. Joan of Arc school, one mother noticed that all three of her children spoke fondly of Arthur Beriault. Because all had very different temperaments, she asked them what they liked about him. The oldest answered, "Mom, the kids love Mr. B. because he listens."

Arthur Beriault is "retired," but he tutors, coaches the school's trophy-winning speech team, takes care of the plants and decorates the building. Beriault worked for the post office as a philatelic advisor, coming into the schools to set up stamp clubs. He promised to spend one day a week in the St. Joan of Arc school when he retired. Now he's there every day.

Arthur is just one of more than a dozen older volunteers who help out at St. Joan of Arc. Principal Kathleen Fleming doesn't know what her school would do without them. Because of today's lifestyles, she said, "Many children find their only contact with adults is with harried, worn-out people who have no time for them." She is thankful that these retirees share their time with the school, adding, "I think it is one of God's most precious gifts to us."

Opal Childers provides extended care at the school for children whose parents work and are not able to be home at regular dismissal time. The program provides

breakfast at 7 a.m. and activities after school until 6 p.m. Asked what he liked about the program, first-grader Justin remarked, "She lets us do homework." Mrs. Childers worked at the Juvenile Detention Center for 18 years. Now, according to Ms. Fleming, "Mrs. Childers has become a surrogate grandmother for the children. She gives them a sense of belonging in a special way." About the need for the after school program, she acknowledges, "Times have changed and we've got to change our methods."

Dorothy Schick didn't realize she knew so many people on the school staff when she volunteered to tutor and teach, but her years of teaching kindergarten at IPS and raising her own five children brought contacts. Even more important is the way the students enjoy her attention. They often wait nearby for a hug or a pat on the head. And Mrs. Schick can quickly sum up a student's strengths and weaknesses with the same results that hours of study by a testing group would bring.

Sister of Providence Marie Joan Lipps, according to Kathleen Fleming, has "taught us all how to retire generously." She had spent fifteen years at St. Joan of Arc as a teacher and secretary. Now she's a tutor and intermediate math teacher, prodding each child to work up to his or her individual potential.

Leo Starkey is a retired painter who has painted and decorated much of the school and social hall. He has even painted games on the playground and his wife has made substantial behind-the-scenes contributions. Bob Scheller, a former technical analyst at Allisons, has contributed much to St. Joan of Arc by doing statistical reports, organizing alumnae lists, and coordinating class reunions for the school.

Two grandmothers, Ollie Crawford and Edrie Koers, serve on the board of education at St. Joan of Arc. Irma Litton, a retired teacher, helps with the religious education program and vacation Bible school. Neil McDonald, once a businessman, has provided valuable help with the sports committee finances and the youth groups.

Catherine Morrow, former professional bookkeeper, does all the financial reports for the school and always has time for the children, too. Owen Sweeney brought a special love of poetry that culminated in a poetry contest for the school. Bob Hurley, along with his wife Agnes, helps the school, parish, and community in a wide variety of inspiring ways.

But Kathleen Fleming is not as impressed with what "jobs" these mature helpers do. She observes, "They make the school a whole lot better because they have shared themselves with these children."



**ACTIVE**—Arthur Beriault, retired from the post office, tutors first grader Kelly at St. Joan of Arc school. He is one of more than a dozen retired volunteers helping the school.

## More 'Check It Out' items

(Continued from page 6)

✓ **Sacred Heart School in Terre Haute** will sponsor its second annual city-wide Walkathon at 8 a.m. on Saturday, Oct. 25. City leaders, dignitaries and the public will participate in the ten-mile benefit walk, whose goal is \$10,000. Walkers will stop at parishes throughout the city and will be served a picnic lunch at Collett Park at the finish of the walk. Prospective sponsors may call 812-232-8901 for more information.

✓ **West/Indy Parent Support Group** meets at 7 p.m. every Monday in the Free Methodist Church, 2302 W. Morris St. The group stresses caring, sharing and Tough-love for parents troubled by teenage behavior. For information call 636-9135 after 5 p.m.

✓ **Assumption Parish** will celebrate its Annual Homecoming for past and present members with a turkey dinner at 12 noon on Sunday, Oct. 26 in the parish hall, 1105 S. Blaine Ave. A free will offering will be taken. The 10 a.m. Mass will be offered for all present, former and deceased members.

✓ The annual St. Vincent de Paul Society Blanket Collection for the poor will be held Saturday and Sunday, Oct. 18-19. Bring clean, usable blankets, bed sheets, towels, and wash cloths to your parish. Mark package contents, please.

✓ **Home Maintenance Volunteers** are needed for three to four hours on Saturday, Oct. 25 to help weatherize 100 homes in the St. Philip Neri, Holy Cross area. Homes of elderly and low income residents will be caulked, weatherstripped etc. Volunteers will receive T-shirts and invitations to a party afterward. Call 897-4717 or 633-7303 for information.

✓ **Marian College** is one of 19 colleges selected by the Eisenhower Memorial Scholarship Foundation for inclusion in its program. The foundation grants four-year scholarships valued at \$10,000 to outstanding students in participating colleges. Criteria include leadership potential, belief in God, academic achievement, love of country, and values. For more details call Marian College Admissions Office, high school counselors or 317-929-0321.

✓ **Indiana Right to Life** will hold its convention, open to the public, on Saturday, Oct. 25 at Holiday Inn East in Indianapolis. Workshops will be held from 9 a.m. to 5 p.m. on adolescent pregnancy and teen health, abortion as a civil rights issue, assisted suicide, legal ramifications of abortion, etc.

Dr. Jack Willke will speak at the 6:30 p.m. banquet. Call 317-637-2722 for information.

✓ **Holy Family Shelter** is offering a large mangle (an ironing press originally used for nuns' habits) free to anyone who will come and pick it up. Call 635-7830.

✓ **Cardinal Ritter High School** announces that the 1986 "Generation" yearbooks are in and may be picked up by alumni at the school. Call Mrs. Crockett at 924-4333 for more information.

✓ **Beginning this month**, the American Association of Retired Persons (AARP) will provide trained volunteers to assist persons in filing Medicare claims, making Medicare appeals and in evaluating supplementary insurance programs. Six sites in Indianapolis and one in each of the surrounding counties will be available. Call 634-2857 in Indianapolis to find the nearest site, or call the Senior Citizen Center in surrounding counties.

✓ **St. Christopher Parish Home-School Association in Speedway** will sponsor a Homecoming Chili Supper for St. Christopher School alumni, 1949 to the present from 6 to 8 p.m. on Saturday, Oct. 18 in the cafeteria. Adults \$2.75, children under 12 \$1.50. Recipes are needed for the School Alumni Cookbook. Submit yours with your name and the date you attended St. Christopher School to: Linda Chase, 5910 Hollister Dr., Indianapolis, Ind. 46222, 293-5063. Deadline is Oct. 18.



✓ **St. Ann Parish, 2862 S. Holt Rd.** will sponsor an Oktoberfest from 5 p.m. to midnight on Friday and Saturday, Oct. 31-Nov. 1 in the school hall. Here co-chairpersons Mary Lou Burkhardt (left) and Marie Dallessandro sample German food which will be served at the affair. German pastries, a Biergarten, Bake and Candy Shoppes, and games for all ages will also be available. There will be no admission charge.

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# Who are the poor? Here is one family's story

by Richard Cain

Financial trouble came at once for Bonnie Perkins and her husband, Ray (not their real names) of Lafayette. She was pregnant with their third child when a steel beam fell on Ray crushing his hands and tearing up his back. Then it turned out that the man Ray was working for was cheating them. "He was withholding everything (from Ray's check) but he wasn't paying it to where it was supposed to go," Bonnie said. "So we didn't have any workman's compensation. We didn't have anything."

When the Perkins were unable to make their medical payments, the hospital asked Ray to leave. So they got a used hospital bed and he spent a year in bed at home recovering. To avoid prosecution, the employer left town and moved to Florida for three years until the statute of limitations ran out on his fraud. According to Bonnie, the state refused

to pursue the case because it was a "personal matter." Bonnie also said she confronted the man before he left. "When I told him we'd get an attorney, he pulled a knife on me and said he'd kill all of us if we went after him," she said. "I was scared of him and so I didn't go after him."

At this time, their second child developed a brain hemorrhage. In the hospital his condition steadily worsened. "I accepted his death," Bonnie said. "But I prayed to God, 'If you're going to take someone, take the baby I do not know yet and heal David.'"

Within an hour David was feeling better. Where a CAT scan earlier that day had shown a hemorrhage, a new CAT scan showed a perfectly normal brain. "It was miraculous," Bonnie said. But the stress of everything took its toll. Her baby was born very weak and died.

Up to their ears in medical payments and with no insurance, the Perkins fell behind on

their burial payment for their dead child. One day, the cemetery called up and threatened to exhume their child's casket and sell the grave to someone else unless they paid. "I just began to shake," Bonnie said. Her doctor put her in the hospital. She was so ashamed of the situation that she couldn't talk with anyone about it, not even their parents. Finally she explained the situation to her doctor (who was taking care of her for nothing). The next day an envelope appeared taped to their door containing the exact amount needed to pay off the debt.

That's the way it has been for the past three years—making it from day to day with the help of family and friends. Bonnie was informed that her husband would need to leave in order for her to be eligible for AFDC. "We're not eligible for anything except housing and utility assistance and food stamps," she said. "It's just enough to keep the wolf pack back."

The only other source of welfare is the county trustee. "It's so humiliating to go down there," she said. She told of a time the trustee made her bring in her infant and nurse in front of the trustee to prove the child was in fact hers.

Because Bonnie has no training, she can only make minimum wage—not enough to

support their family. And if she works, they will lose what aid they do receive. Ray can take care of the older children, but because of his back, he cannot properly take care of their 10 month old child born after the death of the other one.

Bonnie is learning to type in order to get a secretarial job. Because she does not have a typewriter, she practices by pressing her fingers down on an illustration of the keys. "I used to worry to the point that I'd make myself sick," she said. "But God's always there for us. Somehow we always find a way."

(Recently Bonnie learned that she may have been misinformed about their eligibility since AFDC is available to two-parent families where the husband is disabled. "If we only had had the medical end of AFDC, we could have budgeted it out," she said. "None of this would have happened.") However, according to the Indiana Catholic Conference, in only one out of every thousand families in Indiana currently receiving AFDC is the husband listed as disabled. "Either the state is defining who is disabled too narrowly or case workers are not properly informing their clients," said Ann Wadelton, director of communications for the conference.)

## Religious leaders sign resolution

(Continued from page 1)

heard estimates from \$18 to \$60 million. But those figures were disputed by Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference. Based on the experience of other states, Dr. Ryan puts the figure at \$8 million, including Medicaid which is automatically extended to AFDC-UP recipients. Mr. Blinzinger disputed the importance of cost, saying instead that the real reason is "the reluctance to put able-bodied men on public welfare. Whether the state can or can't afford it is really the easy way out of addressing the welfare problem," he said.

"The answer," said Indiana Methodist Bishop Leroy C. Hodapp, "is in letting people know." The degradation of the state's poor, he said, "is beyond the imagination of most citizens."

Each of the 30 religious leaders signed a resolution urging the governor and the General Assembly to approve AFDC-UP during the 1987 legislative session. The resolution will be hand-delivered to the governor by Archbishop O'Meara, Bishop Hodapp, Bishop Clinton Hoggard of the AME Zion Church's Fourth District, and Rabbi Sandy Sasso.

Other religious leaders will present copies to key legislative leaders.

Among other Catholics attending the meeting were Evansville Bishop Francis S. Shea, Lafayette Bishop William L. Higl, and Fort Wayne-South Bend Auxiliary Bishop Joseph R. Crowley. Bishop Norbert F. Gaughan, Gary, was represented by Msgr. Joseph Viater and Bishop John M. D'Arcy, Fort Wayne-South Bend, was represented by Father Daniel Peil.

## Criterion changes list rental policy

(Continued from page 1)

bishop O'Meara, president; Msgr. Francis Tuohy and Msgr. Gerald A. Gettelfinger, vicar general and chancellor of the archdiocese; Msgr. Raymond Bosler, a former editor of *The Criterion*; Father Fred Schmitt, John C. O'Connor, Franciscan Sister Jacqueline McCracken, Bruns and Poorman.

In other business, the board reversed an earlier policy that permitted *The Criterion* to rent its subscriber list to carefully selected

Catholic organizations that used the names to solicit contributions. Individual board members felt that the list, like other archdiocesan lists, should be protected.

During examination of *The Criterion's* financial and circulation reports, the board noted that paid circulation is now 49,828, which is 74 percent of the households in the archdiocese. Archbishop O'Meara reemphasized the archdiocesan policy that parishes are to make the newspaper available to every family in the parish.

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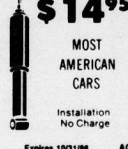


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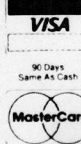


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# Today's Faith

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## Vatican II's important legacy to family ministry

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

Recently the leader of a church organization asked me for the names, as he put it, "of the active families in the parish." Like many priests my first instinct was to think of the families who were involved in doing things for the parish. I suspect that is exactly what he was looking for.

But his question and my reaction, both fairly typical, brought to mind the church's more recent teaching about family ministry and family religion. This teaching looks at family ministry in a different way. Since the Second Vatican Council, the church has emphasized that ministry begins with the family itself.

Twenty years ago Vatican II said—and Pope John Paul II has been at pains to emphasize and re-emphasize it—that the life of the family is the family's principal pastoral activity.

What does that mean? Let me illustrate with three stories about people I know.

Friends of mine are successful in business. They are using the profits from their business to provide their children with a good education, carefully choosing schools and programs and trying to give the children the guidance and direction each one needs. Needless to say, this doesn't leave much spare time.

In another case, a young man—a very talented designer whose work is well known all around San Francisco Bay—lives at home with his parents and sister. The sister, separated from her husband, is caring for their two children. She is having a very hard time, for the move to her old home felt humiliating, the separation from her husband was very painful and she is chronically short of money.

The young designer has shelved his own marriage intentions for a while to help his sister. He soft-pedals his own success lest comparisons come between them. He plans eventually to be out on his own but recognizes that his sister is more able to make use of his help at this time than her parents' help. Until she is on her feet again he is going to take care of her in as quiet and unpretentious a way as possible.

Finally, a couple I know evaluate all their job possibilities and job offers in light of the effect their work could have on their marriage and family life. For them, marriage and the family come first.

Those stories provide some illustrations of family life. But they also serve as illustrations of family ministry. They are examples not only of family solidarity, but also of the family's religious role. The ministry involved in those stories is as real as my ministry of visiting the sick or preparing a homily. Both Pope John Paul II and Vatican II talk of the "domestic church" or the "church of the home." This is not simply a poetic way to talk about the religious

quality of family life. It is much more than that. It means that the family is a genuine church community, just as the parish is a genuine church community.

The Catholic family is a true sacramental community, participating in the larger parish community, just as the parish is a true part of the larger church. And the life of the family, in all the concrete things that make up daily life, from the bedroom to the utility room, is part of that sacramental life.

I suspect that many of us once acted as though the parish were the smallest authentic church community.

Anything smaller than the parish fell short, or so we thought.

But Vatican II and Pope John Paul—obviously supporters of parish life—emphasize that the family itself is a true church community.

As a result, family ministry is on the move. We are beginning to understand the way in which families are church communities and how their life is also a ministry.

This should prove a support to family life when that support is needed.



## How families are the 'Little Church'

by Katharine Bird  
NC News Service

"A thriving larger Christian community depends on the vitality of families to a large extent," said Father Enda McDonagh, professor of moral theology at St. Patrick's College, Maynooth, Ireland. The Second Vatican Council recognized this in calling families "the little church" or "the domestic church."

In Ireland the idea of the "little church" has a lot of significance," Father McDonagh said. During the 18th century, "when public worship was forbidden, Mass was celebrated in families and little groups of families in fields and in houses.

"Since Vatican II's renewal, the idea of house Masses for small groups of families has caught on" again, Father McDonagh said. Viewed as a complement to ordinary parish life, they allow "people to see the Mass celebrated in the middle of their lives, where they live."

The theologian pointed out that the family as the "little church" has historical roots in the way Jesus preached his gospel. During his public ministry, Jesus "had no settled home," the priest observed. "He was received in people's homes, ate with them, taught and preached with them."

After Jesus' death and resurrection, the church developed initially "through a network of homes," the priest added. "There were no public buildings and the church lived in a series of family situations."

In personal history something similar happens, the priest added. Most people's first experience of Christianity, of what it means to belong to a church, comes from learning about their faith and praying at home.

Vatican II, in its Pastoral Constitution on the Church in the Modern World, placed "considerable emphasis on the family as a community of love" directed to new life, Father McDonagh continued.

Though families do this through the children they have, he said, the document "also has an implication that families bring life and love to the wider society in which they live. A Christian family is not isolated in itself."

On a parish level, families introduce children to larger community living—preparing them to accept responsibility for the world around them—in a number of ways. One way is through preparation for the sacraments, which intimately involves both parents and children.

In Ireland, it is not uncommon for bishops to participate in parent-training classes for confirmation. These classes help families combine "training for loving God and Christ with training in neighbor loving," Father McDonagh said. The goal is to help young people "connect those two great dimensions of Christianity: celebration of liturgy and service of the community."

Preparing for the sacrament makes it clear to participants "that confirmation is a stage in maturity, in becoming a Christian" and what this involves, the theologian explained.

An integral part of the program is choosing some activity, such as running errands for an elderly person or keeping "family fast days" when families eat a simple meal and donate the money saved by doing so to the needy in the Third World or in their local area.

Such activities tell the child "that the love of God expressed in the sacraments and in prayer also must be expressed in care of the poor," Father McDonagh said.

The Irish priest noted that groups other than families also can be considered the "domestic church." Groups of single persons, or groups of widowed and divorced persons, and parents supporting each other also can serve as "the little church," he said.

### This Week in Focus

What does it mean to say that the family is the "domestic church," as the Second Vatican Council and Pope John Paul II both say?

Dominican Father David K. O'Rourke says this is not just poetic language. It means that the family is a genuine church community and that lay people exercise a genuine ministry in family situations. Father O'Rourke is associate director of the Family Life Office of the Diocese of Oakland, Calif.

David Gibson writes that the family acts as a domestic church even in the midst of the chaos of ordinary life. It is easy to see how Vatican II's vision applies in the calm and happy moments of family life, he writes. But how does it apply during the hectic moments which are so common? Gibson is editor of NC's Religious Education Package.

Katharine Bird interviews moral theologian Father Enda McDonagh of St. Patrick's College, Maynooth, Ireland. He points out that the council's view of the family as a "little church" has historical roots in Jesus' life. Bird is associate editor of NC's Religious Education Package.

Father John Castlot writes about a resource that helps families discuss and prayerfully reflect on the Bible in their homes, the "Share the Word" series. Father Castlot teaches Scripture at St. John's Seminary in Plymouth, Mich.

# 'My project is due tomorrow!'

by David Gibson  
NC News Service

Picture this situation:

A family is just finishing dinner. Mother and father are looking forward to a peaceful midweek evening. Suddenly a startled expression appears on 14-year-old Pamela's face. "Oh no! My social studies project is due tomorrow," she blurts out in a tone of panic.

Mind you, the social studies project was assigned a month ago, accompanied by a teacher's warning that it not be turned in late. Since Pamela is usually so responsible about schoolwork, neither parent had ridden herd on the project.

Actually, Pamela has started the project. She read some articles in the school library and wrote a very rough first draft of a report.

But the project calls for a neatly written report and posters to illustrate its main points. And, it now develops, Pamela still must check what the Encyclopedia Britannica has to say about her project's topic.

She's left too much to accomplish in a couple of hours. The peaceful evening mother and father anticipated has now evaporated into thin air.

Getting up from the table, Dad and Pamela head for the car. He'll drive her to the library and wait while she makes notes on the encyclopedia article. Meanwhile mother will fetch supplies from the drugstore for Pamela's posters.

By evening's end the social studies project will be completed. The family will survive one more mini-crisis—with a few interperate words along the way about leaving so much for the last moment, some words of praise for Pamela's efforts and a firm resolve never to let this hectic state of affairs develop again.

Did the Second Vatican Council have families like that one in mind when it characterized the family as a "domestic sanctuary of the church"? Are these parents the ones the council had in mind in saying that, by virtue of the sacrament of marriage they would be "penetrated with the Spirit of Christ" in their marital and family roles?

Probably the answer is yes. For the council took pains to indicate that the "very web" of the laity's existence is woven from the "ordinary circumstances of

family and social life." And who would deny that the chaos perpetrated by Pamela's undone schoolwork represented a relatively "ordinary circumstance" for families?

The laity are called to this sort of existence by God, the council said, so that they might work "as leaven" for "the sanctification of the world from within." Vatican II spoke of the family in a number of different documents, saying for example that:

► Because of the sacrament of marriage, "everyone gathered around the family hearth will find a readier path to human maturity, salvation and holiness."

► Children "contribute in their own way to making their parents holy."



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## The Bible and Us

## Sharing scripture makes families thrive

by Fr. John Castelot  
NC News Service

When any group gets together to read, to discuss, to reflect on and to pray about Scripture, Jesus' promise to be "where two or three are gathered in my name" (Matthew 18:20) holds true. These are sacred moments, with the power to transform human lives.

Countless people have found this out from personal experience, especially since the Second Vatican Council emphasized the importance of God's word in the church's life. Particularly noteworthy is the urging of the council's Constitution on Divine Revelation which devoted a chapter to "Sacred Scripture in the Life of the Church."

Listen to this insistent recommendation: "Ignorance of the Scriptures is ignorance of Christ... Go gladly to the sacred text itself, whether in the sacred liturgy, which is full of the divine words or in devout reading or in such suitable exercises and

various other helps which, with the approval and guidance of the pastors of the church, are happily spreading everywhere in our day."

Many families as well as other groups have responded to Vatican II's suggestion. In a family group, no prescribed structure for reading the Scriptures needs to be followed; each family can work out its own method, one best suited to its background and temperament.

Still many families find it helpful to have some guidance. So many excellent helps have been published that it is difficult to single out any specific one.

But one used widely is "Share the Word," published bimonthly (3031 Fourth St. N.E., Washington, D.C. 20017). It is almost ridiculously inexpensive and comes in a handy pamphlet format.

Basically, "Share the Word" consists of superb explanations of the readings of the Sunday liturgies, along with rich material for discussion and for sharing insights. Before the explanations there is a brief

statement of the Sunday's theme and an opening prayer.

Why an opening prayer? Because the booklets are designed to help groups and families derive spiritual profit from Scripture.

That is why a section titled "The Sharing" follows the explanation of the readings, along with excellent suggestions for personal application of the readings to daily life. Families can find here rich material for deepening their interpersonal relationships and for living truly Christian lives.

Family members are invited to make intentions and the little home "Liturgy of the Word" ends with a concluding prayer recited together.

Many families have found this and similar helps quite literally a godsend.

The emphasis on prayer is important for the council encouraged people to remember "that prayer should accompany the reading of Sacred Scripture so that a dialogue takes place between God and man. For 'we speak to him when we pray; we listen to him when we read the divine oracles.'"

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## Education Brief

## The family is the first and vital cell of society

A family is something like a difficult puzzle: All its varied pieces can be fitted together rather nicely, though at a given moment it may not be easy for a family to see how this will be accomplished in its case.

The Second Vatican Council focused on the puzzle posed by families today in several of its documents. It did so, it said in the Constitution on the Church in the Modern World, because it saw family life as one of the "particularly urgent needs" of the times, the type of need which reaches down to "the roots of the human race."

But the council did not simply point to the problems modern families face. The council also spoke of the family's apostolate, its vocation.

In its decree on the laity Vatican II described the family as "the first and vital cell of society."

Much like the cells of any organism, each family is caught up in a complex life-system, in Vatican II's vision. Not only do families draw from the life of the church and the society around them to nourish their life at home; they, in turn, contribute to life beyond their home.

So for Vatican II, the family is not a closed society. If it is meant to serve as a haven of comfort and personal enrichment, it is also a connecting link with the rest of society and with the church.

Actually, says the council, the family participates in doing the work of the church. How? First, through the relationships of love and example by which its own members build up each other's lives.

Years after Vatican II one of its participants, Pope John Paul II, would write about this. In a major document on the family, the pope spoke of the family's role in fostering the unique dignity of each of its members and helping each one to find his or her special, unrepeatable place within the fabric of society.

But the family also participates in the work of the church in a myriad of ways that foster justice or serve people in need. For example, says the council's

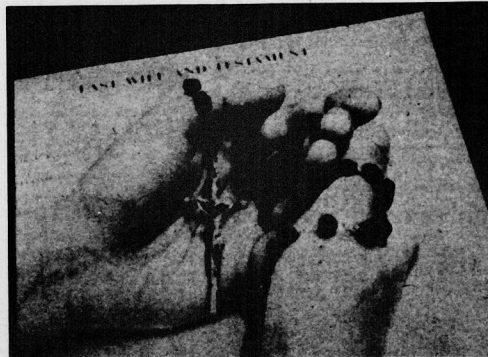
decree on the laity, families carry out an apostolate of the church through "the adoption of abandoned infants, hospitality to strangers, assistance in the operation of schools, helpful advice and material assistance for adolescents, help to engaged couples in preparing themselves better for marriage, catechetical work, support of married couples and families involved in material and moral crises, help for the aged not only by providing them with the necessities of life but also by obtaining for them a fair share of the benefits of economic progress."

For Vatican II, the Christian family has a vocation, an apostolate. For the council, the family is a bearer of God's life and finds special meaning in that fact.

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## Resource

The family is discussed in several documents of the Second Vatican Council: the Constitution on the Church, the Constitution on the Church in the Modern World, the Decree on the Laity and the Declaration on Religious Freedom, for example. These texts can be found in "The Documents of Vatican II," edited by Dominican Father Austin Flannery. "The family is a kind of school of deeper humanity" in which parents and children both have parts to play, says the Constitution on the Church in the Modern World. It says the Christian family demonstrates the Lord's "living presence in the world." And it urges all who have influence in society "to work for the welfare of marriage and the family," since family life is intimately linked to the well-being of individuals, the church and society. (Costello Publishing Co., Box 9, Northport, N.Y., 1975. Paperback, \$7.95.)



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## Discussion Points and Questions

Father David K. O'Rourke tells of a couple who evaluate all their job possibilities in light of the family's needs and hopes. What point is Father O'Rourke trying to make about the role of the family? Do you think it is idealistic to believe that many families can make such major decisions in this way? Why? Why not?

What did the Second Vatican Council mean when it spoke of the family as "the domestic church"?

Why does David Gibson say that it may be part of Vatican II's challenge to understand how family life is a path to maturity and holiness even in its hectic moments?

Katharine Bird suggests that one task of the family is to reach beyond itself into the needs of the larger community. Why is this an important dimension of family life as Vatican II envisioned it?

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## Children's Story Hour

# A world traveler

by Janaan Manternach  
NC News Service

Giovanni was born in Italy just before the 20th century began. His parents were both influential people in his hometown of Brescia.

Giovanni's grandmother had a special place in his life as a child. She taught him much about God and about Jesus.

Giovanni was a sensitive, bright boy who wanted to help people. While still young, he decided to become a priest. When he was 22 he was ordained and became a chaplain for Catholic university students. Young people liked him very much.

The pope at the time was Pius XII. He wanted Giovanni to work with him and named him archbishop of Milan. The next pope, John XXIII, named him a cardinal.

When Pope John called for all the church's bishops to come to Rome for an important meeting called the Second Vatican Council, Cardinal Giovanni Montini helped him prepare for it.

Then in 1963 Pope John died. Giovanni was elected pope and took the name Pope Paul VI. One of his first decisions was to continue the council. In carrying out its decrees, Pope Paul VI oversaw a most dramatic period of developments in church life.

He was the first pope ever to ride in an airplane or helicopter. Using these modern means of transportation Paul VI traveled further than any pope before him had, visiting all six of the world's continents. Pope Paul ordained many African and Asian priests as bishops in their own countries.

Wherever he traveled, the pope went out of his way to visit the poorest sections to stress the church's concern for the poor. He wrote letters to the church all over the world condemning violence and violations of human rights. He worked for social justice and peace.



He was the first pope to visit the United States. In 1965 he spoke to the United Nations in New York. Almost every TV station in the world echoed his words there: "No more war. War, never again."

Pope Paul met with leaders of other religions as no pope before him had ever done. He welcomed leaders of other Christian churches that had been separated from the Catholic Church for centuries.

Pope Paul VI died suddenly on Aug. 6, 1978, after a lifetime of love for God, the church and the whole world.

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## What Do You Think?

Pope Paul VI was the first to leave Rome and make visits to many parts of the world during his papacy. Why do you think a pope would decide to jet to so many lands?

## Children's Reading Corner

What is a "best friend"? It is hard to define except poetically. In the book "Best Friends," poems selected by Lee Bennet Hopkins, we get a delightful sense of the qualities, the mystery and the joy of our best friends. Six of the 18 poems that do this exquisitely are: "Wrestling," "Atop," "Missing You," "Song of Triumph," "For Laura" and "The Telephone Call." (Harper and Row, 10 E. 53rd St., New York, N.Y. 1986. Hardback, \$10.50.)

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# THE SUNDAY READINGS

29TH SUNDAY IN ORDINARY TIME

OCTOBER 19, 1986

by  
Richard  
Cain

Exodus 17:8-13

Psalm 121:1-8

II Timothy 3:14-4:2

Luke 18:1-8

When athletes win a contest, they frequently hold one or both hands up high. It is a symbol of victory and of power.

So, too, it was in ancient times. In the Old Testament, when a prophet told a king that the Lord would deliver an enemy into his power, he would say that the Lord would deliver the enemy into his hand.

Uplifted hands were also a gesture used in prayer. In the psalms, we are invited to praise God "with uplifted hands." (Psalm 134:2)

Both senses may be found in the first reading. The setting was the desert shortly after the Israelites left Egypt. Here they encountered the Amalekites, a powerful nomadic tribe controlling the trade routes between Egypt and Palestine. The Israelites found they had to fight for the right to pass on. So Moses climbed a hill from where he could see the battlefield. From here, the Israelite soldiers also could see the signals he made with his staff.

On the hill, Moses held his hands aloft. Was it a gesture of prayer? Or was it a symbol of power, the power Moses was asking the Lord to give the Israelites? In either case, the meaning is clear. The Israelites believed that victory came only with the help of the Lord.

From a modern perspective, this passage seems self-centered and primitive. Wasn't God also the God of the Amalekites? Of course. Does God desire his followers to make their way by force with his help? I would say generally not.

The point is, Moses and the Israelites were acting in good conscience, doing what they judged was right. For me, this is an example of how God works with people step by step. The first step was to communicate that he was their God. Then he could communicate all that this relationship entailed.

This is as much true today as it was then. In relating with us, God starts with where we are.

The common theme linking the gospel reading with the first reading is the call

to persevere in prayer. In this part of his gospel Luke deals with a number of questions concerning the church and the followers of Jesus. Here he relates a parable about a widow and a corrupt judge. When the judge at first refuses to give the widow her just due, she persists. Finally, the judge gives in just to get her off his back.

The message is that Jesus' followers should persevere in praying for the time of judgment when God will give them their just due. The parable is striking for several reasons. To begin with, why would God want us to see him as being like the corrupt judge? Perhaps some humor is intended here. The sense would be: if perseverance will get you justice with a corrupt human judge, how much more can you be certain that God who is perfect and good will answer your prayers and give you justice.

The parable is also striking because it is the only one that ends with a question: "But when the Son of Man comes, will he find any faith on the earth?" This gives the message a completely different twist. Here we might see in the widow a symbol of God who perseveres in waiting for people to change their hearts, so that his judgment will be one of salvation rather than condemnation.

The second reading is from Paul's second letter to Timothy. Paul was preparing Timothy to lead the church once he passed from the scene. In this letter, Paul gives instructions to Timothy on how to be a good bishop.

A bishop should be thoroughly grounded in the scriptures, according to Paul. He should use them for reproof, correction and training in holiness. That is, he can use the scriptures to help people see sin in their lives, learn how to correct it, and most importantly, learn how to grow in their relationship with Jesus.

Paul addressed this to bishops because at that time, only the more learned people could read. In our day, we have the privilege of reading scripture for ourselves and using it to find and grow in the Lord.

## the Saints *by Luke*

ACCORDING TO LEGEND, 9-YEAR-OLD ST. JUSTUS of Beauvais LIVED IN AUXERRE WITH HIS FATHER, JUSTIN, DURING DIOCLETIAN'S PERSECUTION OF THE CHRISTIANS. THE TWO WENT TO AMIENS TO RANSOM JUSTIN'S BROTHER JUSTINIAN, WHO WAS A SLAVE THERE.

JUSTIN WAS UNABLE TO PICK OUT HIS BROTHER FROM THE OTHER SLAVES, BUT JUSTUS WHO HAD NEVER SEEN HIS UNCLE, DID.

JUSTUS WAS REPORTED TO THE GOVERNOR, RICTIOVARUS, AS A CHRISTIAN MAGICIAN AND THE OFFICER SENT FOUR SOLDIERS AFTER THEM. THEY CAUGHT UP WITH JUSTUS AT SINOMOVICUS (SAINT JUST-EN-CHAUSSEE) NEAR BEAUVAIS, BUT HE WAS ALONE. THEY DEMANDED TO KNOW WHERE HIS COMPANIONS WERE (THEY WERE HIDING IN A NEARBY CAVE) AND THE NAMES OF THE GODS TO WHOM THEY SACRIFICED. JUSTUS REPLIED THAT HE WAS A CHRISTIAN, AND ONE OF THE SOLDIERS STRUCK OFF HIS HEAD. IT IS SAID THAT WHEN THE BODY STOOD UPRIGHT WITH ITS HEAD IN ITS HANDS, THE SOLDIERS FLED. IT WAS THE YEAR 297. HIS FEAST IS OCT. 18.



## My Journey to God A Conversation

by Richard Cain

Lord, I'm tired.

I feel like I'm at the end of my rope. OK, so I'm being dramatic. I know there's a lot more rope there. But I don't want to look at it. I'd rather complain for a little while.

I don't want to keep trying. I feel discouraged—for no reason in particular. I just feel discouraged. Trying to be one of your followers can be the pits sometimes. Always trying to be nice, to turn the other cheek, to give before receiving. . . . And I'm not even very good at doing it!

Maybe that's what discourages me. I don't even get the satisfaction of feeling like I'm a good follower of yours. OK, so I'm being a perfectionist. I know, that's pride, not love. Look, I just don't want to care anymore.

OK, I do want to care. Or I wouldn't be complaining about it, right? It's just that it hurts sometimes. It's one thing to talk about imitating you. It's another to try and live it.

I never know where I stand with you. Maybe I'm trying too hard. Maybe I'm not trying hard enough. Who knows?

I know. Deep down inside everything's fine. When I take some time to be quiet and alone, I see everything in a different way. I feel more peaceful, more accepting of myself and loving toward others. (It's easier to feel loving at a distance sometimes!)

I feel better now. Thank you for not letting me go very far without reminding me that you're there.

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## Question Corner

## Does God tempt us?

by Fr. John Dietzen

**Q** I have been wondering about the part of the Our Father that says "lead us not into temptation." We are speaking to God, the ultimate in goodness. How can we in effect accuse him of tempting us? Wouldn't it be more accurate to say, "Let us not be led into temptation?" Also, the word "trespass" strikes me as awkward. Why not use the word "sin" in asking forgiveness? (Missouri)



**A** Obviously there is no suggestion in that petition that God would lead us into sin if we did not ask otherwise. Some scripture scholars believe that this petition refers to the final conflict between good and evil, between God and Satan. At the time the Lord's Prayer was included in the Gospel of Matthew and

Luke, Christians suffered great stress and intermittent violent persecution, especially from the Roman authorities, to the point that they could easily assume the end of the world was coming soon.

We know that St. Paul had to deal with this problem, particularly early in his missionary work. The inclination to believe that Jesus was coming quickly, like within the next few years, apparently dies slowly.

In light of that concern one can understand how Christians of the time would interpret the words of our Lord to mean that we are asking God not to "subject us to the trial" between good and evil, which human beings with their sinfulness and weakness would not be able to combat.

As far as we of the later ages of the church are concerned, the ordinary understanding is similar to the one you propose. We ask God to protect us from the evil powers of this world, our true spiritual enemies.

The approach of St. Teresa of Avila in her commentary on the Our Father is typical: "Ask him never

to permit us to succumb to temptation, nor to become victims of illusion. Let us ask him to show us the position that is there.

"May our enemies never hide the light and truth from us. How right our good Master was in teaching us this petition and addressing it to his Father for us."

**Q** I have a friend by the name of Eunice. A minister told her that Eunice in the Bible did a horrible thing and that he was surprised her parents gave her that name. My friend is not Catholic and she asked me to find out what the horrible thing was (Rhode Island).

**A** The only Eunice I am familiar with in the Bible is the mother of St. Timothy. She was a convert from Judaism to Christianity. Eunice is mentioned in Acts 16:1, and the second letter to Timothy in the New Testament praises her for her genuine faith (2 Timothy 1:5).

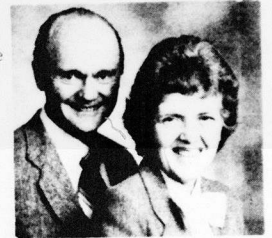
## Family Talk Is military OK for women?

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our daughter went away to college and did not do too well in her first year. She seems to be drifting. Now she says she wants to join the military. She says she can get her career choice guaranteed before she enlists and can learn a skill.

My husband and I are very uneasy about her plans. I have this vague sense that the military is no place for a respectable young woman. Don't you think a military life will be dangerous for her morals?

Also we don't believe in war as a way of settling disputes. I guess we are pacifists. I don't want our daughter going to war.—North Carolina



**Answer:** Thank you for your letter and your honest attempt to state your reasons why a military career unsettles you. The military has always had something of a reputation for hard and fast living, so I can understand your concern about morals. Also, Vietnam has raised the question of the morality of war itself.

Pacifism is a complex moral issue which involves much more than enlisting or not enlisting in the military. A true pacifist could not support the military in any way, not even by paying taxes. Only a hypocrite would refuse to participate actively in the military but then continue to pay taxes so someone else could do his killing for him.

Personally, I do not want an all-volunteer military. The result would be an army of warriors eager to kill. I would prefer a citizen's army, one laced with persons of all persuasions, including your daughter with her milder views. In fact, the military performs many missions other than war.

As for your other worry, that your daughter may be moving into an immoral lifestyle, I believe that is unfounded. From my own eight years in the Air Force, I have found the military to be a community better behaved than most. That should be no surprise since the military only accepts the upper half of our population. Criminals and troublesome persons are denied admission or weeded out.

On a more positive vein, there are several strong benefits to a military career. You say your daughter is drifting. The military provides good discipline and structure for such a person.

The military also provides training and then job experience in the career of her choice. After four years she can leave the military with a marketable skill. If she wishes she can obtain even more education in her chosen field after leaving the military through various education programs.

Finally, she has a chance to travel and see more of the world. Meeting other people and viewing different cultures is usually a maturing experience.

Listen to your daughter. As a young adult she is considering a reasonable choice. Tell her your misgivings if you wish. But I think her plan merits support.

(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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## IF YOU CAN'T GO -- GIVE

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October 19th is Mission Sunday — World Mission Day. Christ asks all of us to be missionaries. He does not expect everyone to leave home and family and labor in His vineyards in foreign lands. You have work enough in your own neighborhood! But He does expect all of us to help spread His Gospel. You can answer His call in another way — through your gifts to Catholic Near East, the Holy Father's own mission to the Eastern Churches.

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## Carpet Column

JIM O'BRIEN

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A "light cleaning" consists of three individual strokes with the cleaner over a given area of carpet — forward, back and forward.

A "thorough cleaning" takes up to seven strokes. If you are using a cleaner which provides suction only, be sure to use it thoroughly to provide proper carpet maintenance.

Move the vacuum cleaner slowly to allow the suction to remove embedded soil particles. You may vacuum carpet in any direction but the final strokes should be with the lay of the pile for a better uniform surface appearance.

No matter which type of cleaner you have, be sure to keep it mechanically fit for the best cleaning results. Brushes should be kept clean and replaced when worn out. A worn belt should be replaced to allow proper brushing action. Check the soil bag periodically and follow the manufacturer's instructions as to the proper time to change the soil bag.

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## Vatican Letter

## Has pope solved priestly identity crisis?

by Agostino Bono  
NC News Service

Have the pope's clear definitions of priesthood ended the priestly identity crisis, or are the practical realities of the Catholic world keeping the issue at the center of church debate?

Pope John Paul II thinks the post-Vatican II identity crisis is over. He feels he has brought it to an end, eight years after his election to the papacy, through clear definitions of priestly life enunciated at the Vatican and during his 31 trips outside Italy.

But the bottom line remains: There are fewer priests for the growing Catholic population.

For the pope the priest's identity is pretty much what it was before Vatican II: male, celibate (for Latin-rite priests), primarily concerned with people's spiritual well-being, and clearly distinct from the ministerial role of the laity encouraged by the Second Vatican Council.

The task now, he added, is to attract more people to this clearly defined priesthood because the expanded role of the laity cannot include celebrating Mass and hearing confession.

Supporters of the pope say the crisis is over. They cite Vatican figures showing that the drop in the worldwide total of priests has bottomed out and is slowly starting to rise as fewer priests are leaving the active ministry and more students are entering seminaries.

Yet the same Vatican figures show that this rise is far behind the rise in total Catholic population, meaning the priest shortage is increasing. In 1979, there was one priest for every 1,086 Catholics. The figure jumped to one priest per 2,069 in 1984, the latest Vatican figures available.

So while papal supporters argue that more people are being attracted to the papally defined priesthood, opponents can say the definition is attracting a decreasing percentage of the Catholic population.

## The Pope Teaches

## Even after the fall we can know and love God

by Pope John Paul II  
remarks at his general audience Oct. 8

We find in the Credo of the People of God, composed by Pope Paul VI, a summary of the church's teaching on original sin. The credo says: "It is human nature thus fallen, stripped of the grace that clothed it, wounded in its own natural powers and subjected to the dominion of death, that is transmitted to everyone, and it is in this sense that every human being is born in sin."

In order to understand better what is meant by "fallen human nature," we need to study the description of the consequences of Adam's sin as found in Genesis. The author shows how all creation became rebellious and hostile to our first parents following their sin. Similarly, St. Paul says that as a result of sin "creation was subjected to futility" and "the whole of creation has been groaning in travail" until it "will be set free from its bondage to decay."

In the beginning, man and woman were created by God to live forever and to be truly happy on Earth. But with sin's entrance into the world, the whole of human existence became marked by toil and suffering and ultimately subjected to physical death. There also resulted a darkening of the mind's capacity to know the truth and a weakening of the will. Yet, this is only a relative deterioration of these human faculties and not a complete one, since even after the fall the mind and will can still know and love God.

What we must remember, when we consider the consequences of original sin, is the mystery of redemption: although our human nature is "fallen," it is also redeemed by Jesus Christ.



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# ENTERTAINMENT

## Viewing With Arnold 'Desert Bloom' is mature family drama

by James W. Arnold

I'm still scouring the theaters for good movies that might otherwise get lost in the great media information glut. This week was a major strike, a bonanza.

I discovered (forgive me if I'm last to know) "Desert Bloom," which is currently 44th on *Variety's* national box-office list.

It was like tuning in to All-Star Wrestling and hearing Mozart. Well, the Beatles, anyway.

"Bloom" is not to be confused with "Desert Hearts," which is a lesbian love story. "Bloom" is a movie about the relationship between a sensitive and charming 13-year-old girl, coming of age in Las Vegas in 1950, and her disturbed, war veteran stepfather. It's also about 500 other things, including the popular mood of this crazy country of ours at the time of the first public tests of the "atomic bomb." So the "bloom" is the girl, and it's also the bomb.

Heroine Rose, played by tall and



superbly normal Annabeth Gish, is doing things like getting her first pair of glasses, a reliable symbol for "seeing reality for the first time." (She says, "I felt they gave me mystery and cheekbones"). She also gets dogtags and civil defense instruction at school, goes on her first swimming date and to her first mixed dance party, and becomes a serious contender in the citywide spelling bee.

Meanwhile, stepfather Jack (Jon Voight), who runs a gas station, battles the nightmares from World War II that scar his mind as surely as a gimpy leg marks his wounded body. He keeps in control by monitoring world events on the shortwave, scanning the war clippings on the walls of his den, reminiscing about the glories of Patton and Bastogne. He's a bit paranoid, worrying about the Commies and knowing Jews are in charge of the world, but has confidence in whatever scientific marvel it is that the government is building out there in the desert.

When Jack is not too sure, he drinks and gets violent, and takes it out on Rose, the eldest of three sisters. But he's really not a bad guy. He's an idealist who won't work for the government or

the casinos. He's a good father and husband most of the time, but he doesn't know why he hurts.

As for Rose, she loves her stepfather but is afraid of him. "One little thing might change him, like the frog prince, and make him happy. You just have to know what it is."

The movie is about how Rose and Jack struggle to break down their fear and to express their love for each other.

They are only the most central of the honestly lovable (and expertly acted) people created by first-time writer-director Eugene Corr. While he's new, the film's bloodlines are thoroughbred, from the American Playhouse-Sundance Institute connection that produced films like "Smooth Talk" and "Trip to Bountiful."

Among the others: Lily (JoBeth Williams), the amiable and eternally optimistic wife-mother who survives mostly by not watching what's going on in life too closely, and who leans on wifely homilies ("It'll be all right in the morning, honey"); and her attractive sister, Starr (Ellen Barkin), once Miss Winnemucca and now in town for a 42-day divorce. Starr is kind and loving, Rose's favorite aunt, but she is childless and unloved. Then there are various kids, neighbors, girl and boyfriends, all as gentle and real as Nevada sunshine.

All the principals are probable Oscar nominees, and Barkin's performance is special. Voight, a best actor nominee last year, a man with Catholic roots and an intense religious presence, again shows his typical shattering yet quiet power.

While the film focuses tenderly on Rose, and the terrors, true and imagined, of growing up, Corr keeps us aware of the other overlapping stories, like the layers of an artichoke, and the

outside layer is the bomb, which we confronted with so much cheerful innocence. At the end, the family watches its awesome mushroom coiling over the desert, and we know their world, still haunted by the last war, faces more turmoil and change.

A sampling of Corr's mix of funny and dramatic moments: a Miss A-Bomb beauty contest, a violent family brawl that almost ends it all, a suspenseful spelling bee final, a tense visit to Hoover Dam, a poetic shot of a school playground as sirens whine and kids fall on their faces and an abandoned tetherball swings around its pole. Or Mom singing "Over the Rainbow" for company as Jack sits grimly on the porch in the dark, awaiting the sun and the bomb's first light.

Good movies haven't died and gone to heaven. They're out there waiting to be seen. They face the world we all know instead of running from it, and that's why they're necessary to the spirit.

"Desert Bloom" is one of them. It was the best two hours I spent, figuratively speaking, since my last income tax refund.

(Family comedy-drama to chew on; mature subject artistically handled; recommended for teens and adults.)

USCC classification: A-II—Adults and adolescents.

### Recent USCC Film Classifications

Blue Velvet .....	O
Down by Law .....	A-III
Jumpin' Jack Flash .....	A-III
The Mission .....	A-III
Playing for Keeps .....	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.

## TV Reviews

## Human breeding and teenage parents

by Henry Herz and Tony Zaza

"Of Pure Blood," airing Sunday, Oct. 19, 8-10 p.m. EST (CBS), is a chilling drama about a woman's discovery that she is the product of the Lebensborn Nazi wartime breeding program for world domination.

Lee Remick stars as the confused mother who travels to Munich, West Germany, to investigate the killing of her son by police. She learns that he has fathered a child out of wedlock and that mother and daughter are probably pawns in a continuing effort to preserve the plan to genetically engineer a master race to eventually repopulate Europe.

Through luck and detective work she locates the child and ultimately protects her from being taken by a surviving Nazi SS physician who clings to the dream of a racially pure German empire.

Learning that her mother submitted to the Lebensborn program, which encouraged unmarried, racially pure German women to bear children out of wedlock, Alicia Browning (Ms. Remick) confronts her mother with the lies and dark secrets of her past. Repulsed and outraged, she returns to Germany, where she discovers that the only helpful link to past, Dr. Felix Neuman (Patrick McGowan), is her uncle, a brother of the SS officer who fathered her and who also was responsible for the delivery of undesirables to the death camps. Horrified, she manages to free the baby from the clutches of yet another breeding farm.

The program provides much interesting information about genetic matchmaking and suggests that the "race" thinking still exists. It raises key questions about current practices

relating to genetic engineering, sperm banks and other artificially induced controls of life. (TZ)

### "Teen Father"

Teen parenthood is the subject of "Teen Father," an ABC Afterschool Special Wednesday, Oct. 22, 3-4 p.m. EST (ABC).

This drama of teen-agers struggling with their aspirations as both children and parents doesn't deal with the problems of coping with pregnancy which interrupts schooling. It opts, instead, for an examination of the emotional conflict which results after the birth and baptism of a baby daughter born to teen lovers.

Both children want and love the baby but they are not certain they want to marry. Nor is either convinced that the other wants to marry. The grandparents are essentially resentful and offer little guidance. Baby Paula is a source of joy for her young mother and a source of motivation for her teen father, who wishes to postpone his career plans in an effort to make a full commitment to the child's nurturing.

The young man's appearance at the baptism which ends the drama is the start of a relationship of trust between the youngsters who decide to share the responsibility of parenting. The program seems to imply that bright, enthusiastic teen-agers somehow can immediately acquire the skills to be successful parents. The optimistic conclusion is wishful thinking. The problem is complex, the solutions difficult. "Teen Father" states that what counts is a willingness to share and that marriage may or may not be relevant to the well-being of both child and child-parents. Corey Parker and



TV FARE—Lee Remick stars as an American woman who returns to Germany, the country of her birth, and uncovers a mystery surrounding her murdered son and grandchild that leads all the way back to the Third Reich and the notorious SS Lebensborn program, in "Of Pure Blood," a new movie airing Sunday on CBS. (NC photo)

Christine Langner play the teen-agers. (TZ)

### TV Programs of Note

Tuesday, Oct. 21, 3-4 p.m. EST (CBS)  
"My Dissident Mom." Martin Sheen stars as a hardworking executive under pressure to secure a contract with a company that manufactures nuclear

weapons. His wife (Annie Potts), increasingly isolated from her busy husband and self-absorbed children, joins an anti-nuclear group whose protests threaten to disrupt her husband's impending business deal. The growing conflict forces the entire family to re-evaluate individual priorities, a subject worth the attention of the young viewers of this "CBS Schoolbreak Special."



# 'Women in Church' meeting calls for ordination

by Jerry Filteau

WASHINGTON (NC)—Repeated calls for Catholic ordination of women formed a thematic center of a three-day conference in Washington Oct. 10-12 on "Women in the Church."

Some 2,500 participants who came from all parts of the country cheered and applauded as speaker after speaker urged women to take up a place of full equality with men in both church and world—but with an emphasis on church.

Father Richard McBrien, chairman of the theology department of the University of Notre Dame, said he backed the ministry of qualified women not only as priests but as bishops and pope.

"All of us—women and men, clergy, Religious and laity—are called in principle to fulfill whatever ministries are required to advance that mission (of the church) for the sake of God's kingdom," he said.

Canadian Bishop Remi De Roo of Victoria, British Columbia, in the conference's closing address, did not explicitly call for ordination of women but said the issue "has become a symbol of the willingness or refusal of the Catholic Church to come to grips with the challenges presented by contemporary society."

"At stake is how we continue effectively to image God," he said.

Benedictine Sister Joan Chittister of Erie, Pa., keynote speaker two days earlier, set a tone and framework for the meeting as she urged Catholics favoring women's equality to "swamp the chanceries and offices of the world with petitions for change."

"We must not be silent," she said. "We must speak up, and speak to, and speak on until sexism is seen for the sin it is and repented."

Although it had no specific part on the conference schedule, an undercurrent throughout the meeting was widespread opposition of participants to the recent Vatican disciplining of Archbishop Raymond Hunthausen of Seattle.

"I love Hunthausen" buttons were circulated, a privately sponsored open forum on the controversy drew about 500 of the conference participants, and many participants signed a petition urging the Vatican to restore full authority to the archbishop.

Sister Joan, Bishop De Roo and others drew on biblical images to argue that God called women to full equality and Jesus encouraged it, but that early male church leaders missed the message.

Sister Joan, head of the International Conference of Benedictine Women, found some humor in a church that claims "the gates of hell shall not prevail against it" but "can, apparently, be brought to its knees by a little 11-year-old girl" carrying cruets to the altar.

Of more than 2,500 people who registered for the conference, 97 percent were women, said Michael Balhoff, vice president of Time Consultants Inc., the independent agency that organized the meeting.

Balhoff expressed some disappointment at the small showing of men but said that registrants included at least six bishops. Bishop De Roo and Auxiliary Bishop Amedee Proulx of Portland, Maine, were both present as speakers, he said, while other registrants

included Auxiliary Bishop P. Francis Murphy of Baltimore and Bishops John Fitzpatrick of Brownsville, Texas, Joseph Breitenbeck of Grand Rapids, Mich., and Joseph Imesch of Joliet, Ill.

Bishop Imesch is chairman of a U.S. bishops' committee preparing a pastoral message on concerns of women in the church. Bishop Proulx, a member of that committee, addressed a workshop on development of the pastoral.

In an address Oct. 11 Benedictine Sister Mary Collins, co-director of the Center for Benedictine Studies in Atchison, Kan., called for "new patterns of authority, decision-making and administration" to end the "bondage" of clericalism in the church.

Training and support systems for priests bolster clerical authority and enforce unbiblical biases against women, she said. "I honestly do not know what it is that women cannot do in the service of the Gospel."

Father James Provost of the canon law faculty of The Catholic University of America did not call for ordination of women in his address, but he suggested that the issue was "very complicated." He said that "only a renewed anthropology will provide a means to cope with such a complex situation."

Father Provost urged advancing the role of women in the church by "developing a working consensus" on central rather than "peripheral" issues.

At a press conference after his talk, he called women's ordination a peripheral issue, saying the current practice of ordained ministry is "in crisis" because of the shortage of priests and seminarians.

Although all major speakers at the conference stressed working within the church to advance women, at least one workshop leader suggested that feminist theology and Roman Catholicism may have reached a point of rupture.

The workshop leader, Mary Jo Weaver, an associate professor of religious studies at Indiana University, argued that all the basic crisis conditions which led to the Protestant Reformation are again present in the church regarding women.

"The logic of feminist theology brings us to the brink of a new Reformation.... I believe we are now at this juncture," she said.

Father McBrien warned against both conservative efforts "to exclude women—all women—from meaningful involvement in the governance of the church" and a temptation in feminist theology toward "a separatist church of women."

At a midday "feminist liturgy" Oct. 11, sponsored by Women-Church in conjunction with the conference, women participants were urged to "claim your power" during the official conference Mass that evening by raising their arms at the consecration and symbolically concelebrating the Eucharist.

At the evening Mass, the priest-celebrant apologized that a woman could not preside, and the nun who delivered a reflection in place of the homily said the exclusion of women from ordained ministry was a form of slavery. But only a small minority of the congregation stretched out their hands at the consecration.

(Contributing to this story were Sister Mary Ann Walsh and Stephanie Overman.)

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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 10 a.m. Monday the week of publication.

Send to: The Active List, 1600 N. Meridian St., P.O. Box 1771, Indianapolis, IN 46206

## October 17

The Turn Your Heart Toward Home series by Dr. James Dobson continues at 7:30 p.m. with "Power in Parenting: The Adolescent" at St. Pius X Parish, 7200 Sarto Dr.

Boy Scout Troop #443 sponsored by St. Matthew Parish will hold a Fish Fry beginning at 5:30 p.m. in the gym. Tickets \$4 each.

## October 18

A Cantor Workshop Part II sponsored by the Office of Worship will be held from 10 a.m.-3 p.m. EDT at Our Lady of Perpetual Help Parish Hall, New Albany.

The Family Life Office will sponsor a Pre-Cana II Program from 9 a.m.-1:30 p.m. at the Catholic Center, 1400 N. Meridian St. for those preparing for a second marriage. For information call 236-1596.

An Archdiocesan Board of Education Leadership Conference

will be held from 9 a.m.-3 p.m. at Beech Grove Benedictine Center.

The Fifth Wheeler Club will attend 5 p.m. Mass at Christ the King Church, followed by dinner at the North Side K of C.

Sacred Heart Parish School, Clinton will commemorate its 80th Anniversary with a 4 p.m. open house, liturgy, dinner and dancing. Call 317-833-9292 or 317-833-9425 for information.

St. Michael Parish, Charlestown will hold an Oktoberfest from 11:30 a.m.-7 p.m. Mass 5:30 p.m. Chicken dinner, sweet shop, games, cake wheel.

The Sports Committee of St. Lawrence Parish, 46th and Shadeland will sponsor a Monte Carlo Night from 8 p.m.-1 a.m. in Father Conen Hall. \$5 admission includes free sandwiches, beer, snacks.

St. Christopher Home-School Association will sponsor a Homecoming Chili Supper for school

alumni, 1949 to the present, from 6-8 p.m. in the cafeteria. Adults \$2.75; children under 12 \$1.50.

## October 19

An Indianapolis area Pre-Cana Program for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 registration fee. Pre-registration required. Call 236-1596.

The Annual Italian Festa sponsored by Our Lady of Fatima Retreat House will be held from 1-7 p.m. at 5555 E. 56th St. Spaghetti dinner, raffles, games. Adults \$4.75; children under 12 \$2; preschoolers \$1.

The Women's Club of St. Patrick Parish, 936 Prospect St. will hold a Card Party at 2 p.m. in the parish hall. Admission \$1.25.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

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

A Tobit Day for engaged couples will be held from 8 a.m.-5 p.m. in Oldenburg. \$20 per couple. Pre-registration required. For information call 812-537-4889.

The October Sunday Pilgrimages to the Shrine of Our Lady of Mount Cassino sponsored by St. Meinrad Archabbey continue at 2 p.m. EST.

The Creating Family series by Clayton Barbeau concludes at 10 a.m. with "Parents as Role Models" at St. Luke Parish.

St. Francis Hospital Calix Unit will meet at 8 a.m. in chapel for Mass followed by an 8:45 a.m. meeting in the cafeteria.

## October 20

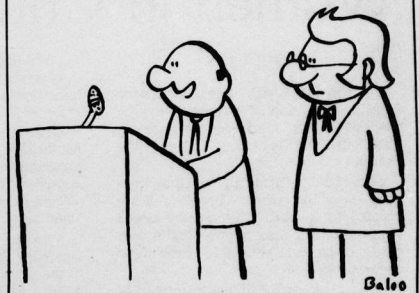
South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. in the K of C Hall, 4th and Walnut Sts., Bloomington to hear Sandy Zimmerman, R.N. speak on Communication. For information call Patrick Fitzgerald at 812-336-1500.

The Fall Religious Studies Program sponsored by New Albany Deanery Youth Ministry continues from 7-9:30 p.m. at the Aquinas Center, Clarksville.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program by Joyce Duval on "How I Need to Talk to Me." For more information call 236-1596 days or 259-8140 or 256-3121 evenings.

Holy Trinity Parish, Edinburgh continues Life in the Spirit Seminars from 7-9 p.m.

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## October 21

Mature Living Seminars on Our Many Worlds continue with "The World of Painting" from 10 a.m.-2 p.m. in room 251 of Marian Hall, Marian College. Bring sack lunch or buy cafeteria meal.

The seven-session Systematic Training for Effective Parenting Program sponsored by St. Luke Parish begins tonight from 7-9 p.m. in the reception room. Course fee: \$25/person, \$30/couple.

## October 22

The Adult Faith Team of St. Malachy Parish, Brownsburg will sponsor a talk by Father Roy Fennessy on the "Meaning of Sin and the Sacrament of Reconciliation" at 7 p.m. in the church.

The Archdiocesan Council of Priests and ARIA will sponsor a program on "Ministry: A Journey in Partnership" for priests and Religious in the Indianapolis deaneries from 6-9:30 p.m. in St. Pius X Church.

## October 23

The Archdiocesan Council of Priests and ARIA will sponsor a program on "Ministry: A Journey in Partnership" for priests and Religious in the Indianapolis deaneries from 6-9:30 p.m. at the Catholic Center, 1400 N. Meridian St.

The Turn Your Heart Toward Home series by Dr. James Dobson sponsored by St. Simon Parish Adult Catechetical Team continues at 7:30 p.m. in Feltman Hall, 8400 E. Roy Rd. \$1 donation.

The Office of Worship will sponsor a program on Lector Basics Part I from 7-10 p.m. at St. Andrew Parish, 240 S. Sixth St., Richmond. Call 317-236-1483 for information.

The NCCW Annual Day of Recollection will be held from 8:30 a.m.-3 p.m. in Owens Hall, St. Mary of the Woods College. Call 812-299-1077 or 812-232-7011 for information.

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## October 24

The Turn Your Heart Toward Home series by Dr. James Dobson at St. Pius X Parish concludes with a potluck dinner at 6 p.m. followed by the film "The Heritage" at 6:45 p.m. Babysitting available.

\*\*\*

St. Margaret Mary Parish, Terre Haute will sponsor a Jonah Fish Fry from 4:30-7:30 p.m. Eat in or carry out. Adults \$3.50 advance, \$4 at door; children \$2.50 advance, \$3 at door.

## October 24-25

St. Ann Parish, 2862 S. Holt Rd. will sponsor an Oktoberfest from 5 p.m.-midnight. Free admission. German food, biergarten, bake shoppe, games for all ages.

## October 24-25-26

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

\*\*\*

A Marriage Encounter Weekend will be held at the Sisters of St. Joseph Center, Tipton. For information call Ann Miller 788-0274.

## October 25

St. Ann Parish, Terre Haute will sponsor a Dinner/Dance/Auc-

tion beginning at 6:30 p.m. at the K of C. Music by "Time Was." Dinner \$8; dance \$4. Reservations due by Oct. 19. Call 812-232-6832, 812-234-4269 or 812-235-4732.

\*\*\*

A Women's One-Day Intensive Retreat on "Creativity and Prayer" will be conducted by Benedictine Sisters Juliann Babcock and Cornelia Gust at Fatima Retreat House, 5363 E. 56th St. Call 545-7681 for information.

\*\*\*

A workshop on "Strategies for Increasing the Impact of Adult Education" will be offered to adult catechetical teams and committees by the New Albany Deane Youth Ministry from 9 a.m.-3:30 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354 for information.

\*\*\*

The Catholic Widowed Organization (CWO) will take an October-fest Cruise.

\*\*\*

The Catechist Series at Alverna Retreat Center, 8140 Spring Mill Rd. concludes. Call 257-7338 for information.

\*\*\*

Holy Name Parish will sponsor a Halloween Dance from 8:30-midnight in Hartman Hall, Beech Grove. Costumes optional; prizes given. Refreshments available. Jim Matis is DJ. \$5/couple.

\*\*\*

The Office of Worship will sponsor a Cantor Workshop Part I from 10 a.m.-3 p.m. EST at the Catholic Center, 1400 N. Meridian St. Call 236-1493 for information.

\*\*\*

Kevin Barry Division, Ancient Order of Hibernians will present Barley Bree Irish musical group at 8 p.m. in Marian College auditorium, 3200 Cold Springs Rd. Tickets \$8 or \$5 for persons 18 and under. Call 283-6574.

## October 26

Assumption Parish will hold its Annual Homecoming turkey dinner at 12 noon in the parish hall, 1105 S. Blaine Ave. Goodwill offering taken. Christmas handicrafts on display.

\*\*\*

The October Pilgrimages to the Shrine of Our Lady of Monte Cassino sponsored by St. Meinrad Archabbey conclude at 2 p.m. EST.

\*\*\*

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

\*\*\*

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

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I certify that the statements made by me above are correct and complete.

Signed: Dennis R. Jones, General Manager

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## YOUTH CORNER

CYO awards  
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Indy deaneries

Seven youths and adults received St. John Bosco Medals at the CYO Awards Banquet. The awards are given for outstanding volunteer service over several years. The winners are: Michael A. Maio from Little Flower, James A. Padgett from Our Lady of the Greenwood, Mrs. Carol Nungesser from Christ the King, Michael R. Shelburn from St. Jude, James Ancelet from St. Philip Neri, Edward Neu from St. Barnabas and Mrs. Jerry DeFabis from St. Michael.

The junior CYO unit of the year went jointly to Holy Spirit and St. Catherine. This is the 15th consecutive

year that St. Catherine has won the award. Winning the most improved unit award was St. Luke.

Nine junior CYO units (high school aged youth groups) received outstanding participation plaques. They are: St. Lawrence, Holy Name, Holy Spirit, St. Catherine, St. Ann, Christ the King, St. Luke, St. Roch and Our Lady of the Greenwood.

Kathy Ray, the winner of the CYO Speech Contest, delivered the banquet speech. Ray is an eighth grader at Holy Name School in Beech Grove. She won a plaque and a \$100 gift for her school.



**CRIME FIGHTERS**—The Fighting Colts football team of Corpus Christi School in Houston celebrates a victory over crime. After hearing a woman cry for help near the practice field, the entire team took off after a purse-snatcher,

chasing him down the field and over a fence. They lost him but the thief was grabbed minutes later by a delivery man who witnessed the incident and chase. The purse and money were returned to the woman. (NC photo from UPI)

## Youth retreats

Quest, Search, New Albany, Terre Haute

There will be a Quest retreat for high school freshmen and sophomores January 9-10. The registration deadline is Saturday, Dec. 20. The cost is \$25. To register or for more information, contact the CYO Office, 580 E. Stevens St.,

Indpls., Ind., 46203 317-632-9311.

There will also be a Search retreat for high school juniors and seniors January 22-25. The registration deadline is Friday, Jan. 9. The cost is \$35. To register or for more information,

contact the CYO Office at the above address and phone number.

There will be a Peer Leadership Experience Dec. 12-14. The experience is a training program for those interested in being youth leaders in retreats or in their youth groups. The registration deadline is Monday, Dec. 8. The cost is \$20. To register or for more information,

contact the Aquinas Center, 707 W. Highway 131, Clarksville, Ind., 47130 812-945-0354.

A retreat for high school sophomores in the Terre Haute Deanery will be held Dec. 12-13. For more information contact the Terre Haute Deanery Religious Education Center, 2831 Ohio Blvd., Terre Haute, Ind., 47803. 812-232-8400.

Lennon

Should girl's  
folks meet date?

by Tom Lennon

Question: Should a girl's parents always meet their daughter's date? (Indiana)

Answer: In the interest of fairness to both sexes, let's pose an additional question: "Should a boy's parents always meet their son's date?"

Various parents have come up with various answers to these questions.

The mother of a high school junior tells me that she and her husband insist on either meeting their son's date or on knowing her parents and what kind of background she comes from. They want to know something about her from sources other than her son.

Another couple has laid down the rule that if their children date a person more than once, then they must bring the date to the house so the parents can meet him or her.

Still other parents say they have made it a practice to encourage their children to bring home their friends of both sexes to enjoy the family's hospitality.

Those parents report that almost inevitably they will have met the persons their children date. If they haven't, they insist the child bring the date home sometime for a meeting.

It is likely that more than one reader is complaining now: "But I hate to bring my date home because I'm embarrassed by my parents (or my goofy brothers, or the sloppy house, or the way mom drinks too much, or... whatever)."

Take heart. It is not unlikely that your date also has at least one skeleton in the family closet. He may have goofy sisters, or a mother who is obsessed with having a neat

house, or a dad who uses foul language, or... whatever.

Your date may be consoled to learn that your family, like his, is not perfect. These imperfections may draw you closer together.

What is more likely is that your date won't care a bit about the things that are embarrassing to you. After all, he is interested mainly in you. In his eyes you are the one that counts; your family probably doesn't interest him much at all.

If there is something that is acutely embarrassing (like your mother being on the verge of alcoholism), then mention this before you bring your date home.

Explain how this situation not only embarrasses you but also that you worry so much about your mother and grieve over her sickness. Sharing such sorrow can bring you closer to your friend, and he can better prepare himself for facing the meeting with your mother.

For your part, you may get a good idea of how much tactfulness and sensitivity your date possesses. You also may learn something about how he will react to the stresses and problems of married life.

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

Youth Mass  
for all in New  
Albany Deanery

The monthly New Albany Deanery youth Mass and get-together will be Sunday, Oct. 26 at the Aquinas Center. Mass will begin at 6 p.m. The Aquinas Center is located at 707 W. Highway 131, Clarksville, Ind., 47130. For more information, contact the center at 812-945-0354.

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Grand Opening





# As pastoral nears vote, issues remain unchanged

by Jerry Fliteau

WASHINGTON (NC)—As the nation's Catholic bishops near the end of a task they started almost six years ago—writing a pastoral letter on "Economic Justice for All"—the basic economic issues facing the United States stand almost unchanged.

The bishops are to make final amendments and vote on the pastoral during their fall meeting in Washington Nov. 10-13. They first embarked on the project in November 1980.

The writing committee, headed by Archbishop Rembert Weakland of Milwaukee, has emphasized throughout that the bishops' purpose is to speak as moral teachers, not as economic technicians.

But morality, unlike mathematics, is never abstract. It addresses concrete situations. And an overview of the economic situation over the past six years suggests that the chief problems the bishops are trying to address today are much the same as they were in 1980—or worse.

► Unemployment was slightly over 7 percent that year and peaked at more than 11 percent in the early 1980s. It still finds 7 percent—or one out of 14 Americans—seeking work and unable to find it.

From the earliest stages of the pastoral to the present third draft, full employment has remained for the bishops "the foundation of a just economy" and the "most urgent priority for domestic economic policy."

Employment is so central because it gets to what the bishops consider the basic moral question, not just a technical economic issue. As the pastoral says, an economy must be measured morally by what it does to people and for people, and how people are enabled to participate in it. Work is the primary way in which most people participate in the economy.

► Poverty, which affects more than 33 million Americans and falls hardest on women, children and minorities, is by all statistical measures a harsher reality today than it was when the pastoral was started.

For the bishops, the fight to overcome poverty was at the start—and remains today—"not a luxury.... Rather, it is an imperative of the highest order."

A society's moral measure is found in the way it treats its poor and vulnerable, the draft pastoral says. The denial of economic rights—food, clothing, shelter and an opportunity to earn a living—is a denial of basic human rights.

► American agriculture, when the

bishops started their letter, was not perceived by the general public as a serious problem. Then came the family farm crisis of 1984 and 1985. In recent months it has again begun to fade from public attention, but it remains a deep-seated economic problem. As the farm crisis deepened, the writers of the pastoral decided they could not treat food production and land use under other headings of the pastoral as originally planned, and they broke it out into a separate topic. But their fundamental argument was unchanged: Food and its production occupy a special place in the economy, and the erosion of family farming brings with it a serious erosion of both moral and economic values connected with stewardship of the land.

► The Third World debt crisis was already real in 1980, but recognition of its full dimensions was just beginning. Since then the whole international economic system has been threatened several times by the near-collapse of economies in such countries as Brazil, Argentina and Mexico. The overall economic picture in the Third World is far bleaker today than it was in 1980.

The economy pastoral criticizes both the U.S. and international communities for espousing aid, development, trade, finance

and military policies that focus too much on geopolitical strategies, profits and self-interest, and not enough on the fundamental needs of the Third World.

► The Catholic Church as an employer, investor, property owner and consumer bears a special scrutiny when it preaches on economic issues: People rightfully ask whether the church is willing to practice what it preaches.

The bishops' pastoral speaks strongly about the church's own role in achieving economic justice, and even as it was being developed it has often been cited by bishops and other church officials as a moral guide for immediate economic decisions.

On another level, the church is more than an economic institution. It is a community of followers of Christ. Its most basic contribution to economic justice, in the view of the bishops, is not in determining the policies that governments, businesses and institutions must adopt in order to make the world more just. Rather, it is in establishing a Gospel-centered community aware of the need and committed to doing the job.

In the words of the pastoral, "The transformation of social structures begins with and is always accompanied by a conversion of the heart."

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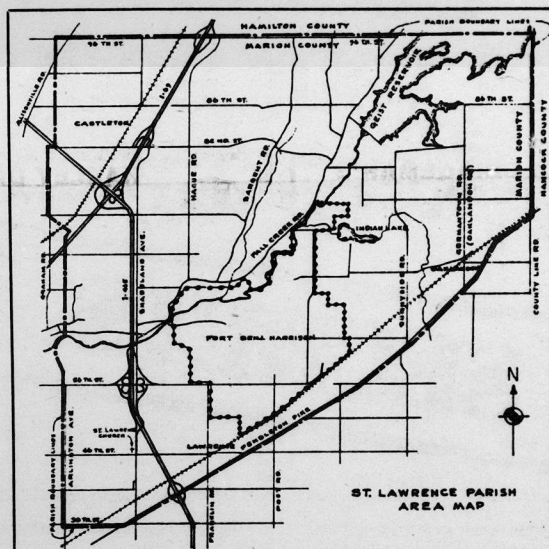


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**Sunday, Nov. 2, 2:00 p.m.**

Open House for parishioners and friends.

**Sunday, Nov. 9, 2:00 p.m.**

Open House for area civic, church people and construction workers.

**Sunday, Nov. 23, 3:00 p.m.**

Organ Dedication, recital and reception.

**Sunday, Dec. 7, 6:00 p.m.**

Parish Anniversary Mass, Parish Dinner at St. Pius X Knights of Columbus.

**Sunday, March 22, 1987,  
3:00 p.m.**  
Ecumenical Service



## Book review

## Survival of the strong

*Dreams and Shadows*, by Rosemary Simpson. St. Martin's Press (New York, 1986). 466 pp. \$18.95.

Reviewed by  
Joan M. Christian  
NC News Service

Abby Sullivan has a pocketful of dreams. Unhappy with the debilitating poverty inherent in her Irish Catholic background and with her parents' traditional expectations for her future, Abby and her sister run away to pursue a career on the New York stage during the turmoil of the early 1920s.

After much perseverance and a lot of difficult lessons learned by experience, Abby is a success. But her fame is overshadowed by a heart-

breaking romance with a Broadway entrepreneur.

Meanwhile in northern Morocco young Joseph Kellerman is scratching out his survival in the French Foreign Legion. Like Abby, Joseph has fled from an overbearing father and a difficult childhood. Joseph's life in Morocco is reduced to a battle of wits. Abby and Joseph meet and fall in love practically on sight. They have a passionate, romantic love affair and 11 years of blissful peace living elegantly in Paris.

However, the outbreak of World War II and the invasion of the Nazis into Paris bring havoc to their lives. It is Abby who must be resourceful in order to protect her ailing husband from being sent to

Auschwitz and to save the re-

mains of their holdings in the French countryside. She must contend with the young Nazi, Stephen Hauptmann, a dark shadow from Joseph's past.

"Dreams and Shadows" is Rosemary Simpson's second novel coming after her critically acclaimed historical work "The Seven Hills of Paradise." It is based on the

## Sr. Colette Garrity buried Oct. 6

ST. MARY OF THE WOODS—Providence Sister Colette Garrity died here Oct. 2 at the age of 87. On Oct. 6 she received the Mass of Christian Burial celebrated by her cousin, Bishop Daniel L. Ryan of Springfield, Ill.

The former Fedora Gertrude Garrity was born in Chatsworth, Ill. She entered the Congregation of the Sisters of Providence in 1920 and professed final vows in 1928.

true story of the author's aunt and uncle which adds authenticity to a haunting and compelling story.

The strength of the novel depends on the description and empathy we feel for the two strong-willed individuals who inhabit its pages. It makes the reader realize the hardships and fragile stability of life in Europe during the war, a time when only the strong could survive with their dreams intact.

(Ms. Christian is a free-lance writer and teacher.)

Sister Colette taught in California, Illinois and Indiana schools staffed by the Sisters of Providence. Her assignments in the Indianapolis Archdiocese included Ladywood School and St. Agnes Academy in Indianapolis.

In addition to Bishop Ryan, Sister Colette is survived by a niece, Maureen Clifford, and two nephews, Thomas Kelley and John Wilson.

## 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. Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† BENDER, Anna B., 92, Christ the King, Indianapolis, Oct. 6. Mother of Barbara Schaffer, Sister Ann Mary, and Adam C.; grandmother of seven; great-grandmother of 12; great-great-grandmother of two.

† CHMIELEWSKI, Herminia "Harry," 67, St. Mary, Rushville, Oct. 7. Husband of Gladys Milne; father of Chester; brother of Walter.

† DOTSON, Anna Clare (Strack), 51, Holy Name, Beech Grove, Sept. 26. Wife of Jerry L.; mother of Lynne Delk, Peggy Walker, Gail Powers, Jeanne Smith, Dianne Kincaid, Joe and Donald; grandmother of nine; sister of Theresa, Leo, Raymond, Frank, Ted, Joe and John Strack.

† FENSKE, Kathleen M., 33, St. Louis, Batesville, Oct. 3. Wife of Daniel; mother of Erin Tara; daughter of Helen Schwenberger and Frank and Helen Suttmeier; sister of Kenneth F. Tara, Anna Nuhning and Cecilia Miller; granddaughter of Elizabeth Raye and Ann Tara.

† GARVIN, Esther M., 82, St. Margaret Mary, Terre Haute, Oct. 7. Wife of Charles; mother of Annette Johnson, Dorothy Smith, Patricia McIntyre, Leonard and Donald; sister of Joe, George and Helen Roehm, Julie Eaton, Ruth Starkey and Virginia Hauer.

† GILDAY, Mary A., 94, Our Lady of Lourdes, Indianapolis, Oct. 8. Mother of Agnes Prieshoff and Rosalind G. Grant; grandmother of two; great-grandmother of two.

† GRANTZ, Robert L., 53, St. Mary, New Albany, Oct. 7. Husband of Roberta Logan; father of Robert L., Mark E., Lee Ann Breneman, Elizabeth M. and Pamela; son of Agnes P.; brother of Sonny, Ronny, and Rose Marie McCartin; grandfather of three.

† HEDGES, Kathleen M., 51, St. Mark, Indianapolis, Oct. 5. Wife of Thomas L.; mother of Gary L., James T. and Liane M.; grandmother of three; sister of Mary Blackwell, Anna O'Connor and Isabel Riley.

† HUDSON, Leslie J., 89, St. Gabriel, Connersville, Oct. 9. Uncle of Robert Hood and Thelma Duval.

† LATHROP, Mary Ann, 72, Little Flower, Indianapolis, Oct. 3. Sister of Josephine Jardina, Ann Dehlt and Rose Caito.

† MATTHEWS, Daniel Joseph Michael, 33, Holy Name, Beech Grove, Sept. 19. Husband of Cathy C. Morgan; father of Dana Michele, Ryan, Joseph and Kurt Jamison; son of Belma; brother of Joyce Thorpe, Karen Felner, Sandy Stout, Lori Lentz, Mike and Richard (Rick).

† MOORMAN, Rita Claire, 59, St. Louis, Batesville, Oct. 5. Sister of Francis, Milton, Dick, Thomas, Romilda Bruwer, Billy Langle and Betty Ricci.

† OBERGPELL, Regina Mary, 86, St. James the Greater, Indianapolis, Oct. 1. Mother of Mary Jo Hedstrom; grandmother of four; great-grandmother of two.

† PURCHIA, Josephine, St. Anthony, Indianapolis, Oct. 5. Mother of Catherine Dugar, Nula Harmon, Spiro A., Michael A., Carol A., Joseph A. and Stephen A.; grandmother of 22; great-grandmother of 18; sister of Annette Quiatkowski and Rita Lombardi; half-sister of Teresa Chatham.

† RIES, Loretta E., 74, St. Ambrose, Seymour, Oct. 3. Mother of Barbara Ernst, Mary Adams, Roberta Polley and JoAnn Moyer; sister of Olive Duffy; grandmother of 12.

† ROBERTS, James H., 87, St. Anthony, Indianapolis, Oct. 1. Husband of Mary E.; father of Harold, William, James, Russell, Robert, Bernard, Mary Wise and Margie Moore; grandfather of 43; great-grandfather of 77.

† ROELL, Leona M., 99, St. Andrew, Richmond, Oct. 5. Mother of Lois Krouse, Geraldine Peirce, Marilyn Cooper and Ted; grandmother of 13; great-grandmother of 15; great-great-grandmother of nine.

† VOGELNIK, Frank, 91, Holy Name, Beech Grove, Sept. 17. Godfather of Herb Risser.

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# Bernardin says technology challenges life ethic

By Maureen Hovenkotter

PORTLAND, Ore. (NC)—Technology challenges ethics "along the whole spectrum of life," Cardinal Joseph L. Bernardin of Chicago said Oct. 4 at a two-day Conference on the Consistent Ethic of Life held at the University of Portland.

Technology, the cardinal said, demands a consistent ethic because "the spectrum cuts across such issues as genetics, abortion, capital punishment, modern warfare and the care of the terminally ill. We desperately need a societal attitude or climate that will sustain a consistent defense and promotion of life."

Cardinal Bernardin, who chairs the U.S. bishops' Committee for Pro-Life Activities, popularized "consistent ethic of life" as a term for the underlying principle that shapes church positions on a wide range of issues affecting human life and dignity.

Also featured at the Oct. 3-4 conference

were Father J. Bryan Hehir, U.S. Catholic Conference secretary for social development and world peace; Sen. Mark O. Hatfield, R-Ore.; and author Sidney Callahan, psychology professor at Mercy College, Dobbs Ferry, N.Y.

In a question-answer session, Cardinal Bernardin said he hoped for a quick resolution of a major church controversy going on in the Seattle Archdiocese, defended his position on gay rights, and defended church teaching on artificial contraception.

The controversy in Seattle centers on the Vatican instruction to Archbishop Raymond Hunthausen to transfer authority over several areas of archdiocesan life to his auxiliary, Bishop Donald Wuerl.

When a panelist questioning Cardinal Bernardin called Archbishop Hunthausen "a martyr to the consistent ethic of life," the comment drew immediate applause from the audience.

Cardinal Bernardin said he knew Arch-

bishop Hunthausen and Bishop Wuerl and thought they were wonderful men. "My heart goes out to both of them. I know Archbishop Hunthausen is suffering," he said.

He said he was not free to comment publicly on specifics in the case, however. "It is my hope that in the near future this conflict can be resolved in a way that will bring peace and harmony to the church," he said.

On civil rights for homosexuals, an issue on which he was recently engaged in public controversy in Chicago, he stressed the distinction between homosexual activity and orientation. One has no responsibility for one's orientation, he said, but one must take responsibility for one's behavior or activity.

He said he supports the church's teaching against artificial birth control, but would not include it within the consistent ethic of life framework because the moral issue in question was different.

At a later press conference, Cardinal Bernardin was asked about news reports that the

Vatican is trying to move the U.S. church in a more conservative direction. He said he preferred to view the present as a period of consolidation after 20 years of radical change following the Second Vatican Council.

Not all of the changes that took place were good for the church, he said, and some evaluation and adjustment is needed.

Father Hehir, speaking of implications of a consistent ethic of life for U.S. power and technology, said, "We have the capability to shape the beginning of life or threaten to end all of it. The consistent ethic of life attempts to take this capability and creativity and give it human meaning."

On the nuclear threat to life on earth, he quoted Pope John Paul II's comment at Hiroshima that only "a series of conscious choices" can save humanity.

Father Hehir urged a halt to nuclear testing as one way to control nuclear weapons. "This drives the arms race," he said. "It is time to say, 'Enough.'"

## Aircraft carrying Mother Teresa kills five in runway accident

DAR ES SALAAM, Tanzania (NC)—A small aircraft carrying Nobel peace laureate Mother Teresa of Calcutta killed five when it veered into a crowd after an aborted takeoff in central Tanzania.

Mother Teresa, 76, founder of the Missionaries of Charity, was shaken but unhurt in the accident. An Indian member of her order was among the dead.

The accident occurred Oct. 11 at the Hombolo missionary center about 200 miles west of the Tanzanian capital, Dar es Salaam, where Mother Teresa had gone to visit one of her order's convents.

The chartered twin-engine Cessna wobbled soon after takeoff, failed to gain altitude and dropped to the ground, according to Radio Tanzania. The pilot lost control of the craft which plunged into the crowd of well-wishers lining the runway.

Along with Sister Clarapia, a native of India, two men and

two boys, age 12 and 14, were killed. Two other nuns were reported injured.

Mother Teresa had been heading for Tabora, Tanzania, to witness seven Missionaries of Charity novices take their vows.

Father Masfiri Venance said the nun attended Sister Clarapia's funeral that evening in Dodoma, 25 miles from the

Hombolo station, and said the deaths were the "will of God."

Mother Teresa left for Tabora Sunday, Oct. 12.

Her trip to Tanzania followed a visit to Sudan, where she sought to convince rebel and government leaders to allow food to reach civilians starving because supply routes have been cut by Sudan's civil war.

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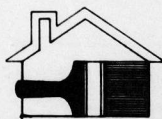
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# St. Agnes Parish serves Brown County visitors

by Cynthia Dewes

When Autumn comes, can a trip to Brown County be far behind? No. And not only in autumn, but from Memorial Day to the end of October, according to Benedictine Sister Mildred Wannemuehler, pastoral associate of St. Agnes Parish in Nashville. During that time, she says, the 6:30 p.m. Saturday Mass in Brown County State Park serves 40 to 150 campers and park visitors every week.

Sister Mildred, Father Paul Koetter, administrator, and the 215 St. Agnes families see their parish mission as one of hospitality. They serve five distinct groups of people: the original families; retired people who have moved to the area; young families who want to live in nature but commute to work in nearby Indianapolis, Bloomington or Columbus; tourists from other places; and weekenders.

Father Koetter is careful at the beginning of Mass to put the visitors at ease, and to encourage them to meet others sitting near them. Liturgical ministers greet people coming to Mass and shake hands with them as they leave. In addition to the park Mass St. Agnes adapts its usual schedule from May through October to offer three weekend Masses at the chapel: a 5 p.m. Saturday Mass and outdoor Masses at 8:30 and 10:30 a.m. on Sunday.

St. Agnes Chapel was erected in 1940 as a gift to the (then) diocese by Mr. and Mrs. Joseph M. Nurre of Bloomington. There were six families in Brown County at the time. Bishop (later Cardinal) Joseph Ritter suggested the site for two reasons: to serve as a Catholic chapel for increasing numbers of tourists, and to create a Catholic presence in a largely non-Catholic area.

An outdoor chapel and a two-story hall

and administrator's apartment attached to the main building were added in 1982 to accommodate the growth of the parish and its hospitality mission. Today St. Agnes boasts a vigorous parish council whose committees take charge of virtually every activity or need of the chapel and grounds.

Sister Mildred visits the sick, maintains contact with the local ministerial association, and heads adult religious education. In residence during the week, she serves as a liaison between parish, community and archdiocese. Father Koetter, who is director of the archdiocesan vocations office, is present on weekends and for special occasions.

There is a youth minister, a thriving religious education Sunday program for younger children and a growing junior and high

school program. The Ladies Guild promotes numerous parish activities and there is a weekly RCIA class. The parish debt has been retired, but generous contributions by visitors are welcome and necessary for supporting the extensive maintenance required by the log building.

The unity of the parish was expressed recently at a well attended picnic in Brown County Park, where helium balloons bearing messages of God's blessings were released. When the tourist season is past, Mass attendance (but not the activity of the parish), will shrink again. Thinking of the winter snows ahead, Father Koetter says jokingly, "St. Agnes is known as the 'plum of the archdiocese,' but don't forget, every plum has a pit."



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