

World Mission Sunday to be celebrated

World Mission Sunday will be celebrated this weekend with the theme: "Bring Christ's message of hope to the ends of the earth."

Under the aegis of the Society for the Propagation of the Faith (SPOF), World Mission Sunday is a day set aside for Catholics worldwide to reconsecrate themselves to the church's missionary activity through prayer and financial sacrifice.

Money collected in U.S. parishes Sunday will be divided as follows: 51 percent for

the poorest faith communities of the developing world through SPOF; 40 percent for missionary work in needy areas of the United States through the American Board of Catholic Missions; and nine percent for the church in the Middle East through the Catholic Near East Welfare Association.

Last year U.S. Catholics contributed in excess of \$17 million on World Mission Sunday.

Bishop William J. McCormack, SPOF's national director, noted that the generosity

of U.S. Catholics on World Mission Sunday is essential. "Local churches serving the poor throughout the developing world depend on the 'bread and shelter' support provided through the SPOF," Bishop McCormack stated. "The generosity of U.S. Catholics on this day especially, through prayer and sacrifice, is essential to those churches working among the poorest of the world's poor."

SPOF, active in 174 U.S. dioceses and archdioceses, provides basic support for the local churches of the developing world.

SPOF also grants aid to those local churches to, for example, build or repair church/chapels; to support the formation of lay catechists, seminarians and novices; and to provide medical facilities, transportation and, when needed, emergency measures.

Msgr. James D. Barton is director of the SPOF for the Archdiocese of Indianapolis. A message from him is on page 5 of this issue and a letter from Archbishop Edward T. O'Meara on World Mission Sunday can be found on page 2.

the CRITERION

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Local implementation of pastoral being studied

by John F. Fink

Concrete steps toward the implementation of the bishops' pastoral on the economy in the Archdiocese of Indianapolis have been announced by Archbishop Edward T. O'Meara.

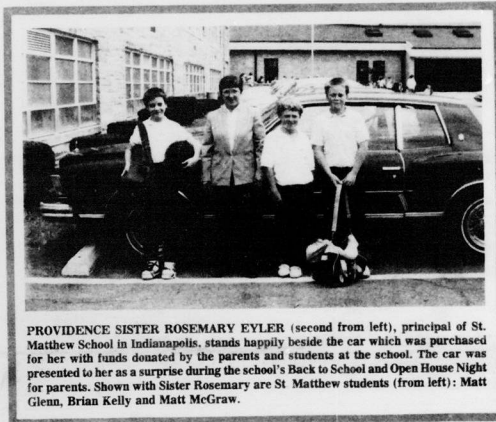
In a letter to pastors, he asked that each parish send two members to deanery workshops that are being scheduled between Nov. 30 and Dec. 10. He said that "the participants should be people committed to Christian social justice and capable of effecting good adult education in your parish. The persons you appoint should be willing to make a commitment of six months toward parish-level implementation of 'Economic Justice for All.'"

Earlier this year the archbishop asked the Office of Catholic Education (OCE) to form a committee to design a plan for sharing the

message and promoting the spirit of the economic pastoral among the people of the archdiocese. The OCE invited representatives of other archdiocesan agencies and groups to join in the effort.

One of the major areas of the committee's plan is a carefully designed effort of presenting the pastoral in the parishes of the archdiocese. This is the purpose of the workshops.

The eight workshops are scheduled as follows: Batesville Deanery: Nov. 30 at St. John, Osprey; Bloomington Deanery: Dec. 3 at St. John; Connersville Deanery: Dec. 1 at St. Anne, New Castle; Indianapolis Deaneries: Dec. 10 at the Ramada Inn South; New Albany Deanery: Dec. 2 at the Aquinas Center; Seymour Deanery: Nov. 30 at St. Bartholomew; Tell City Deanery: Dec. 6 at St. Paul; and the Terre Haute Deanery: Nov. 30 at St. Benedict. All workshops are scheduled from 7:15 to 10 p.m.



PROVIDENCE SISTER ROSEMARY EYLER (second from left), principal of St. Matthew School in Indianapolis, stands happily beside the car which was purchased for her with funds donated by the parents and students at the school. The car was presented to her as a surprise during the school's Back to School and Open House Night for parents. Shown with Sister Rosemary are St. Matthew students (from left): Matt Glenn, Brian Kelly and Matt McGraw.

Bishops at laity synod hear divergent viewpoints

by Agostino Bono

VATICAN CITY (NC)—The monthlong world Synod of Bishops moved into its second phase—thrashing out concrete proposals for adoption—after hearing divergent viewpoints on core lay issues facing the contemporary Catholic Church.

Delegates aired differences on themes including:

- Whether to emphasize the laity's role in the world or in the church.

- The concept of lay ministries and the specific tasks open to the laity, especially women, within the church.

- The relationship between the local bishop and international lay movements working in his diocese.

- The development of a lay spirituality.

The debate takes place when the more than 210 delegates break into small working groups, organized by languages, to draft proposals for adoption by the entire synod.

The small working groups started Oct. 14 and will last until Oct. 22, when the delegates will return to plenary sessions to vote on proposals to submit to Pope John Paul II. The synod is a consultative body to the pope, and its proposals do not constitute official church policy. In the past, popes have used the resolutions as the basis for their own documents on the issues discussed.

Theme of the October synod is the role of the laity in the church and the world. In speeches during two weeks of plenary sessions before moving into small working groups, delegates and a selected group of non-voting lay synod participants carved out an agenda of issues needing church action or clarification.

Splits developed over whether the synod should put more emphasis on the lay role in Christianizing the temporal world or on opening up more church activities and decision-making power to the laity. Many delegates who stressed the lay role

in the world tied this to the need for the church to be highly active in the political and social lives of their countries.

The laity in Tanzania "find no time to fight their way into the sacristy either to seek employment or to express their Catholic identity," said Bishop Polycarp Pengo of Tunduru-Masasi, Tanzania.

"They are happy to find time for the evangelization of politics, economy and society," he added.

A cardinal from communist-ruled Czechoslovakia said strong lay movements are needed to keep governments from becoming repressive.

"The contemporary world is marked by cowardice and fear. And it is precisely upon these human weaknesses that dictators build their dominion," said Cardinal Frantisek Tomasek of Prague, Czechoslovakia.

Other delegates said the laity should concentrate on Christ. (See SYNOD DISCUSSION, page 28)

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Decision postponed on salaries for Religious

by John F. Fink

A decision has been postponed on the request of the women Religious in the Archdiocese of Indianapolis for salaries and benefits equivalent to the professional salaries paid to lay persons because of differences of opinion among those making recommendations to Archbishop O'Meara.

Before making a decision, the archbishop asked for an archdiocesan-wide consultation of organizations that would be affected by the proposal first made in August 1986 by the Providence, Benedictine and Franciscan communities.

Eleven hearings were held in the dean-

eries of the archdiocese to learn the impact of a decision to grant the request of the Religious. After data from these hearings were compiled, the chancery prepared impact statements and presented them to the Council of Priests and the Archdiocesan Board of Education.

It was hoped that this process would result in a consensus recommendation either to grant or to reject the request. However, according to Msgr. Gerald A. Gettlefinger, chancellor, the members of the two bodies were evenly divided in their recommendations to the archbishop.

Msgr. Gettlefinger said that the archbishop would make his decision soon.

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Serving the Archdiocese of Indianapolis

from the editor

U.S. woman journalist talks to synod

by John F. Fink

"I'm jealous. You get to talk to the Synod of Bishops four times as long as I do."

That's how Archbishop John Foley, president of the Vatican's Pontifical Commission on Social Communications, greeted Albina Aspell when we saw him in Los Angeles following the pope's talk to communications leaders. (Of course, the archbishop really meant "envious" rather than "jealous" and, of course, he was kidding since archbishops shouldn't be either.)

What he was referring to was the fact that Albina had been selected to be the only lay person from the United States to address the bishops at the synod on the laity and that she was asked to speak for 20 minutes while the bishops at the synod are supposed to limit themselves to five minutes. She is one of four lay "auditors" from the U.S., and 36 from other countries, who are attending all the synod sessions.



FOR HER PART, Albina wanted to thank Archbishop Foley for his part in her selection. She knew that the former editor of *The Catholic Standard and Times* of Philadelphia had to have played a role in that. The archbishop told me later that Al seemed ideal for the purpose since she is a woman, a mother, a widow, someone who works to support herself, a leader of the Catholic press, and articulate. The topic assigned to her was "The Role of the Laity in the Mass Media."

Al is the present president of the Catholic Press Association of the U.S. and Canada—only the second woman

to hold that position. She has been editor of *The Catholic Post* of Peoria since 1983.

A native of Cleveland, Al attended Western Reserve University and John Carroll University. She married an advertising man and they became parents of three children, now all adults and two of them married.

After the family moved to Peoria, Al started working for *The Catholic Post* in 1974. When her husband died 10 years ago she had to provide for her family by herself. She became a popular writer for the *Post* and became its editor when Father Robert Peters stepped up to the position of publisher.

AL AND FATHER John Catoir, president of The Christophers, were the first people I met as I entered the lobby of the hotel in Los Angeles the night before the pope's talk there. Al had just learned, via a phone call from Father Peters, that she had been selected to talk to the Synod of Bishops and she said that she wanted to "pick a lot of brains" among the editors present for the pope's talk. She got some of my thinking during the four meals and other time we spent together in Los Angeles.

Basically, what I told her was that she was going to be speaking about all mass media, not just the Catholic press, and that the synod is studying the vocation and mission of the laity. Therefore, the important thing to stress should be ways that lay people can take their Catholicity into their jobs in the mass media. She could also stress that it is important for the church to use all forms of the media, print and electronic, to communicate with as many people as possible, I said.

None of this should be difficult for Al because it only says what she believes and has been saying for many years. She certainly believes that those of us in the Cath-

olic press have been called to use whatever talents we might have to spread the Good News.

This was brought home to her, she once wrote in the *Post*, during a meeting that we journalists had with Mother Teresa in Jerusalem. Al was on a trip that I arranged for Catholic journalists in the Middle East. "sisters. Al, who greatly admires Mother Teresa, found herself physically ill by the sight of the people being cared for in that home, and she felt bad about her feelings during the next couple days.

Then we met with Mother Teresa herself and she said something that Al says she will always remember: "You cannot do what I do. But I cannot do what you do. Each of us has his or her own task to accomplish. The important thing is that we all do something beautiful for God." She then went on to tell us how important it is for journalists to write the truth.

AL HAS BEEN writing the truth all her life and she sees this as the most important function of the press, Catholic or secular. Thus, the fact of dissent in the church is a truth that must be reported, she believes. But what is not being reported in the secular media, she also believes, is the truth that there are millions of God-fearing, contented and loyal Catholics. "The focus upon dissent is disconcerting," she said recently to Father O'Connor in an article in *Our Sunday Visitor*. "The Campion in an article in *Our Sunday Visitor*, the faith emphasis more properly should be upon the loyalty, faith and unity of our people. It is as if those who have no dissent have no news-worthiness."

Al gave her talk to the bishops last Wednesday. As the article on page 10 indicates, part of her talk was an appeal for the Vatican to give journalists better access to church information and newsmakers.

Dorothy Wodraska receives prolife award

by John F. Fink

Dorothy F. Wodraska received the Charles E. Stimming Prolife Award and Congressman Henry Hyde (R-Ill.) scored the Senate's action on the nomination of Judge Robert Bork to the Supreme Court during the seventh annual dinner sponsored by Right to Life of Indianapolis and the Saint Gerard Guild last Saturday in Indianapolis.

Wodraska, a teacher at St. Luke School in Indianapolis, was honored for her long involvement in the Indiana prolife movement, including numerous speeches against abortion, serving as president of Indiana Right to Life from 1978 to 1982, and as chairman of the Indiana RTLI education trust fund.

The award she received is named for Charles E. Stimming, long an active opponent of abortion and the first recipient of the award.

Other previous Stimming Award recipients are Valerie R. Dillon, Michele McRae, Marie Tibbs, Father Paul J. Courtney, and Marjorie and James Schmitz.

Father Courtney served as master of ceremonies and the Schmitzes presented the award to Wodraska.

Congressman Hyde lamented the fact that Judge Bork's nomination to the Supreme Court has been blocked by pro-abortion organizations. "If Bork had said

that he was in favor of Wade vs. Roe he would have sailed through the nomination," Hyde said.

"Seeing that committee pointing fingers at Bork was like seeing the bar scene in the movie 'Star Wars,'" Hyde said.

He also said that, if Bork had been nominated when Anthony Scalia was, he would have been confirmed as easily as Scalia was. Then opposition to Scalia, if he were nominated when Bork was, would have risked offending Italian-Americans.

"Bork's defeat ensures that social issues will be in the forefront in the 1988 election," Hyde said. "It is a galvanizing factor for those who are prolife."

Congressman Hyde congratulated those present for their dedication in trying to protect innocent human life. "The prolife movement is most unique," he said, "because it lacks self-interest."

He said that all of us were created in the image and likeness of God and that Christians stress the sacredness of all life in contrast to secular humanists who stress the quality of life. The battle today, he said, is between the scientific question of when life begins versus the question of the quality of life. Part of the problem, he said, is the apathy of the great middle who don't want to be involved.

Archbishop O'Meara's Schedule

Week of October 18, 1987

SUNDAY, OCT. 18 — Installation of Father Thomas Murphy as pastor of St. Joan of Arc Parish, Indianapolis, Eucharistic Liturgy at 10:30 a.m.

— Centennial celebration for Our Lady of the Springs Parish, French Lick, Eucharistic Liturgy at 4 p.m. followed by dinner.

TUESDAY, OCT. 20 — Sacrament of Confirmation administered at St. Peter Parish, Franklin County, and for St. Lawrence Parish, Lawrenceburg, Eucharistic Liturgy at 7:30 p.m. with reception following.

Damien hosts AIDS meeting

by Margaret Nelson

On Thursday, Oct. 8, federal government representatives met with Indianapolis AIDS volunteers and service leaders at the Damien Center to listen to their ideas on assistance, education and prevention programs.

The discussion was one of the U.S. Public Health Service Centers for Disease Control (CDC) programs scheduled daily in selected cities during the month of October to mark National AIDS Education and Prevention Month.

The Damien Center is located in the upper portion of the former SS. Peter and Paul Cathedral elementary school building. It was opened in cooperation with the Episcopal Church to serve victims of the disease and their families, and to provide preventative information. Members of Cathedral and other parishes and churches have volunteered to answer the Damien Center phone calls.

The need for education and understanding was stressed by representatives of each of the agencies represented, including the state department of education, Marion County Health and Hospital Corp., Indianapolis public schools, Methodist Hospital's infection control unit, Midtown Community Mental Health Center, Red Cross, Planned Parenthood Center, Justice Inc., the AIDS hotline, and the Damien Center itself.

Carson Gonzales, from the AIDS hotline, announced that the Indianapolis number 317-639-2437 will be answered personally beginning Nov. 1. Until now, it has been necessary to take the names and numbers of the callers and distribute them to volunteers, who then returned the calls. But half

of the callers refused to leave their names and numbers.

The CDC has launched a national educational campaign including the wide distribution of brochures and a public service advertising campaign. In addition the government-supported information hotline, 1-800-342-AIDS, has been expanded.

Indiana has reported 201 of the 42,182 AIDS cases in the CDC records as of Sept. 21.

World Mission Sunday

My dear Family in Christ:

On World Mission Sunday, Oct. 18, I encourage you to pray for the success of the church's missionary endeavors to reach the billions of people who have not yet heard Christ's message of hope and eternal life.

Jesus was a missionary, and every Catholic as his follower is called to be a missionary too, by reaching out to touch the poor and suffering. It is the privilege of each of us to share the Good News of Salvation with our sisters and brothers throughout a world growing ever smaller because of communications and transportation.

This year the theme of World Mission Sunday echoes the message of all the bishops of the United States in their pastoral letter on the world mission of the church, "To The Ends of the Earth," with its basic theme of bringing Christ's message of hope to all people.

Pope John Paul II reminds us that World Mission Sunday is an excellent occasion for an examination of conscience with regard to our missionary obligation and for reminding ourselves that each one is responsible to assist in the missionary work of the church.

May I ask that you continue the generous spirit you have always shown to the missions with a contribution on Mission Sunday as a concrete way of showing your gratitude for your gift of faith and for your opportunity as Catholics to help each other.

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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Rufos among those to attend conference on laity

by Richard Cain

Ray and Beth Ann Rufo believe this year's world synod on the laity will mark a turning point in the lives of American lay Catholics. Because of this belief, they are joining 200 other people in attending a special conference of American lay people in Rome scheduled to coincide with the synod of bishops meeting all this month. Their goal is to catch the spirit of the synod and bring it back to the United States.

Three other people from the archdiocese will also be attending the conference. Valerie Dillon, director of the Archdiocesan Family Life Office, will attend with her husband Ray. She will be leading one of the workshops on family life. Joe Zarella from Tell City will also attend.

The eight-day conference is hosted by the American Catholic Lay Network, the Pallottine Institute for Lay Leadership and Apostolate Research and the National Association for Lay Ministry. It will focus on promoting

dialogue and mutual understanding—particularly between the participants and the bishops and experts attending the synod. The participants will also meet with officials at a number of Vatican offices.

"We're not going there as a political power group," Ray Rufo said. "We're going there in solidarity with the bishops."

Together the Rufos have 39 years of experience in working with Catholic lay people. In addition to giving retreats they are founders of the Institute for Applied Lay Spirituality based in Indianapolis.

Their experience has given them a strong belief in the potential of the laity.

"The consultation (with American Catholics conducted by the bishops prior to the synod) verifies the strengths of American Catholicism," Ray Rufo said. He thinks that American Catholics have reached a level of spiritual adulthood.

He added that the challenge is now for the laity to find ways to link faith and culture. "Our next step is to seek that there is a



Ray Rufo

holiness in following Jesus in our work, in our public life."

In particular, the Rufos noted the current separation between the Eucharist and ordinary living. "We have seen it in the retreats we have given," Beth Ann Rufo said. They have also seen that there is a common rejection of the separation.

But the question is what to do about it. "The split is so great," she said. "You think you have made some inroads and then (some conflict) comes along and you feel it first in the Eucharist."

Yet the parish community gathering together for the sacred meal remains powerful symbol. According to Ray Rufo, the local parish and the Eucharist are the most important elements of the church for the average Catholic. "There's a spirit, a hope, an energy there," Beth Ann Rufo added, "and yet no one can fully name it." According to her, one key is for people to find and strengthen the links between what goes on at the Eucharist and in daily life. "We can talk about discipleship until we're blue in the face," she said. "But the links are the key."



Beth Ann Rufo

In particular, she mentioned the couple's work in encouraging the development of basic Christian communities, small groups of parishioners who meet regularly for study and fellowship in order to deepen their faith. "In the BCCs you are getting down to (the connection between) faith and work, faith and sexuality," she said. "But (people often) don't make the connection."

A second key is dialogue. The Rufos see the present climate of controversy and tension as a positive moment for the church not only in the United States but all over the world. At the conference the Rufos hope to meet with English-speaking Catholics from other areas of the world to find out what issues the laity in those areas are facing. "I want them to tell me about the women in the churches, the married people, what are their questions, attitudes, frustrations," Beth Ann Rufo said.

The Rufos see in the present atmosphere of controversy and tensions a special moment for the church. "There's a spirit, a hope, an energy there and yet no one can fully name it," she said.

Coffee house to benefit two international charities

by Cynthia Dewes

St. Simon Parish, located at 1400 Roy Rd. in Indianapolis, will sponsor a "Corporal Works of Mercy Coffee House" for the public at 7 p.m. on Saturday, Oct. 24 in Feltman Hall. No admission will be charged, but a free will offering will be taken to benefit Mercy Corps International and Father Bohnen's Slum Children in Haiti.

According to Judy Rengnette, a cantor at St. Simon Parish who organized the event, the idea for the Coffee House was inspired by Third Order Franciscan John Michael Talbot who publicized the work of Mercy Corps International at one of his concerts.

Talbot gave Rengnette permission to use his songs at the St. Simon concert, and he uses his songs at his success on Oct. 24. Father Harry Kneuev, pastor of St. Simon, suggested that half the proceeds be donated to Father Bohnen.

Mercy Corps International is a relief and development agency, formerly known as Save The Refugee Fund, which grew out of the Cambodian and Vietnamese war-time migrations. It is committed to serving human needs internationally by using avail-

able contacts and organizations. Most recently it has helped in shipping food to Central America and Africa. Ninety-four cents of every dollar donated to MCI helps the needy.

Father Lawrence Bohnen is a 72-year-old Salesian priest who works in the poorest section of the poorest city of the poorest country in the western world, "Cite Soleil" in Port-au-Prince, Haiti. Using donations from religious groups such as St. Simon Parish, he is quietly "revolutionizing" the Haitian poor.

Father Bohnen takes what he calls a two-fold "band-aid approach" to overwhelming problems: he gives children "food for the stomach and food for the soul—knowledge." He supplies 15,000 hot meals a day to school children, and pays 550 teachers to run 140 mini-schools in their homes. The teachers themselves receive training each week.

The Corporal Works of Mercy Coffee House will feature religious and secular music provided by folk groups and other singers and instrumentalists. Audience participation will be encouraged, and light refreshments, soft drinks and coffee will be available.

Woods to renovate Le Fer



LeFer Hall, St. Mary of the Woods College

by Ann Ryan

LeFer Hall, the main residence hall for students at St. Mary of the Woods College, will receive a major facelift, thanks to a \$500,000 grant from Lilly Endowment, Inc. of Indianapolis. The grant will be matched by The Woods to achieve \$1 million in renovations and new equipment.

All the other Catholic colleges in the Archdiocese of Indianapolis also received Lilly grants (see "Colleges to Get Lilly Grants," *The Criterion*, Oct. 2).

The renovation project will refurbish student and faculty areas in the hall. Plans include plumbing renovations; placement of telephones in student rooms; adding equipment for faculty use in academic areas;

and science, audio-visual and printing and production equipment. A new exhibition gallery for the art area will also be part of the project.

Providence Sister Barbara Doherty, St. Mary of the Woods College president, said that "the people who presently utilize the marvelous space which is St. Mary of the Woods College can feel renewed and strengthened in their purpose of education as our flagship building, LeFer Hall, is renewed and as faculty and students work with modernized equipment that better enables their interchanges and education."

Established in 1940, St. Mary of the Woods College is the oldest Catholic liberal arts college for women in the United States. It is located near Terre Haute.

Matter\$ Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

Where Did All the Money Go?

It is the time of the year in the Archdiocese of Indianapolis that parishes have submitted annual reports to the archbishop. Archbishop O'Meara in turn will be submitting to us an annual financial report, a report of his stewardship. The report will be written after all accounts have been properly audited by an independent accounting firm retained by the archbishop. The annual report should not be a significant issue in the life of the church. It should be a record of that which we already know based on our approved budgets, good management and regular reporting along the way. Is that your experience?

The best place to monitor our experience is in our personal lives. Let us assess ourselves. Did we develop a family budget based on priority needs not only to sustain the family but to provide all those things we include in our "standard of living" or "quality of life"? Was our budget within our means? Did it provide for those contingencies or emergencies that always arise at the worst possible time? Did it include expenses for necessary leisure? Did we budget generously our contributions to charity and the church or did we use the consumerist rule of thumb: "What will we get in return?"

Once the budgeting is done, many of us put it away and forget about it. What about your situation? Was your budget a living yardstick, a tool for managing your finan-

cial affairs, or did it remain an unused document? Was the fiscal control the budget or the checkbook? Did you control expenses by what you decided in the budget or by what is available in the bank? Did the right hand know what the left hand was doing? Were decisions made in a collaborative fashion?

At the end of the year we all must take a look at our financial state in order to keep faithful to the law of the land requiring us to pay taxes. It can be traumatic if it is the only time of the year we look at such important matters. Most of us know from painful experience that when we spend indiscriminately, especially using easy credit, we can find ourselves in deep financial trouble quite quickly. Needless to say, when we overspend our means, financial disaster is the inescapable conclusion.

If we are to be responsible, we need to look periodically at our financial management. How are we doing against our budget? If we do this consistently, the annual report becomes, as it should, a recap of what we already know. Then it will make sense to us. If we don't, it will be a mass of unintelligible figures.

What we experience in our personal lives can be easily applied to the operation of our parishes as well as the operation of the Archdiocese of Indianapolis. As we are more or less successful in our own personal financial management, a similar experience is reflected in our corporate efforts in church management.

In order for us to understand the annual report from Archbishop O'Meara, for the next few weeks I will be dwelling on the archdiocesan budget that was approved last June. That budget is currently governing the archdiocesan financial management for the fiscal year which began July 1, 1987 continuing through June 30, 1988.



COMMENTARY

No neutral corners
for Judge Robert Bork

by Dick Dowd

In this corner: pro-life groups, the Knights of Columbus, Bishop Thomas Daily (the K of C supreme chaplain), the Public Affairs Committee of the Southern Baptist Convention (14.3 million strong) for Judge Robert H. Bork's nomination to the Supreme Court.

In the other corner: the National Council of Churches' 59-member executive committee, the United Church of Christ (1.7 million strong) and what's-his-name's (you know, the guy whose show brought abortion to prime-time TV) People for the American Way against it.



There were many others on both sides, of course. It's hard to find a neutral corner to deliberate from. As I write this, it seems obvious that Bork's nomination will either be withdrawn or defeated.

I liked *America* magazine's comment that, if you wanted to fight the judge's views, don't say he's not qualified. Just say you don't like his views. *America* concluded that he was eminently qualified for the post and the argument about his views should take it from there.

It was seen as a liberal vs. conservative fight. But the slogans and comments sometimes beluded the issues.

I was impressed with the informative testimony of former Chief Justice Warren Burger. He commented that Judge Bork's nomination had been the subject of "more hype and more disinformation" than he'd seen in many a day.

It's a new word, "disinformation," and falls somewhere between lie and mislead. It describes an old military intelligence gambit of giving out wrong information in order to confuse the opposition. The anti-Borkists, for instance, first called him a doctrinaire stand-patter and when his testimony demonstrated that he had changed some views, accused him of changing his mind. In their eyes, surely, wherever he stands would be the wrong place.

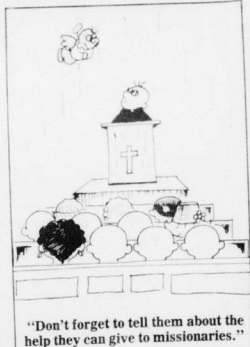
Justice Burger, though, was a solid source for an opinion on a potential justice (some of whose views he may disagree with). As a sitting chief justice himself, he crossed swords with his fellow Supreme Court members on a number of occasions. He did not believe, however, that having different views disqualified either himself or the other justices from the High Court.

What does he believe? How should a potential justice be judged? Justice Burger cited four benchmarks: integrity, training, experience and temperament.

Then he assessed Judge Bork's nomination this way: "In the half century since I was a law student following these things, I know of no person who meets those qualifications better than he does."

A large number of Catholic officials and organizations were silent about the issue. This could be in deference to the political nature of the appointment or because they're not sure about the effect of the judge's judicial restraint views on their efforts towards social justice in America.

I tend to trust the people (as Jefferson



did) and believe we'd do better to address our social agenda to the legislators, state and national, rather than to the justices. It is a harder road but one the republic has travelled safely in the past.

One thing's for sure. The cut-throat nature of the hearings demonstrated clearly that students of history need no longer wonder what the Spanish Inquisition must have been like. They could just turn to C-Span on TV and catch the Senate Judiciary Committee grilling Judge Bork.

Can't water down what church has always taught

by Lou Jacquet

There was a time not so long ago when some editors and columnists in the Catholic press were calling for the church to "be more pastoral." I know now that I was one of those people. What I wanted was a church that wouldn't embarrass me with its rigid stands on issues that made me uncomfortable.

But I am 10 years older now, less interested in rebellion, and mercifully a little less full of my own self-worth. If the years have taught me anything about Catholicism, it is that "being pastoral" might be a good thing, but only if balanced with some common sense. Surely the church must reach out to the disenfranchised, the poor, the



hurting, the lonely. Christ set the example; we can do no less. He welcomed sinners; we are sinners ourselves, dependent on God's mercy. Can we do any less for others?

What we cannot do, it seems increasingly obvious to me, is water down what the church has always taught. Yet this is precisely what many people within our society—some even within our church—want us to do. When an ill-prepared CBS reporter asked a priest, during a pre-papal visit special, when the church would modify its position on abortion, he looked at her with near exasperation. Never, of course, was the reply. We are not about to become the church that sanctions abortion merely to attract a few thousand or even millions who might join us if we made our central truths more flexible.

I am always slightly amazed by the secular press at such moments. Even if we give them the benefit of the doubt, believing their efforts at reportage to be sin-

cere, many among them seem astoundingly unaware of why we believe what we believe, and why we will always teach what we have always taught. We are not in the business of crushing spirits, but neither are we interested in making the eternal verities into a light and frothy dessert. We belong to a religion of substance; we live a faith built on unchangeable truths articulated by our founder.

The truth is, as everyone who has tried to live this faith can attest, Christianity costs. The media people fail to understand that it is precisely that cost which is the basis for our appeal through the centuries. People have given up everything for the faith because in doing so they have gained everything. Sometimes our priests and bishops and fellow laity seem awkward or apologetic about what the church teaches in the modern world, but I am convinced that our refusal as a church to teach a watered-down Gospel is precisely what attracts millions

to our faith. We should have no embarrassment or regret about proclaiming the fully authentic Gospel that Christ himself so beautifully articulated for us nearly 2,000 years ago.

As long as people are looking for an easy, Sunday-morning-only kind of faith that demands no change of heart and no fundamental assessment of one's lifestyle and attitudes, they will never be attracted to Catholicism. As long as they seek a faith that condones homosexual activity, extramarital sex, killing the unborn or keeping somebody out of your country club because they are of a different color, they will never be comfortable with us. We remain the burr under the saddle of humanity, perhaps the only conscience left in a world gone mad for the trendy and the new.

Compassion for sinfulness? A good thing. But God help us if we ever water down our Gospel in order to be the church most beloved on the six o'clock news.

What an Orthodox Jewish woman has to say

by Antoinette Bosco

My vote for special bishop of the year goes to Archbishop Rembert Weikand, OSB, of Milwaukee, who spoke to Pope John Paul II about women in the church. Archbishop Weikand's comments were made during a speech on the American laity given during the meeting in Los Angeles of the pope and the U.S. bishops. "There are no words to explain so much pain on the part of so many competent women today who feel they are second-class citizens in a church they love," Archbishop Weikand said.

The church is struggling with questions about the roles of women today. The pope himself pointed to women's equal dignity during the Los Angeles meeting.

Still, as Archbishop Weikand said, many women continue to fear that the church is "one of male superiority and dominance." (Editor's note: After Mrs. Bosco wrote this column Archbishop Weikand also spoke at the Synod of Bishops appealing for a greater role for women in the church.)

If it's any consolation to Catholic women who have experienced the pain discussed by Archbishop Weikand and who want "a church where the gifts of women are

equally accepted and appreciated," to use his words, we are not alone.

This summer a colleague of mine, Evelyn Kaye, wrote a book titled "The Hole in the Sheet" (Lyle Stuart Inc.) and subtitled "A modern woman looks at Orthodox and Hasidic Judaism." Mrs. Kaye herself is Jewish. Her book is provocative and timely.

In it she says orthodox Judaism keeps "women firmly rooted in the past."



Mrs. Kaye relates how orthodox Jewish men and women once were advised to keep apart even in marriage. While the marriage act was seen as essential for procreation, the partners would still basically be separated by a sheet.

She uses the tradition of the "hole in the sheet" as a metaphor for a blindness about the validity of allowing women to fully participate in life.

Orthodox Jewish women are "forbidden to read from the scrolls of the Law, to take part in services or to train to be a rabbi," Mrs. Kaye says.

But in today's world, she says, women can go to college, train for careers in the professions, vote and make their own decisions on the number of children they will bear.

Religious attitudes that should be open to them and keep them under the control of men are detrimental to women and will bring "massive and unhappiness to the next generation of young girls," she writes.

Though some might be tempted to think otherwise, Mrs. Kaye, author of a book on mixed faith marriages ("Crosscurrents: Children, Families and Religion"), is not anti-religion.

She calls for "a stronger and happier society," adding that it cannot come unless outdated rules that keep women diminished are changed.

Noting that "Catholics are coping with the same issue," she told me, "This is a genera-

tion where women's lives have changed. All traditional religions have to realize that there is enormous conflict between what the Bible says and what women's lives are today."

She sees the need for orthodox religions "run by men" to change their attitudes toward women. This is "the key issue for these religions today," she maintains.

I think, if we did a poll, we'd find that many American Catholic women agree with her.

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TO THE EDITOR

Reflections on the priesthood

Despite your valiant and inspirational attempt to explain the meaning of priesthood in terms of generous service, counter-cultural witness, and mediation of God's graces and blessings, I feel compelled to take exception to these understandings. In answer to your Sept. 4 column entitled "A Layman's Reflections on the Priesthood," I wish to offer a laywoman's reflections, though they are, I hope, more indicative of a layperson's reflections on priesthood.

Priesthood is most often described in terms of being a special calling from God. This implies that God has favorites whom he sets aside for more prestigious work. This work is defined in terms of mediation of the presence and benefits of God through administration of the sacraments, and a constant availability to the myriad needs of "the people," some of whom, Fink says, can be extremely difficult at times!

The greatest sacrifice a priest makes, we are always reminded, is forging genital sexuality and marriage. Several years ago I heard a sermon at the Christ Mass which urged "the people" to be more loving to their priests, these men who were so often lonely.

I marveled at this while remembering countless incidents of priests receiving written and verbal affirmation, chocolate chip cookies, numerous gifts, handshakes, hugs, and other grateful gestures and invitations. How many single people, I wondered, wouldn't give anything to have that kind of love or support demonstrated by just one or two friends?

After hearing numerous sermons on the theme of "Why I became a priest, brother, sister" I have concluded that the primary understanding of a priestly or religious vocation today has something to do with providing shock value to the secular world. They call it "witness," but their anecdotes revolve around their attempt to defend the legitimacy of a life lived without sex and wealth. Are not all Christians called to challenge unbelievers with the discipline of chaste lives, obedience to God's call as known through one's conscience and the dictates of charity, and to the appropriate use of wealth in a world where some of our brothers and sisters are hungry, homeless, sick, or war-torn?

Vatican II in its Dogmatic Constitution on the Church spoke of "the universal call to holiness." It is not only priests and Religious who are called to leave home and family for Jesus' sake. That is the call of all who wish to be holy and know that to do so requires putting God before all else in our lives. Whether or not celibacy enables such a commitment is not proven.

POINT OF VIEW

We are all missionaries

by Msgr. James D. Barton

Each of us is a missionary charged with carrying out the work of Jesus, who was a man of action. He healed the sick, cured the lepers, brought sight to the blind, made the lame walk, freed the captives, cast out demons.

Jesus demanded action in return from his followers. Recall the miracle of the multiplication of the loaves. The disciples were ready to turn the hungry crowd away, but Jesus asked them to bring him the few loaves of bread and the fish that they had. He broke and blessed the food, but he gave it to the disciples to distribute. They fed the multitudes through his power. The disciples became the instruments that Jesus used to work that miracle.

In St. Matthew's Gospel, we read another call to action from Jesus. To his disciples he said: "Full authority has been given to me in both heaven and on earth; go, therefore, and make disciples of all nations. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to carry out everything I have commanded you. And know that I am with you always until the end of the world." Today we are the disciples who must carry out this mission.

World Mission Sunday, Oct. 18, is the annual occasion promulgated by Pope John Paul II for the entire Catholic world to support mission churches and missionaries throughout the world. The church in the missions is growing. It is daily becoming more widely served by its own people with more and more vocations to the priesthood and religious life coming out of the people living in those nations. In Africa, for example, most dioceses are now headed by native-born bishops. A comparatively short time ago, this was not the case.

Vocations are growing. In 1986, 20 seminaries were opened on the continents of Africa and Asia to handle the increase in those who have heard and accepted the call to follow Jesus as priest. And throughout the missions there are currently 1,500 more

men studying for the priesthood than there were one year ago.

This growth in faith brings with it new hopes, new dreams for those living that faith. In a barrio in Caracas, Venezuela, lay missionaries are working with the people to bring better telephone lines into the area. In Kenya, a bishop is helping the people develop a water irrigation system. Another bishop is striving to open a home for disabled children. In India, a bishop offers courses to the Catholic laity in his mostly Hindu diocese.

Each of us can let Jesus work through us to help others carry out the plans and purposes to further his mission. When we were baptized, we received the special gift of membership in God's family and thus became a brother or sister to Jesus. At the same time we were given the responsibility, the call, to become a missionary.

In their 1986 pastoral statement on world mission, "To the Ends of the Earth," the U.S. bishops remind us of the fact that we are expected to carry out the mission of Jesus by helping other missionaries throughout the world to continue their work of bringing the Good News, the message of hope, to all they meet. The entire church in the U.S. must be with those who are working in mission areas.

Last year U.S. Catholics contributed about \$17.5 million in the World Mission Sunday collection to "affirm" missionaries in their work, to let them know they were not alone. The Mission Sunday collection, under the aegis of the Society for the Propagation of the Faith, is distributed in its entirety to provide for the missionary and pastoral work of the church worldwide. Fifty-one percent of the collection is given to the poorest communities in the developing world; 40 percent is for missionary work in needy areas of the U.S.; and nine percent is used in the Middle East.

Through your contribution to the Society for the Propagation of the Faith on World Mission Sunday you are fulfilling in one way the "call to action" you received at baptism. You are helping, too, to provide for the accomplishment of the plans and project of those working in mission countries. You are helping to support the formation of priests, Religious, and lay catechists who work with the poor.

(Msgr. Barton is archdiocesan director of the Society for the Propagation of the Faith.)

I believe, too, that all people are called to mediate God's love, compassion, and forgiveness. These are not experiences to be found only in ritual celebrations of the sacraments. If we truly had an appreciation for the sacramentality of all life, we would have a different understanding of the ordained clergy and their role. It is not that they have "the power" or the magic words which make God appear, but that they are gifted at leading the community, that large body of people with varied experiences of God, which comes together regularly to celebrate those experiences. Ordination should be about engaging those who are talented in this way in the service of the community.

Ministry belongs to us all by virtue of our baptism; we are partakers in the priesthood of all believers. We have done a disservice to priests by collapsing too many roles into one, by forcing them to bear total responsibility for Christian ministry in the world. All are called to forgive, to be compassionate, to help effect reconciliation and unity.

It's time to broaden our notion of priesthood and/or ordination. I have two thoughts: We should ordain all those whose gifts the community needs, or we should redefine the role of priest in our church in narrower terms. Or should I assume that, since I feel called by God to a life of chasteness, obedience, and ministry, that I, a female, am called to priesthood in the traditional mold?

Therese F. Carroll

Indianapolis

Pope preached the word of God

In regard to the recent visit of Pope John Paul II, I was surprised at all the different opinions and reactions of people in this country, especially fellow Roman Catholics.

I believe the pope came with a message of love and peace, a real emissary of Jesus Christ. He didn't come with an authority stick held over our heads; he only preached a simple gospel, the gospel of the word of God.

If it hit hard, it was not his fault, he didn't write it. He has the responsibility to interpret it for us, but the writer is God himself.

The friction comes because people are refusing to follow God's word now. God is considered "out of it." They are following the words of the world, secular humanism, situation ethics, the "anything goes" philosophy.

I am a Roman Catholic and I accept the words of our pope and I choose to follow God's plan, and not the plan of the world.

We all have that choice.

Joan Hammes

Indianapolis

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CORNUCOPIA

Learning at science fair

by Cynthia Dewes

The hand-lettered sign says (in words edging uphill) "Welcome to St. Flagellus Science Fair." As if we couldn't guess. The twitter of hamsters is everywhere, and mysterious odors of animal and chemical origin hang in the air.

Next to standardized testing and sending miscreants to the principal's office, the Science Fair is one of the best educational tools a grade school has going for it. Everyone involved learns. Not much about science, maybe, but a lot about people.

One look at the displays and we have a good idea of what a kid's parents do for a living. The science dads or moms always nudge their young to produce biggies, like a fancy DNA arrangement done in colored acrylics, accompanied by a typed 12-page handout that describes the mechanics and morality of genetic mutation.

The engineer's kid builds a working industrial shovel for his baby brother's sandbox. The accountant's child gets into physics and mathematical sequences, and the farmer's child illustrates the food chain with lots of animals and veggies.

There's always one kid who brings a tomato cut in a cardboard box with air holes punched on top and a sign that says "Stress."

No telling what that parent does, but it must be hard.

Naughty kids used to show up with demonstrations of how to make sulfur or gunpowder. As the years passed they graduated to Molotov cocktails and nuclear 'ission. They are up to mini-hydrogen bombs now, and nerve gas may be ahead. At least the school has finally directed their energy (a small scientific joke).

Most of the kids get help from their parents; the kind of help where the parent says, "Do your Science Fair project." The result is, the same old pet rodents, goldfish, even dogs and cats are presented for scientific scrutiny every year, accompanied by extravagant charts which illustrate the animal's growth cycles, feeding habits, common diseases, and much more than anyone would ever want to know.

If the students don't have pets of their own, or can't borrow any, they resort to flowers and vegetables. The idea is to plant a seed and let the creative juices flow. There's chlorophyll, growth rate, the effects of sunlight, all kinds of research to document.

Sunflowers are good. They have big, showy blossoms and they grow fast. Procrastinators who wait too long to plant may be stuck trying to create a project with mom's houseplants.

Science teachers' reputations can rise and fall with the performance of their students. Once in a while they may get lucky and acquire a Science Fair entrant who pro-

duces a genuinely original, self motivated, and noteworthy project. Applause.

But if their students grow up knowing enough to refrigerate the potato salad and unplug the television set during an electrical storm, they will have done their jobs.

VIPS...



✓ Mr. and Mrs. Alfons Bantle will celebrate their 50th Wedding Anniversary at a 6:30 p.m. Mass on Saturday, Oct. 24 in Sacred Heart Church, 1500 S. Union St. Friends are invited to come for coffee and cake at the jubilarians' home, 3769 S. Pennsylvania St. from 9 a.m. to 12 noon that day. The Bantles were married in Sacred Heart Church in 1937, and are now members of St. Roch Parish. They are the parents of five children and grandparents of 16.



✓ Carol Tuthill Mukhtar, formerly associated with the Children's Museum, has been named Development Director of St. Elizabeth (St. Elizabeth's Home), a campus and outreach agency serving birth, single and adoptive parents. Mukhtar serves on the Boone County Child Protectional Education Committee, and is a member of the National Association of Fund Raising Executives.

✓ Father Thomas J. Murphy, pastor of St. Joan of Arc Church, and Father Glenn L. O'Connor, pastor of St. Philip Neri Church, both in Indianapolis, will appear on WISH-



SAMPLING GERMAN FOOD in preparation for the Second Annual Oktoberfest sponsored by St. Ann Parish in Indianapolis are co-chairpersons Mary Lou Burkhardt (left) and Marie Dallessandro. The Oktoberfest will be held from 5 p.m. to midnight on Friday and Saturday, Oct. 23-24 at the school hall. Besides German food and pastries, the event will feature a biergarten, bake and candy shops, kids' games, a monte carlo, door prizes and an \$8,000 drawing.

TV (Channel 8)'s four-and-a-half minute "Moments of Meditation" devotional programs. Father Murphy will be seen on the "Sign-On" broadcast at 5:55 a.m. Monday through Friday, Nov. 2-6, and on the 1:35 a.m. "Sign-Off" on Saturday, Nov. 7. Father O'Connor will appear on the "Sign-On" Monday through Friday, Dec. 7-11 and on the "Sign-Off" on Saturday, Dec. 12.

✓ St. Philip Neri parishioner Ruth Kriebel received the Isidore Feibleman B'Nai B'Rith Scholarship to IUPUI after graduation from Secunia High School last spring. Mayor Hudnut presented the award to her on July 29.

✓ Gilbert W. Campbell of Gilbert W. Campbell Associates/AIA Architects was recently selected to design the new gymnasium at Our Lady of Providence High School in Clarksville. Campbell's three daughters graduated from Providence, and in 1979 he was responsible for the renovation of the school's chemistry lab.

✓ Brebeuf freshman P.J. Rutar placed third in the nation in his age and competition category in the annual National History Contest held last summer in Maryland. He portrayed local pioneer William Conner, for whom Conner Prairie and other Indiana locations are named, in a presentation entitled "The Indian Affair: Indiana Treatment and Removal in the Early Nineteenth Century." Governor Orr presented Rutar with a proclamation at a reception at the Indiana State Museum honoring Indiana winners.

✓ Employees of St. Francis Hospital Center will be honored at an employee recognition dinner on Wednesday, Oct. 21 at the Murat Shrine Club. Roberta M. Robinson, laboratory, will be recognized for 40 years of service. Other honorees include: Catherine Lewis, Mary R. Rosebrock and Thelma J. Hinds, 30 years; and Nivia Ross, Ethel E. Kanzer and Hattie L. Pinner, 25 years.

✓ The Newman Guild of Butler University will install new officers for 1987-88 at a noon luncheon meeting on Tuesday, Oct. 20 in Holcomb Garden House. New officers include: Mary Bittle, president; Anita Swartz, first vice president; Madeline Forst, secretary; Marjorie Heede, treasurer; and Laura Schild, auditor. Father Jeff Godecker is chaplain.

✓ St. Matthew Parish will honor Father Tom Carey, a retired priest of the archdiocese, with a dinner party at 7 p.m. on Sunday, Oct. 25 in Moriarty Hall. Father Paul Courtney, also retired, will "recognize" the honoree after dinner. Tickets \$20. Call St. Matthew Parish receptionist at 317-257-4297 for reservations.

✓ Archdiocesan Office of Worship director Father Stephen Jarrell recently attended the national Federation of Diocesan Liturgical Commissions (FDLC) meeting held in Breckenridge, Colo. Father Jarrell represented the Archdiocese of Indianapolis at the meeting, whose topic was "Rites of Death and Dying."

The Ad Game will be temporary discontinued but will be continued in the November 6 edition of *The Criterion*. Watch for it!

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check-it-out...

✓ NBC News has produced a commemorative one-hour videocassette entitled *"I Come as a Pilgrim"*. Pope John Paul II's 1987, chronicling the Holy Father's 10-city tour of the U.S. Narrated by Maria Shriver, the cassette is available for sale in retail outlets and through direct mail. A Spanish-language version narrated by Linda Alvarez is also available. For more information call Mary Lou O'Callaghan at NBC News Information, 212-664-3720.

✓ The Catholic Charismatic Renewal Center for Chicago will hold a Regional Conference the weekend of Nov. 6-8 in the Bismarck Hotel in downtown Chicago. Speakers on the theme "Hold My People in Your Heart" will include Benedictine Fathers Gene Becker and Raymond Roh, Benedictine Sister Miriam Randall and Father Paul Burak. Reservations are due by Oct. 30. For registration information call the Center at 317-275-2030.

✓ A Cantor Workshop Series will be presented by the Office of Worship on Saturdays, Nov. 14 and Dec. 5 at the Catholic Center, 1400 N. Meridian St. For more information call 317-236-1483.

✓ The Indianapolis chapter of Catholic Golden Age will sponsor a pilgrimage to the Shrine of Our Lady of Monte Cassino at St. Meinrad on Sunday, Oct. 25. For more information call Clara Maloney at 317-241-3666.

✓ To celebrate its 50th Anniversary, Marian College is offering an Historical

Exhibit of photographs and documents related to its first half century. The exhibit will be shown in the college library through November.

✓ "Renewing Our Love," a one-day program of reflection and dialogue for couples married five years or less, will be presented on Sunday, Oct. 18 at Alverna Retreat Center, 8140 Spring Mill Rd. Presenters: Franciscan Father Martin Wolter, certified marriage counselor David Reuter and wife Jane, and another married couple. For more information call 317-257-7338.

✓ Marianist Father Bertrand Buby will lead devotions to Mary during a Marian Year Parish Retreat this weekend, Oct. 16-18 at St. Charles Borromeo Parish, Bloomington. Father Buby will speak at 7:30 p.m. Fri.; at 9 a.m. and 5 p.m. Mass on Sat.; and at 8 a.m., 10 a.m. and 12 noon Masses on Sun. He will conclude as homilist at the deanery-wide Autumn Prayer Service hosted by St. Charles Borromeo at 4 p.m. Sun.

✓ The history of the Church Federation of Greater Indianapolis, entitled "From Sovereign to Servant: The Church Federation of Greater Indianapolis 1912-1987" by Dr. Edwin L. Becker, is available for sale. The book is the story of mainline evangelical churches in Indianapolis who forged a common bond as a federation in 1912 to extend their influence throughout the city. After Vatican II, Catholic churches joined this effort. The book costs \$7.50 and may be obtained by writing the Church Federation at: 1100 West 42nd St., Indianapolis, Ind. 46208.

Board leadership conference



by Margaret Nelson

The educational leaders of the archdiocese attended a Board Leadership Conference at the Beech Grove Benedictine Center on Oct. 3.

Sponsored by the Office of Catholic Education, the conference focused on the theme: "Unity in the Work of Service." Providence Sister Barbara Doherty, theologian and president of St. Mary of the Woods College, was the keynote speaker.

Sister Doherty said total Catholic education should address the life-long learner, the literate Catholic. She explained that Catholic education has much to offer and that it was important to "say who we are," to affirm what is being done, and to put forth a coherent statement of mission.

Sister acknowledged that educational leaders are powerful, "but power needs to be formed and informed" and that the leaders must be literate Catholics.

Pointing to the kingdom of God as the foundation for everything being done in Catholic education, Sister said that these leaders need to cause the "kingdom to happen... by our efforts, hopes, plans and will, again and again."

Two workshop sessions were presented with seven topic selections for each learning period.

In the general closing session, Msgr. Gerald A. Gettelfinger, chancellor of the archdiocese, discussed the Archdiocesan Foundation. He defined how the foundation differs from an endowment and explained how it will benefit archdiocesan, deanery and local investment efforts. His presentation tied foundation efforts to the conference's stated theme of "unity in the work of service."

Board members, administrators, principals, parish administrators of religious education and some pastors attended the conference.



'JONES-CAREY CLOSED'—For 17 consecutive years, Benedictine Sister Mary Luke Jones (left) and Father Thomas Carey (right) have traveled to Seymour for an annual golf outing with Bill Jones (second from left, Sister Mary Luke's father) and a friend, Florence Timperman. Though the scores are a closely guarded secret, it has been reported that neither the clergy nor Religious have neglected their apostolic duties.

Wins top economics award

On Oct. 10, Diane E. Eltzroth, seventh grade social studies teacher at St. Simon School, Indianapolis, was the recipient of the first place Indiana award for secondary level teaching of economics.

Two of the top four economics teachers in the state selected for the awards were from archdiocesan schools. The second place winner in the elementary division was Rita L. Rogers, St. Bernadette School, Indianapolis.

Eltzroth received the Olin W. Davis Award at the Indiana Council for Economic Education meeting at the Krannert Auditorium at Purdue University. The presentation included a plaque and a \$500 cash award.

The awards were announced by the Krannert Graduate School of Management and the Robert V. Horton/Goldman Sachs Endowment. They have been presented since 1975 to stimulate improvements in economics teaching practices, to encourage written accounts so that the programs may be shared, and to recognize outstanding teachers.

In the winning unit, "Market Economy or Command Economy," students were taught the economic concepts of scarcity, opportunity costs, productivity, supply and demand,



Diane E. Eltzroth

marketing and production before conducting a bake sale. Afterwards they studied about command economies and market economies by producing a similar product (letters) under competitive and regulated conditions. Students showed 100 percent improvement in post-test scores.

The project earned an honorable mention in the national competition.

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Catholic schools join in project I-STAR

by Margaret Nelson

Project I-STAR means Indiana Students Taught Awareness and Resistance. It's a program to teach 6th and 7th grade students how to recognize and resist the peer pressure involved with drugs and other substance abuse. Twenty-eight Marion County archdiocesan schools have joined in the effort.

Representatives of the Office of Catholic Education attended a kick-off dinner at the Marrott on Wednesday, Oct. 7. Executive Director of the Office of Catholic Education, Francis Savage, Providence Sister Lawrence Ann Liston, director of schools, and Harold Hayes, president of the Archdiocesan Board of Education, were present at this important meeting.

Also attending were the principals of six archdiocesan schools and an I-STAR teacher, along with two Catholic elementary school students who are pictured on the public relations video—David Matheson and Casey Senden—and their parents.

Speakers included John D. Light, executive director of the local program; Ewing Kauffman, chairman of the corporation that supports the model program in Kansas

City, Missouri; and Dr. Mary Ann Pentz, a research professor from University of Southern California, who continually evaluates attitudes of young people toward various substances.

Gov. Robert Orr and Marion County Prosecutor Stephen Goldsmith recognized the importance of the program to the community. Goldsmith explained, "Studies indicate that by delaying the onset of smoking, alcohol and marijuana use by program participants, the potential for long-term abuse decreases."

Catholic teachers from the 14 pilot Catholic schools have been trained to instruct the young teens of their rights and their abilities to resist the pressures to try harmful substances. I-STAR classes have already begun. Next year, 14 more "control" archdiocesan schools will institute I-STAR. The program also coordinates parent involvement.

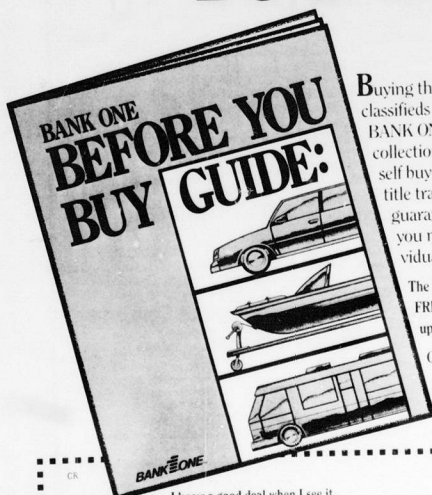
The schools participating this year are All Saints, Central Catholic, Holy Name, Holy Spirit, Nativity, St. Andrew, St. Barnabas, St. Gabriel, St. Joan of Arc, St. Jude, St. Luke, St. Mark, St. Michael, and St. Roch.

The local project is funded by a grant from Lilly Endowment, Inc.



John Light, I-STAR director, with Providence Sister Lawrence Ann Liston, schools director

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New Albany man helps with ecumenical channel



David Schraffenberger in Faith Channel control room. (Photo by Linda Cooper)

by Cynthia Schultz

David Schraffenberger, a 29-year-old member of Holy Family Church in New Albany, is operations manager for an ecumenical television channel that might be the first of its kind in the nation.

It's Faith Channel, on a cable television system based in Louisville, Ky. (across the Ohio River from New Albany) that represents major denominations in the Louisville area.

"I'm happy that I was offered the position to be part of something like this," Schraffenberger said.

Three groups have agreed to share the 24-hours-a-day channel that began broadcasting on Sept. 1 and will be aired only in the Louisville area. They are the Kentuckiana Interfaith Community, the Catholic Communications Center of the Catholic Archdiocese of Louisville, and the Ohio Valley board of the American Christian Television Service (ACTS), operated by the Southern Baptist Radio and Television Commission.

Schraffenberger said Faith Channel

began with a \$100,000 donation from the Bingham Foundation, former owners of the Louisville *Courier Journal*. Future funding will come from the three major groups and the channel will not solicit funds on the air.

Schraffenberger said programming will come primarily from ACTS, the Catholic Telecommunications Network of America (CTNA), and Mother Angelica's Eternal Word Television Network (EWTN). "We also have programs available from local churches," he said.

Programs include Bible study, teenage problems, shows for children, musicals, and call-ins.

Schraffenberger, a Providence High School graduate, said at one time he considered becoming a youth minister because of his involvement with retreats. But now he sees his ministry in the communications field.

Asked how he felt God was reacting to the merging of the faiths on the channel, Schraffenberger said he is sure God is pleased. "His children are cooperating together, getting together and doing something good," he said.

St. Luke men help priest

by Margaret Nelson

Seven wheelchairs gathered around the altar and another seven people sat in chairs in the Williamsburg Lounge last Sunday as Father George Stahl celebrated Mass from his wheelchair. It was a special Mass for special people, celebrated by a special priest.

Father Stahl wants people to know about the St. Luke's men who help him. But the men say that they gain more than they give.

About six years ago a request was made for men at St. Luke's to help Father Stahl, a victim of multiple sclerosis, to set up for the celebration of Mass in his room at the Americana Healthcare Center in northside Indianapolis.

Two men, Russ Lilly and Jack Woodside, agreed to organize the volunteers. In fact, Russ' wife Eileen Lilly promised to call and schedule the men. The project has grown so that now one retired man from the team of 15 takes a turn helping Father Stahl to set up for Mass each Monday, Tuesday and Wednesday.

Besides that, another team of 11 working men is scheduled to help Father set up for Sunday Mass. Since more of the Catholic residents and guests attend on Sunday, the Williamsburg Lounge or one of the dining rooms is used. Father greets each person by name as he or she arrives for the celebration. Among the faithful last Sunday were a handicapped young Sister, a Jewish woman, and a sister of an Episcopalian priest.

Bob Loughery, who helps the priest during the week, explained that Father uses a board around the arms of his wheelchair. Candles are set up and a crucifix is displayed on a table in front of the board. The men assist with the lectionary, hosts and sacred vessels.



Father George Stahl

One of the women in the parish, Mrs. Dale Stenz, also has helped by taking Father Stahl around to visit the other residents in the building about once a week. As he travels through the hall, he greets the residents and employees by their first names.

Loughery said that Father Stahl gives a luncheon for his helpers every year around Christmas time. But he adds, "We find it quite an honor to be able to help him. He doesn't know that we get more out of it than he does. He gives very good homilies that last two or three minutes. He has an entirely different view on life than most people we meet. He is a tremendous person."

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Editor tells bishops' synod to be more open in providing information

by Agostino Bono

VATICAN CITY (NC)—An American Catholic journalist acting as a non-voting synod participant told bishops that church officials must be more open in providing information.

"A free flow of information has the power to avert problems; it can stop rumor and erase suspicion," Albina Aspell, president of

the Catholic Press Association of the United States and Canada, told synod delegates Oct. 7. Mrs. Aspell released a copy of her speech to National Catholic News Service Oct. 10. "Access to information and newsmakers in the church is the lifeblood of Catholic communications," said Mrs. Aspell, editor of *The Catholic Post*, diocesan weekly of Peoria, Ill. "To intelligent, mature Catholics, this flow of information is as much the 'living

water' of our modern faith as is the prayer we offer daily," she added. "Without it, members of the church dry up and wither."

Catholic journalists have a responsibility to the church's teaching; authority and to their readers, she said.

This means reporting "news of dissent and dissatisfaction" in the church, she said. "How else can you cover the Catholic Church in these contentious times?"

"We do not close our eyes to, or fail to report, such news because to do so would damage our credibility, weaken our effectiveness," she added.

Mrs. Aspell said the Catholic press must defend the church against unjust attacks and provide information to improve "the spiritual and temporal lives" of Catholics.

"As Catholic journalists we seek to correct misinterpretations of our church by the secular media and rise quickly to defend it against anti-Catholic prejudice and attack," she said.

In many parts of the world Catholic journalists have to work under trying economic and political conditions, she added.

"I know of an editor in Asia too poor to buy film for his camera, of journalists in prison in a Third World country," she said.

'AIDS Awareness Month' sparks national education effort

by Julie Asher

WASHINGTON (NC)—President Reagan's declaration of October as "AIDS Awareness Month" has sparked educational efforts by national and local AIDS coalitions, task forces and networks to disseminate facts about the fatal disease.

Organizers also have said they want to combat irrational fears about its transmission through casual contact and to urge compassion in caring for its sufferers.

Church groups too have been active in AIDS educational efforts in recent weeks by sponsoring national conferences on AIDS ministry and church response to the disease.

In Indianapolis, a meeting prepared by the U.S. Centers for Disease Control was held at Damien Center, the information and counseling center for AIDS in the former Cathedral Grade School.

AIDS—acquired immune deficiency syndrome—is transmitted by intimate sexual contact, by transfusions of infected blood and by shared intravenous drug needles.

As of Sept. 7, AIDS had killed 24,019 of the 41,735 Americans diagnosed as having the disease, according to the U.S. Centers for Disease Control.

Officials at the national centers estimated that by 1991 the reported cases of AIDS will reach 270,000.

Individual U.S. bishops or their state Catholic conferences have urged compassion for AIDS patients and their loved ones and emphasized chastity and marital fidelity as the only ways to prevent the disease.

The bishops have continued to criticize the promotion of condoms as a response to the disease, saying such promotion, whether in general public campaigns or in school programs, implies that immorality and sexual promiscuity are an acceptable alternative to chastity and marital fidelity.

Cardinal Bernard F. Law of Boston, in a pastoral message in *The Pilot*, archdiocesan newspaper, linked care of AIDS patients with Respect Life Month, observed in October.

He said commitment to the church's teaching on every human being's right to life "is tested by our response to those who have AIDS," to their families.

U.S. Education Secretary William J. Bennett Oct. 6 urged the nation's schools to emphasize the morality of sexual restraint as the best way to avoid contracting the disease. "We cannot shy away from associating moral values with behavior," Bennett said at a Washington news conference where he released a 28-page guidebook on AIDS education that is to go to every school principal, board of education and parents' organization in the country.

While the guidelines are not mandatory, the booklet is the first such guidance from federal officials to states and local communities.

Meanwhile, the chairman and vice chairman of Reagan's federal AIDS commission announced Oct. 7 they were quitting the panel, which has been beset by controversy since it was created last July to help develop national policy towards the deadly disease.

And the 13-member commission, which includes Cardinal John A. O'Connor of New York, has been without an executive director since mid-September.

In late September, Catholic, Jewish and Protestant leaders meeting in New York for the first "National Interreligious Consultation on the AIDS Crisis" called for the establishment of a nationwide interfaith network to help religious institutions cope with the AIDS epidemic.

During an Oct. 1 teleconference on "Pastoral Ministry and AIDS," a San Francisco priest said Pope John Paul II set the proper example for people ministering to AIDS patients when he addressed an audience at San Francisco's Mission Dolores Basilica Sept. 17.

Father Anthony E. McGuire, pastor of San Francisco's Most Holy Redeemer Church, said the pope's message that God loves "without distinction, without limit" those suffering with AIDS should be the "principal statement" of AIDS workers.

In Washington Oct. 5-6, clergy and laity involved in local and national AIDS care networks urged representatives of the religious press to report on the AIDS dilemma with solid facts and to illustrate its devastating effects on patients and their loved ones as well as on the professionals and volunteers providing care.

Richard Doerflinger, assistant director of the U.S. bishops' Office for Pro-Life Activities, told participants that the bishops' task force on AIDS, formed last May, could issue a statement by November.

He said it may surprise some that the bishops as a national body have not developed a full-scale statement, but said the task force has been examining "the complexities of the problem" and statements by individual bishops and state Catholic conferences and getting input from local churches and groups.

Bishop William A. Hughes of Covington Ky., chairman of the bishops' Committee on Education, heads the task force. Doerflinger added that bishops have tried "to emphasize that AIDS challenges all of us to pull together in compassion and not to separate the 'lepers' from the 'clean' and to stress that AIDS education must be set in a moral context."



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Today's Faith

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What do these people have in common?

by Fr. Herbert Weber

Laura was a graduate student when she decided to become a Catholic. She asked another student, Susan, to be her sponsor in the Rite of Christian Initiation of Adults program. They began attending the Monday evening sessions together.

Soon the two women decided to fast all day Monday in preparation for the evening gathering. After the session, they regularly made a ritual of "breaking the fast" and discussed the week's topic. Although I usually didn't fast with them, I often joined in the late night mini-feast.

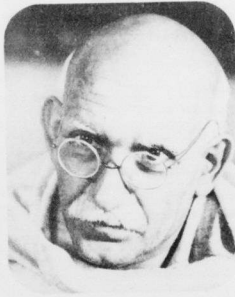
The week before Easter when Laura was to enter the church, she joined Susan and me in breaking the Monday fast for a final time. They began to discuss what fasting had come to mean to them. Laura confided that during some family struggles over her decision, she now seemed to have an inner strength. Susan added that the fasting kept her hungering for more of the Lord's word. Both indicated that fasting together gave them a sense of solidarity that went beyond words. I found myself wishing I had been part of their pact to fast!

The experience of Susan and Laura is a reminder that fasting is a powerful way to express faith because it goes beyond words and touches people in a tangible way. Fasting is a way to open oneself up to receive the Spirit.

Perhaps because eating is so much part of life, controlling what is consumed has to have an impact on a person. This impact is both spiritual and physical. More and more people are learning that their eating behavior is intricately connected with their inner health and sense of emotional equilibrium.

► A man whose wife had just left him told me that he had no desire to eat.

► A woman, faced with lots of family



FASTERS—Dick Gregory (from top left), homeless activist Mitch Snyder, Catholic Worker founder Dorothy Day and India's Mahatma Gandhi (portrayed by Ben Kingsley)

strife and work pressures, added pounds quickly because she ate so much junk food.

► And a number of college students learned that their eating disorders were associated with personal and family problems.

Abstaining from food is an action

that touches one's inner faith life. Foregoing food is a physical reminder that something else is of greater importance. In the pastoral letter "The Challenge of Peace," the U.S. bishops followed their statements on the need for prayer and penance in face of the nuclear arms race by pledging to fast

on Fridays as a "tangible sign of our need and desire to do penance."

The small pain of withholding food indicates that humanity itself is hungering for a better way to live and everyone suffers until peace is brought about. Becoming peacemakers requires an inner conversion; fasting helps us to make that change of heart.

Fasting also can become a bridge that connects people. Often inner conversion does not take place independently of others' influence. A tremendous strength comes from working with someone else for a similar goal.

In one parish, a small group of staff people decided to choose one day a week for communal fasting. They knew that the parish, which had gone through turmoil the previous year, would need much prayer for a new beginning. Before long, others in the parish joined the staff in the Wednesday fast. The sense of unity created became a foundation for real spiritual growth.

Others who fast desire it to be a form of solidarity with those who suffer from hunger in other places. When Mike's friends began working in a Tonga mission in Zimbabwe where there would be little or no meat to eat, he decided to limit the amount of meat that he would have.

Although he remained in a land of plenty for the next two years, he was at one with his friends far away. His abstinence also helped him make a decision to join in the others' mission.

In a Garfield cartoon, Jim Davis has the fat cat say, "Eating is social, but when you diet you diet alone." Perhaps many people have relegated fasting to that same unattractive position as dieting because fasting seems to empty one instead of fill one up; it is a reminder of what needs to be changed rather than of what can be celebrated.

But precisely because fasting takes a person away from the banquet table, it opens that person to the workings of the Spirit in life.

A little hunger helps us remember our need for God

by Fr. Eugene LaVerdiere, SSS

The early Christians, like the Jews and the Israelites before them, took it for granted that they would maintain regular fast days. For them, the question to ask was not whether or not to fast, but in what spirit.

Matthew's Gospel speaks of those who wanted everyone to know that they were fasting. They made sure their faces looked drawn and ashen so all would notice. They were more interested in appearances.

Jesus, on the other hand, called attention to how people should fast. What really matters does not show. Their Father sees what is hidden inside and will repay them (Matthew 6:16-18).

For centuries, Catholics and many other Christians fasted during the entire season of Lent. If questions were raised about this practice, they did not concern the value of fasting itself but the rules of fasting.

In the past few decades, however, something happened. Fasting itself was called into question.

Did this happen because the true spirit of fasting was lost? Had it become a mere matter for schoolyard boasting when children gave up candy in Lent? Did adults take to fasting mainly in hopes of losing a few pounds and improving their appearance?

Or did sacrifice lose its meaning? Whatever the reason, for most people today it no longer is obvious why anyone should fast. Yet there is the tradition of fasting, one with solid roots in the New Testament and the life of Jesus, to nag us.

In the Bible, sacrifices, whatever form they take, are expressions of three things: worship, gratitude and communion. Of course, all this presupposes deep personal faith in God.

► Those who offer a sacrifice present themselves before God to praise him, to profess that he is Lord and that they are his subjects.

► They also thank God for all he gives them, for his sustenance, guidance and well-being.

► Finally, they reaffirm and celebrate their fellowship as brothers and sisters in one family of a God who is Lord of all.

Today sacrifice can take the form of fasting and fasting can be done in the spirit of sacrifice.

Recall the story of Adam and Eve. What God required of them was abstinence from a particular fruit—not fasting, but close enough. Keeping away from the fruit would mean that Adam and Eve recognized God's sovereignty. Instead, they refused to be his subjects and ate the fruit.

Those who never feel real hunger may forget their dependence on God and that they are called to worship him as Lord. So, in the first place, fasting can deepen awareness that God is the

(See COMMON SACRIFICE, page 13)

This Week in Focus

Does fasting hold any meaning for modern Christians? This week, Today's Faith explores the purposes of fasting.

Father Herbert Weber tells about two young women who fasted weekly while going through the Rite of Christian Initiation of Adults. They discovered that fasting together created a special bond between them and gave them strength in other ways. Father Weber is pastor of St. Thomas More Parish in Bowling Green, Ohio.

Blessed Sacrament Father Eugene LaVerdiere suggests that Christians try to find a connection between fasting and the spirit of sacrifice. Fasting can help people to recall their dependence on God and to give God thanks for their blessings. It also can help people in a land of plenty think about

those who lack enough to eat. Father LaVerdiere is editor of Emmanuel magazine.

Jane Wolford Hughes tells about a woman who found herself off balance emotionally and spiritually while taking care of her husband who suffered from Alzheimer's disease. A retreat and the practice of fasting helped her get in touch with herself. Hughes is a free-lance writer and educational consultant in the Detroit Archdiocese.

Father John Castelot, referring to the story of David, who fasted and wept for his dying son, talks about the meaning of fasting in the Old Testament. For the Jews, it was a kind of intensified prayer at times of great emotional stress, the biblical scholar says.

What I saw in my friend was a person out of control

by Jane Wolford Hughes

"Remember six months ago when you visited us, you gently suggested that I try to 'get in touch with myself?' " Alice said. "I wasn't quite sure what you meant but we have known each other so long that I knew you saw beyond the person others were applauding—the dutiful wife caring for her ill husband."

What I saw in my friend six months ago was a person out of control. She was like an engine, programmed to do what had to be done, but she was running out of fuel.

Alice had met the diagnosis of her husband Bill's disease with courage and love. As a nurse, she understood the implications of Alzheimer's Disease, but decided she would care for her husband as long as she could.

Her children and friends were quick to help. But she relentlessly pushed herself with the thought that Bill needed her. Within a year she had walked into the desert of the soul where relationships, even with God, are strained or non-existent. Her alienation from life only grew through alcohol, tranquilizers and overeating.

My comment troubled Alice and she spoke to her pastor. He suggested a retreat. At the retreat house, she grappled with her situation in solitude and silence.

"I had hidden my anger and fear for

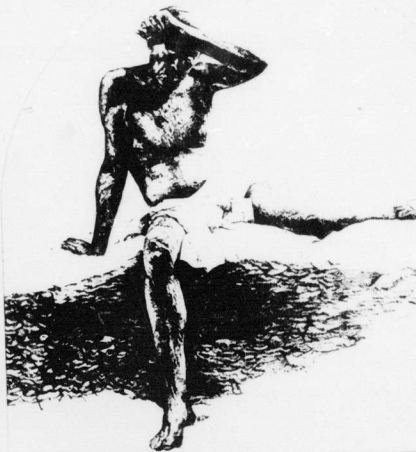
so long I was in danger of losing my capacity to love and my capacity for life," she said. "Where had my laughter gone? What happened to the disciplined, aware person who frequently fasted for world peace? Where was the friend of Jesus who once had a continuing daily conversation with him?"

"I came face to face with the fact I really didn't know who I was anymore," she said.

She missed dinner the first day at the retreat house and lunch the next day. "Without intending it, I was emptying my body as well as my soul," she said. "I began to feel better and freer. Peace came back quietly and slowly."

Alice returned home determined "to change the rhythm of my life." This included letting others help her with Bill. "I see that both he and I have that right," she explained.

Alcohol and pills are no longer part of her routine, as she seeks nourishment in prayer. And, with the doctor's approval, she fasts frequently, a meal at a time. She tries to concentrate on the beauty of life "and the beauty which still exists, even in the pain" of her present situation. As her husband's disease worsens, she says "the most wonderful part is that the atmosphere is not morbid. It is surprising how much we laugh and hug each other." We hear much today of those heroic



people who undertake long fasts for the cause of justice. They are signs of the nobility of humankind. Most of us, however, are more like Alice, imprisoned, often unconsciously, by our appetites, our desires, our attitudes. Alice's story illustrates that fasting can free people.

But what should we give up? When should we fast? No one can tell us; each person's life is unique and changes through the years.

Even as our desires cry out for more, we are sickened in body and spirit. This is the cue to look to the prophets, to Jesus and to people like Alice, and to go apart to some quiet place to get in touch with who we are and what we have been called to do. When we are in control, the power these appetites hold over us diminishes and we can live life fully. In this context, fasting makes good sense in the modern world.

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The Bible and Us

Fasting common in Bible

by Fr. John Castellet

The baby born as the result of David's dalliance with Bathsheba was critically ill and the king was extremely upset. "David besought God for the child. He kept a fast, retiring for the night to lie on the ground clothed in sackcloth" (2 Samuel 12:10). For a whole week his attendants begged him to get up and eat but he refused.

On the seventh day the baby died and David resumed normal activities. His servants were astonished: "What is this you are doing? While the child was living, you fasted and wept and kept vigil; now

that the child is dead, you rise and take food" (2 Samuel 12:21).

The origins of fasting as a religious rite are lost in antiquity. But this tragic incident illustrates its Old Testament significance. Fasting was a sort of intensified prayer in times of great emotional distress, an apparent attempt to elicit God's mercy and healing.

This aspect of fasting motivated David's behavior. He suffered from guilt because of his double crime of adultery and murder. He also had genuine concern for the baby. His emotion sought some kind of expression and David found it in "afflicting himself," the most common synonym for fasting in the Old Testament.

The surprise shown by David's attendants reflects

another meaning the word "fasting" had. It was a conventional sign of mourning. David explained: "While the child was living, I fasted and wept, thinking, 'Perhaps the Lord will grant me the child's life.' But now he is dead. Why should I fast? Can I bring him back again?" (2 Samuel 12:22-23).

The private use of fasting by individuals remained in vogue, but in the course of time the practice also became institutionalized in Jewish religious practice. Specific days and seasons of fasting were legislated. For example, Yom Kippur, the Day of Atonement, was a solemn day of fasting.

When religious practices get institutionalized, there is some danger people will begin to regard them as mere formalities or as substitutes for more fundamental expressions of "true religion. After the Israelites returned from exile, at the time of a precarious situation, a national fast was proclaimed. But the people refused to consider the real cause of their trouble, their sinfulness. So their fasting was a sort of pious blackmail, a misguided attempt to twist God's arm.

But God was not fooled and when the situation did not improve the people complained that he took no note of their fasting. God's response cut right through all that: "Is this the manner of fasting I wish, of keeping a day of penance? That a man bow his head like a reed and lie in sackcloth and ashes? . . . This, rather, is the fasting that I wish: releasing those bound unjustly . . . sharing your bread with the hungry, sheltering the oppressed and the homeless, clothing the naked when you see them and not turning your back on your own" (Isaiah 58:5-7).

Education Brief

Fasting is a sign of faith

We have prayed, each in his own way, we have fasted, we have marched together. In this way we have tried to open our hearts to the divine reality beyond us and to our fellow men and women. Yes, while we have fasted we have kept in mind the sufferings which senseless wars have brought about and are still bringing about on humanity. Thereby we have tried to be spiritually close to the millions who are the victims of hunger throughout the world.

—Pope John Paul II, Oct. 27, 1986, during the day of prayer for peace in Assisi, Italy

Fasting is no stranger to modern times.

News reports from the past two years show that individuals and groups deprived themselves of some portion of their daily bread for the sake of obtaining an end to youth violence; for the passage of anti-abortion legislation; for the cessation of aid to the Nicaraguan contras; for Soviet Jews seeking to emigrate; and for God's help in holding back the waters of the Great Salt Lake.

But despite its fairly common use, many people wonder about the practice of fasting. They may regard fasting as self-inflicted suffering in a world that already yields sufficient suffering. They may regard fasting as a mere test of will power or a negative practice that places attention on what is not done—what is not eaten.

Or it sometimes is said that fasting focuses one's attention so much on oneself—the activity of fasting itself—that God's presence and others' needs are forgotten.

If there is a risk that people will turn fasting into a largely external and mechanical action, it also has the potential to redirect their attention toward life's purpose and outward to others.

Generally the word "fasting" is used in connection with eating less. But it sometimes is recommended that people fast by giving up excessive TV viewing, consumerism or any activity that tends to enslave them. This suggests that fasting is a step toward a simpler lifestyle, greater freedom and maturity.

What's more, by giving something up through fasting, one indicates an intention to be more of a giver than a taker in life. So fasting shows one's willingness to share the world's goods—an attitude Pope John Paul II frequently says is indispensable for world peace.

It is interesting to note how, over the centuries, fasting always seems to have found a place in Christian life. People have turned to it almost instinctively as a way to express their faith—a sign of what they truly believe.

What Do You Think?

- People today fast voluntarily for a variety of reasons. Some few individuals go on hunger strikes to draw attention to a special cause. Others eat less while preparing for a special sacrament or special event. What reasons do you see for fasting from food, or from excessive TV viewing, or from some other all-consuming habit?
- How can fasting open you up to the needs of others in the world?
- Why did Pope John Paul II and the leaders of many of the world's religious groups fast when they met in Assisi, Italy, in 1986 to pray for world peace? What does fasting have to do with peace?
- What benefits can fasting bring to an individual, a family, a community?

Common sacrifice

(Continued from page 11)

source of all nourishment. Fasting then becomes a sacrifice of praise.

But those who do not know hunger also may forget to express gratitude to God. For people of faith, the hunger that accompanies fasting and the lesser amount of food taken each day normally should flow into a prayer of thanksgiving. Thus their fasting becomes a sacrifice of thanksgiving.

Finally, fasting is not just a private religious enterprise. If we who benefit from rich harvests and good food never know hunger, how will we appreciate the lot of those who go without food everyday?

Fasting can help us recognize our relationship to all people. It can move us toward a greater sharing and communion with the poor and hungry.

Like the table of Jesus, the Christian table will then be open to all. Our fasting will be a communion sacrifice.

Food for Thought

People can experience a recurring temptation to escape from the realities of life because "it can be both frightening and fatiguing to tackle reality on its own terms day after day," writes Father James Back in "The Gracious Mystery: Finding God in Ordinary Existence." He provides examples of several common means of escape from life: watching television as a substitute for serious family conversation; turning to drugs and alcohol to avoid honest self-criticism; developing a compulsive work habit to avoid the obligations of personal relationships. To combat the temptation to escape, Father Back suggests turning to the lives of people "who have successfully immersed themselves in the messy reality of our contemporary world." One of his favorites is Dorothy Day, for her heroic efforts in providing concrete help for the poor and for her ability to grow in her faith. (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. 1987. Paperback, \$5.95.)

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Children's Story Hour Anthony Claret: was a father to Cuba

by Janaan Manternach

Anthony Claret's family was poor and he had to begin working in a textile factory as a youngster. His father was a weaver there.

By the time Anthony was a young man he was a skilled weaver like his father. Anthony also designed clothes for friends and customers close to Barcelona, Spain.

When he was about 20, Anthony became very sick. His slow recovery gave him much time to think about his life. He decided to give his life to God as a monk or a missionary. His bishop urged him to become a parish priest instead.

Anthony followed his bishop's advice and in 1835 was ordained. He went to a small parish in a mountain village. The people liked their young priest. They felt he understood them and loved them. His sermons spoke to their hearts and helped them live happier lives.

His sermons were so good that people all over Spain invited him to preach in their churches. Soon he was one of the most popular preachers in Spain.

He decided to invite others to share his preaching ministry and in 1849 founded a religious community called "Sons of the Immaculate Heart of Mary." Its members are known as Claretians after Father Anthony's family name, Claret.

Soon afterward the pope surprised everyone by making Father Anthony archbishop of Santiago, Cuba, far from

Spain. It had been without a bishop for many years. Many priests and political leaders liked not having a bishop. So the new archbishop met many problems.

He began by helping the priests change their lives and live up to their vocations. He set up a seminary to train new priests. He preached all over the island.

Then he worked hard to change the situations that kept so many Cubans poor. He encouraged better methods of farming. He urged the people to form credit unions.

Not everyone was happy with the archbishop's efforts at reform. People even tried to kill him. Once he was stabbed and seriously wounded. But he refused to give up.

A few years later Queen Isabella II called Archbishop Anthony back to Spain to be her personal preacher and confessor. His official duties for the queen did not take all his time, so he turned to writing and publishing books and pamphlets.

These writings helped thousands of people. He also set up a science laboratory, a music school, a language school and a natural history museum.

People loved and respected Archbishop Anthony, especially because of the prayerful, understanding, caring person he was. He died in a French monastery in 1870. Pope Pius XII canonized him in 1950. His feast day is Oct. 24.



What Do You Think?

Archbishop Anthony Claret found many ways to help people—by preaching, by opening a music school and a science laboratory, and by writing books. If you could go back in time and join the archbishop, in which of these activities might you join him? Draw a picture showing you at work with the archbishop.

Children's Reading Corner

Living for generations in one place can create a special way of life. In the story "Goodbye, My Island," by Jean Rogers, 12-year-old Esther Atolik describes what life is like during her people's last winter on King Island, a small rocky island in the Bering Sea. Their community is icebound all winter. There is one school, one church, one tiny community store. Supplies and medicine come by airplane. Esther loves everything about her way of life, its simple pleasures and the closeness of the families. She tries to keep at bay the realization that her people will have to leave the island and never return. This is a moving story of the King Island Eskimos. (Greenwillow Books, 105 Madison Ave., New York, N.Y. 10016. 1983. Hardback, \$8.59.)

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the sunday Readings

29TH SUNDAY OF THE YEAR

Isaiah 45:1, 4-6
Psalm 96
1 Thess. 1:1-5
Matthew 22:15-21

OCTOBER 18, 1987

by Richard Cain

The year 559 B.C. marked the beginning of a time of far-reaching changes. In that year Cyrus ascended the throne of Persia, in what is now southern Iran. In history he would be known as Cyrus the Great.

When Cyrus became king, Persia was under the control of the Medes to the north. But Cyrus quickly showed his genius for geopolitics and empire-building. First he made an alliance with the Babylonians to the west who were the dominant power at that time. This allowed him to defeat the Medes and take control of their kingdom. Then he turned to the northwest and conquered the fabled kingdom of the Lydians which was ruled by the rich king Croesus.

These victories put Cyrus in a position where he could take on the Babylonians and become the dominant power of the Middle East.

All these events may seem like nothing more than power politics. But to the Jews in exile in Babylon, the events indicated the work of God moving in history to save them. They watched

these events closely with the hope that Cyrus would defeat Babylon and allow them to go home to Israel.

The first reading from Isaiah, reflects the author's prophetic understanding of these events. In the reading, the prophet described Cyrus' accomplishments as the direct result of God's design.

The author made his point clear in several ways. First, the passage is presented in the form of a decree, something like what a more powerful king would issue when appointing a lesser king to a throne under his control.

Second, Cyrus is called the Lord's anointed—that is, he is called by God and given the power to perform a specific role or task. The word "anointed" is a translation of the Hebrew word "mashiah." Later on, this idea of a special person anointed by God to perform a saving task would lead to the hope of a Messiah or Christ (from the Greek word "christos," which means the same thing).

The author also borrowed an expression from Middle Eastern culture to link Cyrus with God. To describe the

coronation of their kings, the Babylonians said the king "grasped the hand" of the patron god of Babylon, Bel-Marduk. Here the author has Cyrus grasp the hand of Yahweh, the God of the Jews.

The basic idea expressed in this passage is the belief that God works through the actions of political leaders—even if these leaders are unaware of or hostile to it.

This is also the idea underlying this Sunday's gospel reading. In the gospel reading, Jesus was faced with a trap laid by the religious leaders. The trap focused on the politically sensitive issue of whether the Jews should pay the Roman tax or not. Paying the tax meant accepting Roman rule of Israel. On one side were the Pharisees who opposed the Roman occupation. On the other were the Herodians who favored the policy of their leader, Herod Antipas, who advocated collaboration with Rome.

Although the Pharisees and the

Herodians disagreed with each other on many things, they were united in their opposition to Jesus. If they could force Jesus to take a position on this issue, Jesus would antagonize one side or the other.

Jesus, of course recognized their trap. He asked the Pharisees to show him a coin with which the tax was paid. On the coin was the name and bust of the Roman ruler, Tiberius Caesar. But the coin belonged to Rome and possession of it meant acceptance of the benefits—and obligations—of Roman rule.

Jesus' response was brilliant: "Give to Caesar what is Caesar's, but give to God what is God's." The Roman coin was an instrument of the Roman economy. Those who participated in the economic system of the Romans should fulfill their obligations to it.

But God's coin is the whole person. We are instruments of God's creation. As participants in that creation, we belong to God and need to live our lives accordingly.

My Journey to God

Jesus speaking to me

My children, you need not know much in order to please me, only love me dearly. Speak to me as you would your mother if she had taken you in her arms. Have you no one to recommend to me? Tell me the names of your relatives, your friends. After each name, add what you wish for me to do for them. Ask a great deal. I love generous hearts that forget themselves for others.

Tell me about the poor whom you wish to help, the sick whom you have seen suffer, the sinner whom you would convert, the persons who are alienated from you and whose affections you wish to win back. For all recite a fervent prayer. Remind me that I have promised to grant every prayer that comes from the heart—and surely those prayers are heartfelt which we say for those whom we love.

Have you no favors to ask for yourself? Recall all the needs of your soul and tell them to me. Tell me simply how self-indulgent you are, how proud, sensitive, selfish, cowardly, idle. Ask me to help you improve. Poor child, do not be discouraged! There are in heaven many saints who had the same faults as you. They prayed to me and little by little they were cured. Do not hesitate to ask me for gifts of body and mind—for health, memory, success. I can give you everything and I always grant requests for gifts that will make souls more holy. What do you want today, my child? Oh, if you knew how I long to do you good!

Have you no plans to interest you? Tell me all about them. Do they concern your vocation? What do you think of it? What would you like? Are you planning some pleasures for one dear to you? What do you wish to do?

Confide in me your failures. I will show you all the causes and I lead them gently where I please. I will place about you those who are necessary to you, never fail!

Have you nothing troubling you, my child? Tell me about all your little crosses. Who has pained you? Who has wounded your self-love? Who has treated you contemptuously? Tell me all and then say you forgive and forget and I will give you my blessing.

Do you dread something painful? Is there in your soul a vague fear which seems unreasonable and yet torments you? Trust fully in my providence. I am here. I see everything. I will not abandon you.

Are there about you friends who seem less kind than formerly—who neglect you through indifference or forgetfulness without your having consciously done anything to hurt them? Pray for them and I will restore them to you if their companionship will be good for you.

Have you no joys to tell me? Why not confide to me your pleasures? Tell me what has happened since yesterday to console you, to make you happy. All these things, my child, I obtained for you. Why are you not grateful?

Have you no promise to make me? Are you resolved to avoid that occasion of sin, to give up that object which leads you astray, to withdraw from or redirect a relationship which is unhealthy and destroys the peace in your soul? Will you go at once and be kind to the companion who offended you?

Well, my child, go now and resume your daily work. Be peaceful, modest, patient, charitable, prayerful, full of joy. Love the Blessed Virgin dearly. Tomorrow I will have new favors for you. Will you promise to visit with me daily in prayer?

(This prayer experience was submitted by Kathleen J. Crosson of Our Lady of the Greenwood Parish in Greenwood.)

How do you experience the Lord's love for you? Send your tips and experiences of prayer to: My Journey to God, P.O. Box 1717, Indpls., Ind., 46206.

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Question Corner

Should altars have relics?

by Fr. John Dietzen

Q In years past the priest kissed the altar stone that contained a relic of a saint. The stone was inland at the top of the altar.

At that time an altar stone was required for a priest to say Mass. My question is: Has the liturgy been changed to eliminate that requirement? (Kentucky)

A First, let's clear up a misconception implied in your note. It is true that in the early centuries of the church, the tombs of the martyrs played a major role in the development of some liturgical practices.

Perhaps the presence of the body of the saint, upon whose tomb the eucharistic sacrifice often was offered, provided some reason for the development of the practice of kissing the altar.

However, the major reason for that practice in the church's tradition was not the presence of a saint's body (or later a part of that body) but rather that the altar represented Jesus Christ himself.

This ancient relationship between the altar and



Christ is found even in Scripture. In the Letter to the Hebrews (4:14, 13:10), Christ is presented as the high priest who is the living altar of the temple in heaven. The Book of Revelation (5:6) speaks of the Lord as the living Lamb taken to the heavenly altar.

By kissing the altar, the presiding priest or bishop symbolized reverence for Christ as the community began the liturgy. We experience this ancient belief even today many times in our liturgy, in addition to the kissing of the altar.

For example, the fifth Preface of the eucharistic prayer during the Easter season gives thanks to our heavenly Father because "as he (Jesus) gave himself into your hands for our salvation, he showed himself to be the priest, the altar and Lamb of sacrifice."

To answer your question, the church has for various reasons which are not pertinent here removed the requirement that a relic of a saint must be placed in the altar for the celebration of Mass.

In fact, unless certain conditions are fulfilled, the altar should not contain such a relic. The Rite for the Dedication of an Altar, the authority for such matters since it was promulgated by Pope Paul VI in 1977, provides placing relics of martyrs or other saints in the altar only under the following conditions:

1. Tiny relics of one or more saints should not be

used. Relics must be of such a size that they can be recognized as parts of human bodies.

2. Authenticity of the relics should be reasonably certain. As the introduction to the rite notes, "It is better for an altar to be dedicated without relics than to have relics of doubtful credibility placed beneath it."

3. The case containing the relics must not be placed on the altar or in the table of the altar but underneath the table as the design of the altar might allow.

The new Code of Canon Law (canon 1237) provides that such depositing of relics should be reserved to fixed altars, that is altars which are attached to the floor so they cannot be moved.

(A free brochure on confession is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 204 N. Main St., Bloomington, Ill. 61701.)

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

1987 by NC News Service

Family Talk Helping in a family trial

by Dr. James and Mary Kenny

Dear Mary: I am a relative who is trying to help in a serious family situation. The daughter comes from a wonderful, loving home with just about the best parents a child can have. They gave of themselves teaching love of God, family values and respect for others.

This young daughter went through Catholic elementary and high school... making good grades and earning many honors. She entered a fine Catholic university and was happy there until she met a cool, sophisticated fellow. That's when she began to change. She is now a sophomore. She has lied, manipulated and scorned her parents and her two sisters.

Her parents have continued to love her and welcome her home. However, while they are paying for a dorm room, she is living with her boyfriend. It is as though he has systematically whittled away at all her values. She works weekends, so money is no problem.

Her parents are saddened. They have offered her counseling, but she refused. She will be 20 in a few months. Her father told her that he cannot continue to pay such expensive tuition and room and board only to have her continue in a lifestyle contrary to all Christian values.

The influence of the boyfriend is tremendous. He is a self-proclaimed agnostic. What is the best course for these distraught parents to pursue? (Mississippi)

Answer: As an outsider, you are in a difficult situation. As a caring relative you can help in several ways: by listening sympathetically if the parents wish to confide in you; by offering suggestions while realizing that the parents may not accept them; by supporting any reasonable steps the parents take.

Your best chance to help appears to be to support the parents through a difficult dilemma. Neither the daughter nor her boyfriend seem to see any problem. It is not clear whether anyone in the family even knows the young man. To label him an "agnostic" and to blame him for the girl's problems is risky. When you make judgements before you understand the situation, your judgements are likely to be wrong. You might all try to meet the young man and stay as open-minded as possible toward him.

The father seems to have determined he cannot continue to support his daughter's lifestyle. This is reasonable. She is 20 years old, an adult. Adults are free to choose their own lifestyles.

It is not up to parents to tell 20-year-olds how to live. But it is also not up to parents to support financially behavior which they cannot tolerate.

Withdrawing financial support is not abandoning a daughter. A 20-year-old healthy, reasonably intelligent adult is capable of self-support. If she cannot attend school full time, so be it. If she wants a college degree badly, she can get one part time while working. If she wishes to give her earnings to her boyfriend, that's her business.

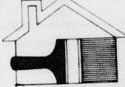
If she supports herself, her parents can admire her. Whatever her lifestyle, supporting oneself at age 20 is admirable.

Your letter described nothing but what is wrong with her. Try to write an equally long letter about what is right with this girl. Then try to support what is good and point out the good things to the parents. You may be instrumental in taking the first steps toward healing this relationship.

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

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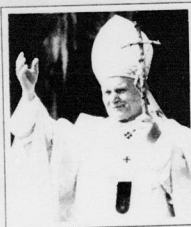
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Vatican Letter

Priest who became woman raises issue

by Agostino Bono

What if it were possible for people to change sex? If it were possible, what if a priest became a woman? Would the person's ordination still be valid?

The church says once a priest, always a priest. But it also says only baptized males can validly be ordained ministers.

The "what if" game regarding priests and sex changes has become popular in Italy since a newspaper published an article saying an Italian priest, who was not named in the story, underwent surgery to remove his male sex organs and had hormone treatments to take on the physical characteristics of a woman.

The priest is reported to have made the decision when he was 50 years old after years of suffering because of strong feelings that he was really a woman. The newspaper added that out of respect for the Catholic Church to which he still belongs, the priest left the active ministry because he felt Catholics were unprepared to accept a transsexual at the altar.

Such transsexual operations are generally believed to change only outward characteristics of a person and are not accepted as a complete sex change. The transsexual, for instance, would not be able to bear children. The transsexual would still have a male chromosomal configuration and a male bone structure.

Even so, the question remains tantalizing. What if sex changes were possible and a priest underwent one?

Vatican officials have remained silent about the case discussed in the newspaper article and have not confirmed or denied that such cases exist. (In 1979 in the United States, a priest who left his religious order to be married and later divorced his wife, underwent a sex change operation.)

But the Vatican's top canon lawyer and one of his aides have played the "what if" game. If it were possible for people to change sex, a priest who

became a woman would no longer be a priest, according to Venezuelan Cardinal Jose Castillo Lara, president of the Pontifical Commission for the Authentic Interpretation of Canon Law.

For ordination to be valid the person must be "baptized and male," said Cardinal Castillo Lara. "If they are women, there is no doubt: The ordination is invalid."

To emphasize the point, the cardinal said the same would be true if a priest became an angel, because at that moment he would cease being a male.

Canon law, the church's legal code, says that ordination of a baptized male is permanent and the person's priestly powers remain even if he leaves the active ministry. But it makes no mention about the validity of ordination in the hypothetical situation that a priest ceases to be a man.

Canon law aside, Pope John Paul II has often stressed that church tradition from the days of Christ makes it quite clear that women cannot be priests.

The cardinal doubts that current scientific and medical techniques can produce a sex change.

The Pope Teaches

God wants to forgive our sins

by Pope John Paul II, remarks at his general audience Oct. 7

In today's catechesis we consider the revealed truth that Jesus has the power to forgive sins, a power that is closely linked with his authority as God to judge the living and the dead. From the beginning of his Messianic mission, Jesus proclaimed the need for conversion: "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the Gospel." At the same time, he assured people of the Father's willingness to forgive. He explained that this was precisely why he had come into the world: to reveal God's mercy and love. And he made it clear that he himself, the Son of Man, "has authority on earth to forgive sins."

Jesus exercised this authority not only after his resurrection but already during his earthly life, when he walked the roads to Palestine. When he speaks of the remission of sins, however, he is frequently faced with objections. For example, Mark tells us in his Gospel that the scribes wondered in their hearts: "Why does this man speak thus? It is blasphemy. Who can forgive sins but God alone?"

In the context of the whole mystery of salvation, and particularly in the matter of the forgiveness of our sins, what matters most is love—the love we have for God, and the love God has for us. Jesus himself teaches us this when he says of the woman who was a sinner: "Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little loves little."

In the evening of the day of his resurrection, Jesus said: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven." In this way, he gave the apostles and their successors the authority to forgive sins in his name, so that all may come to live in harmony with God, our God "who is rich in mercy."



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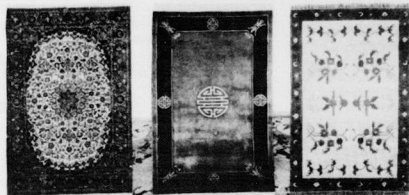
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ENTERTAINMENT

Viewing with Arnold 'Fatal Attraction' and 'Resurrection'

by James W. Arnold

You're terrific, but I'm married.
—Her's fatal line, in
"Fatal Attraction"

In "Fatal Attraction," a sizzling thriller if ever there was one, a happily married husband indulges in a weekend affair with an attractive stranger, and it turns out to be a major mistake.

The film's smash box-office is due undoubtedly to a shrewd mix of sex and violence with a Yuppie setting and deep values of heart and home. But it's also a moral cautionary tale comparable to any you might hear at an old-fashioned retreat. If "Fatal" doesn't give a fellow pause about approaching a friendly young lady at the office party, he's not paying attention.

Recent USCC Film Classifications

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



The female in this case is Glenn Close as Alex Forrest, a business acquaintance who lures attorney Dan Gallagher (Michael Douglas) out of the rain and into a wildly sexual Manhattan flat, then refuses to "play by the rules." That is, she refuses to conveniently disappear and let Dan escape back to his settled model family.

Why? That's one of the unfolding mysteries in James Dearden's consistently interesting script. At first, Alex is not that unsympathetic. She seems desperately lonely and in love, to the point of suicide. Then she's pregnant, apparently on purpose, more or less a crime in our highly developed society. Dan comes on as less than noble, first wondering why she didn't protect herself, then offering to finance an abortion. She wants the baby, and tells him, "I was hoping you'd want to be part of it, too."

Up to here, it's an agonizing, real situation, and miserable enough for Gallagher, who is mostly just a nice guy who made a serious mistake. That he is "soft"—caring and civilized, not macho—is vital to the situation. But in a moral sense, he surely "deserves" all his anguish.

However, the film decides to dodge all the really tough questions by opting for melodrama. Down the line, that

will eliminate both Alex and the baby as well as Dan's guilt, and allow him to resume his marriage in only slightly damaged condition.

Essentially, Alex goes crazy. She becomes a threat not only to Dan, but (out of jealousy) to his wife (a good role for Anne Archer), their little girl, dog and rabbit. Director Adrian Lyne ("Flashdance") builds suspense with gusto as Alex proceeds from harassing phone calls to malicious mischief, dirty tricks, and finally attempted murder. The climax in a steamy bathroom at the Gallaghers' old suburban house is as screeching bloody and improbable as anything in a teenage slasher movie.

The demon lover theme is always great for nightmares. It's terrifying to be loved by someone evil, and the obvious reversal here is to have the male as victim and the female as menace.

It looks like a fresh challenge for actress Close, who seems to relish scaring us all to death. But it's not entirely new, as the "hell hath no fury" phrase suggests. One ancestor is "Play Misty For Me" (1971), in which Clint Eastwood was stalked by homicidal Jessica Walter.

"Attraction" makes few mistakes. The sex scenes are graphic—a clear trend in movies this year—but certainly not glorified or seductive. The viewer is encouraged to be detached, even amused, at the foolish haste of the passion. The film is stylish, the subtleties adult and literate.

Director Lyne makes especially good use of Puccini's "Butterfly," both as musical and a story theme, and of a lower Manhattan meat wholesale warehouse near Alex's loft-flat, eerily aglow with small fires and workers clogging around sides of beef. As the suspense expands the audience hangs on every sound, word and movement. Now, that's what they mean by "gripping."

At the end, the movie decides to sacrifice credibility to thrills and shocks. While audiences may like it

that way, the choice suggests an unfortunate lack of class.

(Impressive thinking person's thriller, at least up to a point; graphic sexual situations, language, violence; satisfactory for adults, with reservations.)

USCC classification: O, morally offensive.

NEW ON VIDEO IN OCTOBER:

"Resurrection" (1986) is a rare American film about a serious religious subject. An apparently ordinary Kansas woman (Ellen Burstyn) survives a terrifying auto accident—in fact, experiencing the benign visions associated with near-death traumas—and discovers she has acquired the miraculous power to heal the sick. The source of the power is never explained, but it is clearly benevolent and supernatural.

Since she lives in a rural fundamentalist environment, friends, family and evangelists expect her to become, if not a prophet, at least a model of piety. But she is determined to continue her life as before, offering her gift generously without religious strings or connections. Eventually, this proves impossible, and she retreats to a symbolic gas station in the desert, where the "full service" is often remarkable.

Like "Oh, God!" but on a much more serious level, "Resurrection" tries to cut through the negatives of worldly "religion" to approach God and Love directly. While Christians may have more reservations about that, the film is positive, deep and moving.

Burstyn is superb, and well supported by Sam Shepard and the legendary Eva LaGallienne. The music, special effects and lyric photography in Texas locations are all first class. Director Daniel Petrie's cue sequences have the strength and reality of documentary.

(Recommended for mature viewers).
USCC classification: A-III, adults.

The Hollywood blacklist is documented

by Tony Zaza

"Legacy of the Hollywood Blacklist" airing Wednesday, Oct. 21, 10-11 p.m. on PBS, documents the despair and disappointment suffered by the hundreds of victims of the era of Hollywood "blacklisting."

The emotions are expressed by the wives of five of the most notable of the artists who were denied the right to work because of their refusal to cooperate with the House Un-American Activities Committee, which held hearings from 1947 until 1952 into alleged communist activities in Hollywood.

Why the movie community was singled out for investigation and the motivations for what some people have called a "witch hunt" are cogently chronicled in this well-researched program produced and directed by Judy Chalkin.

Hosted by Burt Lancaster, the program details the events from the Depression through the end of World War II which led to the propagation of "Cold War" diplomacy and a nation's obsessive paranoia regard-

ing subversive Soviet influences within the communications industry.

Most startling is the footage of the "naming of names" that occurred during the House hearings. Driven, as the show suggests, either by a sense of self-preservation or by patriotic fervor, many actors and writers informed upon members of their creative community who seemed to have been communist sympathizers.

The program makes glaringly evident how elected officials denied the basic rights of these individuals, many of whom including the infamous "Hollywood Ten" actually served prison sentences while their families suffered from recriminations and prejudice.

The personal side of the public drama included among survival strategies, an exodus to Europe, "ghost" writing and labor militancy.

It was a harrowing period for the victims of Cold War hysteria and the legacy which the program hints at are the diminishing creative possibilities manifested by a still frightened Hollywood.



HOLLYWOOD LEGACY—Gary Cooper (left) testifies at the House Un-American Activities Committee hearing, which probed alleged communist activity in Hollywood. "Legacy of the Hollywood Blacklist," hosted by Burt

Lancaster and produced by One Step Productions, examines the hearings and their effects on the entertainment community. It airs Oct. 21, 10-11 p.m. on PBS. (NC photo)

Deprived of some of its best writers and unwilling to deal with themes of conscience, the movie business has become a sad shell of its pre-war heyday. Hollywood today still shuns diversity of opinion and "high concept" films as a kind of creative disloyalty.

Even though the survivors of blacklisting rode the crest of some positive recognition and a measure of success during the climate of social upheaval which marked the 1960s, the show suggests that the industry has more or less settled into a period of creative impotency, concerned more with maximizing profits than preserving human rights and dignity.

This program is an important source for discussion of political, creative and social justice issues which educators, parents and their older children should also find to be a stunning reminder of the precarious nature of liberty.

TV Programs of Note

Sunday, Oct. 18, 9-11 p.m. (CBS) "Conspiracy of Love." Geriatric melodrama reminding the elderly that they still have rights stars Robert Young and Elizabeth Wilson as the grandparents legally restrained from seeing their granddaughter. To the program's credit, focus appears to be on emotional bonding between generations rather than cold legalities.

Monday, Oct. 19, 10-10:30 p.m. (PBS) "Trying Times." Premiere of the new comedy anthology series which celebrates the humor of coping with life's changes. First episode, "A Family Tree," is a personal chronicle directed by Jonathan Demme about a young woman (Rosanna Arquette) who survives a disastrous encounter with her future in-laws. A showcase for major talents with minor ideas.

Monday, Oct. 19, 9-11 p.m. (NBC) "Strange Voices." A family is forced to come to terms with their teen-age daughter's illness when drugs and institutional treatment fail to remedy her diagnosed schizophrenia. Valerie Harper is the mother horrified at the prospect of her daughter's roaming the streets hearing voices. A serious subject whose treatment does not seem to promise depth of understanding or emotional honesty.

U.S. delegates still oppose women priests

by Greg Erlandson

ROME (NC)—U.S. delegates to the bishops' synod have affirmed their support for the church's opposition to women priests and said there are still major historical and theological doubts about the possibility of ordaining women deacons.

Milwaukee Archbishop Rembert G. Weikland said bishops are adhering to a request by Pope John Paul II not to discuss the ordination of women or support groups that call for the ordination of women. For this reason, the U.S. bishops would not support a call by Bishop Jean-Guy Hamelin of Rouyn-Noranda, Quebec, for local study groups to look at the issue of women's ordination, he added.

Speaking at an Oct. 12 press conference at the North American Council in Rome were Archbishop Weikland, Chicago Cardinal Joseph L. Bernardin and Los Angeles Archbishop Roger M. Mahony.

Three other U.S. bishops attending the Oct. 1-30 synod held a press conference Oct. 9. (See story below.)

Although the role of women in the church was a dominant issue at both press conferences, other topics discussed Oct. 12 included the need for better formation of the laity for their work in society and the importance of parishes rather than lay movements in the U.S. church.

U.S. bishops are not making any move to discuss the issue of women's ordination, nor would they consider establishing a group to re-examine the issue, said Archbishop Weikland.

He said U.S. bishops continue to adhere to the request of the pope, made during their "ad limina" visits in 1983, "not to discuss the ordination of women and not to support those groups that do propose the ordination of women."

"Ad limina" visits to the Vatican are made by heads of dioceses every five years.

Regarding proposals to ordain women to the diaconate, Cardinal Bernardin said there is still historical and theological debate about what the church meant by the word "deaconess."

"Were these deaconesses ordained or not? To the best of my knowledge I don't think there is any evidence that there was actually an ordained order, he added.

"If indeed the diaconate is part of the sacrament of orders, then it seems to me that the same theological difficulties that exist with ordination (of women) to the priesthood would exist in regard to the diaconate," he concluded.

Although the role of women in church and society has been one of the more controversial issues so far in the synod, Cardinal Bernardin said all four U.S. bishops elected synod delegates originally had sought to speak on the issue. Archbishop Weikland was selected to give the presentation on women.

Archbishop Mahony said he was "surprised" by the many bishops asking for "newer, better formation programs for lay people."

Bishops from around the world seek such programs to equip the laity "to be Christian and to be a source of change in their ordinary workaday situations," he said.

According to one study there are now 98 ministries so designated in the United States, said the archbishop.

"I think we've given the wrong message to our Catholic people" that "they are only active Catholics if they are participating in a full church ministry," he said.

In the light of the Second Vatican Council, Catholics need "to reinforce the role of the lay man in the world," the archbishop added.

So far in the synod, speeches have not dealt with how to do this, he said. The archbishop said that in Los Angeles, he is trying to revive professional life, to get the laity to come together in reflection and prayer.

Archbishop Weikland said he "liked the direction of the synod" in not seeing a "duality between church and world."

The delegates set that the "ministry of lay people in the church is to be part of their preparation of ministry to the world," he said, and is not an attempt to clericalize them.

While the issue of the new movements and their role in the church has been a persistent subject of synod speeches, the U.S. delegates said the parish is where the U.S. church is focusing its efforts.

But Cardinal Bernardin called it a "mistake" to pit the new movements against the regular ecclesial structures.

Sees synod consensus on greater role for women

by Greg Erlandson

ROME (NC)—A consensus is emerging on several key issues facing the bishops' synod, including a greater role for women in the church, said the president of the U.S. bishops' conference.

"There is a clear consensus that the church must do everything in its power to put an end to unjust discrimination against women in its own structures and practices and also in the structures and practices in society," said Archbishop John L. May of St. Louis.

Besides the role of women, other major issues identified by the archbishop included:

► Lay spirituality.

► The need to clarify the term "ministry."

► The "lessening of the lay apostolate in the world."

► The need to "strengthen and support Catholic couples and families."

The archbishop spoke at an afternoon press conference Oct. 9 held at the North American College, a U.S. bishops'-funded seminary overlooking the Vatican.

Joining him were Pittsburgh and Bishop Stanley J. Ott of Baton Rouge, La.

Archbishop May said the church's teaching that women cannot be ordained to the priesthood "is clear and not open to change."

synod is that we should examine other roles and functions in the church and move ahead vigorously" to open as many as possible to women, he added.

Archbishop May said he was "surprised" that the concern for the role of women in the church is "coming from almost every part of the world."

"One speaker today said, 'This concern can no longer be considered an American aberration,'" he recounted.

Some synod delegates said they found "novel" Archbishop Rembert G. Weikland of Milwaukee's call for more women in positions of responsibility on the diocesan and international levels, said Archbishop May. Others wondered why certain positions are only open to ordained men.

Because of the new canon law code, "most of the offices besides those requiring ordination are now open to lay men and women," said Bishop Bevilacqua. He cited diocesan chancellorships and seats on certain church tribunals as examples.

Some bishops want to hire more lay persons, he added, but they "just don't have the funds." Because of the need to pay lay people higher salaries, this change "has to be gradual," Bishop Bevilacqua said.

Bishop Ott said it was too early to tell if the synod would ultimately adopt any specific proposals calling for the admission of women to the diaconate, as some have suggested.

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youth CORNER

Two new youth ministers

by Cynthia Schultz

Two women have joined the ranks of youth ministers in the New Albany Deanery. They are Patti Hines at St. Mary's in Navilleton and Paula Dumont at Sacred Heart in

Jeffersonville. They are the first women to serve as full-time paid youth ministers in the deanery. This is also the first time either of their parishes has had a full-time youth minister.

Hines, 28 and a native of Newburg, has been in youth ministry for 10 years on both the diocesan and parish levels and has also taught in Catholic schools. Her former position was at St. Mary's Parish in Louisville, Ky., where she was a youth minister and director of music for two years. She has organized days of recollection, confirmation retreats and youth group retreats and designed many of the programs herself. She was also a youth minister and music director at St. Theresa Parish in Evansville.

She has also directed and

taught in high school religious education programs and holds a state license in special education. She feels her special education experience will be a tremendous help in her ministry.

Dumont, 37, is a native of Cincinnati. She has counseled adolescents and adults, provided crisis intervention and academic and career counseling. She has also served as a liaison with community service organizations and taught a variety of subjects at the high school level.

Her former position was in youth ministry at St. James Church in Elizabethtown, Ky., for the past three years.

How do they feel about their role with the youth?

"It's fun," Hines said. "They are the most honest people. Teens ask questions

and are willing to be taught." She lists clowning as one of her hobbies. Besides collecting clowns, she hopes to form a clown troupe at St. Mary's for junior and senior high students. "We'll go to nursing homes and parish picnics."

Dumont said visibility is an important part of being a youth minister. "It's a special time in their lives," she said. "Teens need adult models to walk with them."

Dumont sees her goal at Sacred Heart as three-fold: community, message and service. Teens need to "develop a strong sense of identity," she said. Television is "soft-selling this cheap sense of identity." As an example, she noted commercials that give the message that teens will be popular by wearing a certain brand of jeans.



Paula Dumont (left) and Patti Hines (Photo by Jerry Finn)

By message, Dumont means "bringing a deeper understanding of what (teens') faith means to them in their everyday lives," she said. By service, she means encouraging youth to respond to the gospel message with their personal giftedness, for example tutoring students after school, working on a retreat team or helping with a clothing drive.

Both ministers want to address the spiritual hunger of teens. Hines would like to start a new religious education program "cafeteria style" where students in grades 9-12 can select subjects. There will be four different classes for the five-week courses.

Both also mentioned feeling a sense of reward in sharing their faith with teens. "I get a lot of satisfaction out of the programs," Hines said. "Being a part of their lives is something I was called to do."

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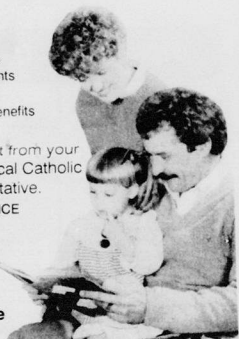
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Loftus wins 1st Terre Haute award

by Lynn Tilson

Sharon M. Loftus from Sacred Heart Parish in Terre Haute has been selected to receive the Outstanding Youth Award for October. This award is sponsored by the Terre Haute Deaneary Youth



Sharon M. Loftus

Ministry Office. It is given to honor Catholic teens who make significant contributions to their parishes, schools and communities.

Loftus is the daughter of John and Pat Loftus. She is a senior at Terre Haute North Vigo High School and works at Union Hospital with the children of parents who are expecting a child.

At Sacred Heart Parish, she is active in the youth group. She serves on the youth commission and youth liturgy committee. She is also a eucharistic minister, a catechist aide for second grade religious education and has assisted with summer Bible school for two years.

On the deaneary level, Loftus has participated for two summers in the Nazareth Farm service project in Appalachia and has served on deaneary retreat teams.

Several people have had a major influence on her life.

"Janet Roth and Shelly Berg both have helped me realize my special gifts and qualities," she said. "They show me how special I am."

Roth is youth minister at Sacred Heart and St. Benedict parishes in Terre Haute. Berg is also a member of the youth group at Sacred Heart.

Loftus believes it is important to look at the positive side of teen issues. "Teens face many issues today," she said. "Not just sex, drinking and drugs but who they are, where they fit in and where they are needed."

In her view, teens offer the

Catholic Church a great deal. "We can offer our ideas, love and ourselves as volunteers for service," she said. "In return, the church can offer its support, willingness to teach us and help us understand our Catholic calling."

Loftus plans to receive her certification as a catechist this year. In the fall, she will attend Indiana State University in Terre Haute majoring in elementary education. Later on she said, "I hope to marry and have a house full of kids."

(Tilson is the youth ministry coordinator for the Terre Haute Deaneary.)



SPIRIT WEEK—Cathedral seniors (from left) Ann Bradshaw, Pat Walsh and Joe Areddy participate in an all-school walk for charity. Over \$1,100 was donated by the students to the St. Nicholas Youth Organization, St. Bernadette Parish and the Holy Family Shelter.

ICA Haunted House is Oct. 27

by Barbara Ludwig

If you are looking for thrills, chills, spooks and surprises over the Halloween

Providence Walk-a-thon is Oct. 28

The annual Walk-for-Providence will take place on Wednesday, Oct. 28, from 8 a.m. until noon. This year, the students have been challenged to meet a goal of \$40,000 to help cover overall operational costs of the school. Last year the students went over their goal of \$30,000 for a total of \$39,225. The details of the walk are being coordinated by Fred Geswein, who teaches science at Providence, and Agnes Velela, who teaches computers. All parents and alumni are invited to join the students and faculty for the walk and for the free Pepsi and pizza afterwards. In case of rain, the walk will be held on Tuesday, Nov. 3.

season, then the Immaculate Conception Academy in Oldenburg is the place to be Tuesday, Oct. 27 from 3:45-6:30 p.m. EST (slow time). The Academy Art Club will present the third annual Haunted House in the basement of the ICA Resident building. Admission \$7.50 for adults and \$5.00 for children 12 and under. This year's theme is "I was a Teenage Vamp." The vampires and ghouls will be portrayed by teachers and students. Profits will be used to buy an airbrush and a subscription to *Omni* magazine for the art department.

Increasing in the last three years from seven to 55 members, the goal of the ICA Art Club is to beautify the areas of the school and let anyone interested to develop and display his or her talent. Some of the responsibilities of the club members include painting backdrops for plays and concerts, making publicity posters and props and decorating school windows.

(Ludwig, a sophomore, is a Criterion correspondent at ICA in Oldenburg.)

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Youth events

For more information: call 317-825-2944 for Connorsville Deaneary events, 317-632-9311 for CYO events, 812-945-0354 for New Albany Deaneary events, 812-843-5474 for Tell City Deaneary events and 812-232-8400 for Terre Haute Deaneary events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 9 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indpls., Ind., 46206.

- Oct. 23 Registration deadline for Tell City Deaneary Halloween costume party to be held 7-10:30 p.m. Saturday, Oct. 31, at the Leopold Parish Hall
- 24-25 New Albany Deaneary service weekend at "The Homeplace" in Starlight
- 25 New Albany Deaneary youth Mass, 6 p.m. at St. Mary's in Navilleton
- Oct. 29-Nov. 1 Connorsville Deaneary senior retreat at St. Andrew's in Richmond
- Oct. 30 Registration deadline for Tell City Deaneary sophomore retreat to be held Nov. 7-8
- Nov. 5-8 New Albany Deaneary senior retreat
- 12-15 National Youth Conference in Pittsburgh (cost will be around \$250)
- 13 Registration deadline for CYO Quest retreat to be held Dec. 11-12 at CYO Center in Indpls.
- 20-22 New Albany Peer Leadership Training Program
- 21-22 Connorsville Deaneary mini-youth rally

THE CRITERION

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, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

October 16-18

A Beginning Experience Weekend for persons experiencing separation, divorce or separation will be held at Bradford Woods.

A Marriage Encounter Weekend will be held at the Sisters of St. Francis Convent, Oldenburg. Call Ann Miller 317-788-0274 for information.

Marianist Father Bertrand Buby will lead a Marian Year Retreat at St. Charles Borromeo Parish, Bloomington. Talks on Mary at: 7:30 p.m. Fri., 9 a.m. and 5 p.m. Mass Sat., and 8 a.m. 10 a.m. and 12 noon Masses Sun.

October 17

St. Francis Hospital's annual Chrysanthemum Ball will be held at the Indiana Roof Ballroom.

Sacred Heart Spartan Class of 1982 will celebrate its 35th Class Reunion beginning with 5 p.m.

Mass in Sacred Heart Church, Indianapolis. For information call 317-481-4324 or 317-794-9236.

Holy Rosary Parish, Seelyville will sponsor its Annual Spaghetti Dinner from 4-7:30 p.m. in the parish hall. Adults \$3.75; children \$1.75.

St. Joseph K of C, 4332 N. German Church Rd. will hold a Las Vegas Night from 8 p.m.-2 a.m. Free draft beer 8-11 p.m. Adults only. Admission \$1.

Knights of Columbus Council #1414 will present The Columbus Octoberfest from noon-midnight at 4440 Middle Rd. (Bakalar Airport), Columbus. Family fun, Un-pub. path Band and dance at 7 p.m. Free admission; \$4/person for dance. Call 812-372-4846 for information.

Daughters of Isabella will sponsor their annual Salad Luncheon Card Party at 12:30 p.m. in St. Mary's gym, New Albany. \$3.50/person. For information call Helen

Sinkhorn 812-945-8433 or Mildred Stewart 812-944-5294.

Indianapolis Chapter, National Association of Musicians will present "Catholic Choir: A New Look" from 8:30 a.m.-3:30 p.m. at St. Elizabeth Seton Parish, 11th St. at Haverstick Rd. For information call: Larry Hurt 317-299-3634 or Denise Cunningham 271-0239.

A Little Las Vegas Night will be presented from 8 p.m.-midnight at Holy Cross Hall, 125 N. Oriental. Hourly door prizes 7-11 p.m. Fish and fries dinner.

The Indiana Right to Life Convention will be held from 9 a.m.-5 p.m.; banquet at 6 p.m. at the Atkinson Hotel, Illinois at Georgia Sts.

October 18

The Bloomington K of C and D of I councils will co-sponsor an Autumn Outside Prayer Service at 4 p.m. at St. Charles Borromeo Church, Bloomington. Homilist: Marianist Father Bertrand Buby. Bring lawn chairs and covered dish for picnic. Beverages and place settings provided.

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.

A Sign Mass for the Deaf is celebrated at noon every Sunday in Holy Spirit Church, 7245 E. 10th St.

A Newly Married Couples Day for couples married 15 years will be presented by Franciscan Father Martin Wolter, David Reuter and team couples at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

Fatima Retreat House, 5353 E. 56th St. will present its annual Italian Festa featuring complete spaghetti dinners served from 1-7 p.m. Adults \$3; children under 12 \$2. Aran alghon, conds, chess basket, other drawings. Call 317-545-7681 for advance tickets.

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

The Ladies Sodality of St. Paul Parish, New Alsace will sponsor a Japanese/American Dinner from 5-7 p.m. fast time in the school gym. Call 812-623-2969 or 812-622-4111 for information.

The Altar Society of St. Catherine Parish, 2245 Shelby St. will sponsor a Card Party and Drawing at 2 p.m. \$2 admission.

Roncalli High School's Rebel Chorus will present its annual Sacred Sounds Concert at 3 p.m. in Sacred Heart Church.

The Women's Club of St. Patrick Parish will sponsor a Card Party at 2 p.m. in the parish hall. Church, Bloomington. Homilist: Marianist Father Bertrand Buby. 838 Prospect St. Admission \$1.25.

St. Isidore the Farmer Parish, Perry Co. will hold its annual Shooting Match with open match 11 a.m.-3 p.m. and closed match 3 p.m.-dark. Food, Drawings, games.

October 19

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 Dr. David Crane speak on "Feeling Depressed?" For information call Patrick Fitzgerald 812-336-1500.

New Albany Deenary Youth Ministry continues its Faith Themes in Adolescent Catechesis with "Morality and the Catholic Church" from 7:30 p.m. at the Aquinas Center, Clarksville. For information call 812-945-0354.

The Clay as Meditation series concludes with "Integration" from 9:30-11:30 a.m. or from 7-8:30 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for information.

The Daughters of Isabella plan an "Artistry in Color" Cards and Games Party at 7:30 p.m. in St. John the Apostle Parish Hall, 3410 W. Third St., Bloomington. Admission \$1.50.

The New Testament: An Overview series at Beech Grove Benedictine Center concludes from 9:30-11 a.m. or from 7-8:30 p.m. Call 317-788-7581 for information.

Mature Living Seminars continue with "Mansions of Marian" from 10 a.m.-2 p.m. in room 201 of

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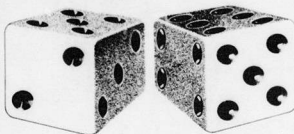
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• Quest for The Grail
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Cost: \$65.00 pre-paid; \$75.00 at the door
Lecturer: Sr. Sarah Page, OSF, Ed.D.
Dr. Page is a consultant for the Sisters of St. Francis in Oldenburg, Indiana. Trained in development of human potential and psycho-physical re-education with certification by Dr. Jean Houston & Dr. Robert Masters. She has additional training in natural health care and Silva Method of Mind Development.

• Breaking Through:
A Workshop for Adult Children of Dysfunctional Families
Class: Nov. 16 & 17 — 7 to 10 PM
Cost: \$25.00
Lecturer: Rusty C. Moe, M.A.

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October 21

The Archdiocesan Board of Education will meet at 7 p.m. at St. Bartholomew Parish, Columbus.

The Catholic Widowed Organization (CWO) will hold a 7 p.m. support meeting for the recently bereaved followed by regular meeting at 7:30 p.m. featuring Rosalie Kelly of Family Life N. in the Catholic Center, 1400 N. Meridian St.

The Monthly Cemetery Mass will be celebrated at 2 p.m. in Calvary Chapel.

St. Mary Parish, Lanesville will sponsor a Halloween Dessert Card Party at 7 p.m. Hand-made quilt, groceries and money tree drawings. Admission \$2.

October 22

The Spiritual Enrichment Series sponsored by Beech Grove Benedictine Center continues with "Obstacles to Growth" from 7-10 p.m.

The Beech Grove Benedictine Center series on Leadership Skills: A Spiritual Perspective continues

with "Planning" from 7-10 p.m. Call 317-788-7581 for information.

October 22-24

St. Augustine Home, 2345 W. 86th St. will sponsor a Christmas Bazaar from 10 a.m.-4 p.m. all days. Hand made items, ceramics, toys, Christmas ornaments, baby clothes, baked goods.

October 23-24

St. Ann Parish, 2802 S. Holt Road will hold its 22nd Annual Oktoberfest from 5 p.m.-midnight in the school hall. German food and pastries, Biergarten, games, drawings.

October 23-25

Engaged Encounter of Indianapolis will sponsor a weekend for engaged couples at Fatima Retreat House, 5533 E. 56th St. For information call Mark and Marilyn Braun 317-449-7529.

October 23-25

Benedictine Sisters Julian Babcock and Carol Falkner will present "Come to the Well," a creation-centered retreat, at Beech Grove Benedictine Center. Deadline for registration is today. Call 317-788-7581 for information.

A Tobit Weekend for engaged couples will be held at Alverno Retreat Center, 8140 Spring Mill

Rd. For information call 317-257-7338.

October 24

Pre-Cana II, a program for couples preparing for a second marriage, will be held from 9 a.m.-4:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$20/couple fee includes lunch. Call 317-256-1596 to register.

The Holy Name Society of St. Mary Parish, Naville will sponsor a Dance in the activities center from 9 p.m.-1 a.m. featuring music by Jerry Sharp and the Nu-Notes. BYOB. Admission: \$10/couple; \$5/single.

A Yard Sale will be held from 10 a.m.-1 p.m. at Simon House I, 1801 Poplar, Terre Haute. Rain location: lower level of house; use back door.

October 25

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 Rakale Rd.

A Sign Mass for the Deaf is celebrated at noon every Sunday in Holy Spirit Church, 7243 E. 10th St.

Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3453, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachi, Brownsburg, 6:30 p.m. WEDNES-

DAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Roch, 7:11 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St.

Christopher parish hall, Speedway, 7 p.m.; St. Peter Claver Center, 3105 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:30 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Woman urges bishops to promote healthy sex relations in marriage

by Agostino Bono

VATICAN CITY (NC)—Church teachings must promote a "healthy sexual relationship within marriage" if its overall moral code on sexuality is to have credibility, a lay woman told the world Synod of Bishops.

"Prevailing attitudes in the church give a very different impression," said Mavis Pirola, an Australian member of the Pontifical Council for the Laity.

"One's sex life is seen as distinct from one's spiritual life. There is concern about outside marriage but not a corresponding concern about sex within marriage," she said Oct. 7.

Pirola is a non-voting synod participant. A summary of her speech was made available by synod press officials.

The church must develop "a spirituality appropriate for the married state" which stresses "the sexual nature of this sacrament," Pirola told the assembly of bishops from around the world.

At the center of a couple's relationship "is their sexual responsiveness to each other, manifested especially in genital sex. Sexual intimacy is what distinguishes matrimony from all other Christian relationships," she added.

"An appreciation of the value of their sexual intimacy will be important in fostering a better understanding of the church's teachings on the transmission of life," she said.

Mrs. Pirola called for greater church attention to the needs of single-parent families.

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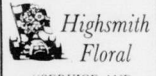
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Suspended archbp. agrees to reconcile

by John Thavis

ROME (NC) —Suspended Archbishop Marcel Lefebvre said he had agreed to a Vatican offer of reconciliation that would allow his religious fraternity to keep the pre-Second Vatican Council Mass and sacramental rites.

The Vatican press office, in a statement Oct. 6, confirmed that a "dialogue" was under way with Archbishop Lefebvre "with the purpose of nominating an apostolic visitor in the person of a cardinal, who will be entrusted with the task of defining the terms of a canonical regularization of the Priestly Society of St. Pius X."

At an Oct. 2 press conference in Ecône, Switzerland, Archbishop Lefebvre said the Vatican also was willing to recognize the juridical status of his Priestly Society of St. Pius X and accept the approximately 250 priests he has illicitly ordained. Ecône is the site of the society's major seminary.

In return, the archbishop said, he would agree to accept a Vatican-appointed "visitor" for his society, and call off his threat to ordain bishops, which would have technically signified a schism in the church.

Father Giovanni d'Ercole, assistant director of the Vatican press office, said the idea of a personal prelature for the archbishop was "not excluded" from the dialogue.

A personal prelature is a special-purpose jurisdiction headed by an Ordinary. A prelature is governed according to statutes laid down by the Holy See. Currently, the only personal prelature is Opus Dei.

The Vatican offer was made in a letter dated July 28 from Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, Archbishop Lefebvre said. He said he would discuss details of the agreement with Cardinal Ratzinger during a visit to Rome Oct. 15-20.

Archbishop Lefebvre did not say who the apostolic visitor would be, but speculation has centered on Cardinal Hyacinthe Thiaudom of Dakar, Senegal, who was Archbishop Lefebvre's successor as head of the Dakar Archdiocese.

Cardinal Thiaudom, in Rome as recording secretary for the Synod of Bishops, told National Catholic News Service Oct. 5: "I don't know if I will be the visitor. I know that Archbishop Lefebvre is coming to Rome in mid-October. Perhaps we'll see then."

The 81-year-old archbishop was suspended from his ministry as a priest and bishop in 1976 after he ordained priests against Vatican orders. He has consistently refused to accept Vatican II teachings regarding liturgy, ecumenism and religious liberty, and in recent years has increased his criticism of the church in those areas.

During his press conference, Archbishop Lefebvre indicated that his basic position on these issues had not changed. He was quoted in news reports as saying: "There is no question of giving up our doctrinal line."

Father Giuseppe Rottoli, the local head of Archbishop Lefebvre's community in Albano, outside Rome, said Oct. 4 that he did not consider restoration of the pre-Vatican II Tridentine rite a Vatican "concession" because "no one ever had the right to prohibit its use."

The rite was replaced in 1970 by the new order of Mass approved by Pope Paul VI, but Archbishop Lefebvre's group has never recognized the new order's legitimacy.

In 1984 Pope John Paul II decided that local bishops can allow the old rite under special circumstances, which include a pledge of support for Vatican II reforms by those requesting permission to use the Tridentine service.

At the Vatican Oct. 5, a spokesman for Cardinal Ratzinger said the cardinal had no

immediate comment on the reported agreement.

An earlier Vatican statement said a one-hour meeting July 14 between Cardinal Ratzinger and Archbishop Lefebvre had occurred in "an atmosphere of open and sincere dialogue," and that both parties had agreed not to make further statements about the meeting. The meeting was considered a breakthrough in the longstanding dispute.

Cardinal Thiaudom said he had maintained contact with Archbishop Lefebvre, meeting with him more than 30 times in recent years in an effort to promote a reconciliation. The cardinal said he had written Archbishop Lefebvre a letter a few days earlier to congratulate him on the 40th anniversary of his ordination as bishop, and express his hope that "we can find a Christian solution to this drama."

"We must end this state of affairs, because the church needs all its forces to battle the violence and the unhappiness in the world, and to promote the well-being of the church itself," Cardinal Thiaudom told NC News Service.

Another Vatican official, a longtime observer of the case, said the agreement, if confirmed, would represent a "victory by the church" in avoiding a schism. It would also probably "cause some bitterness, at the very least" among French bishops, he said—especially if Archbishop Lefebvre's seminaries are to be recognized as legitimate, as some reports have said.

Many of Archbishop Lefebvre's seminarians are French.

Meeting with reporters Oct. 7, Cardinal Albert Decourtyr of Lyons, France, said he was skeptical that a real reconciliation would be made between the Vatican and Archbishop Lefebvre. He said he thought it unlikely Archbishop Lefebvre would accept the teachings of the Second Vatican Council.

But Cardinal Decourtyr added: "One



Archbishop Marcel Lefebvre

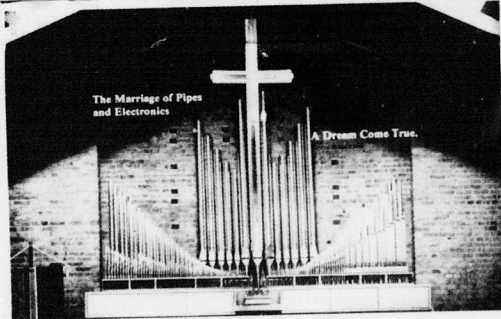
can only hope for a happy solution. It is written in the Bible that one can hope against all hope."

Archbishop Marius Maziers of Bordeaux, France, said the Second Vatican Council was part of the church's tradition, and that Archbishop Lefebvre would have to conform to it.

Both prelates were in Rome for the October world Synod of Bishops.

Archbishop Lefebvre has said his society has five seminaries, 90 priories and houses in 28 countries. It is reported to have some 300 seminarians worldwide. The society's canonical approval was withdrawn by the church in 1975.

Earlier this year, the Vatican announced the establishment of a center of spiritual formation in Rome for former seminarians of the society. Church officials said the move was an attempt to take advantage of a recent defection of several students from Ecône.



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Urges promotion of men's spirituality

by Agostino Ronzo

VATICAN CITY (NC) — A U.S. priest has told delegates to the world Synod of Bishops not to neglect programs for attracting men to church in their concern for promoting the role of lay women.

At the same session, two other delegates said the church must move fast in promoting the role of women or risk losing members.

"In the United States, no more than 40 percent of faithful churchgoers are men; in some other countries 30 percent, 20 percent or less," said Redemptorist Father Thomas Forrest, director of Evangelization 2000, an organization promoting evangelization through the media.

The church should use women to strengthen the religious commitment of men, he said Oct. 9.

"Women must help in this. In this way, the man who meets Christ could be her own father, husband, brother or son," said Father Forrest, a papally appointed synod delegate.

"As we strive to strengthen the role of women, women must lovingly help us and allow us to strengthen the men," he said. Women have a history of influencing church life "in areas of piety and worship," he added.

"As we expand the role of women in the church, we must make certain to a proportionate degree that the church of Christ remains open and attractive to men," said Father Forrest.

Cardinal James O'Faolach of Armagh, Northern Ireland, told synod members that "in several countries feminism has led to an alienation of some women from the church, perhaps more than we bishops realize."

Immediate improvements are needed giving women decision-making and other responsible posts "instead of confining them to making the tea, sweeping the floor and arranging the flowers," he said.

The cardinal suggested "equal representation for women, the same as men, on all church bodies."

Qualified women should be theology teachers, members of Vatican congregations and directors of retreats, he said. A Canadian bishop said the church's rationale for prohibiting women priests is seriously questioned by many.

"The question of the accession of women to ordained ministry remains controversial in our community," said Bishop Jean-Guy Hamelin of Rouyn-Noranda, Quebec.

Women "are present throughout modern church life, but absent from decision-making offices because they are excluded from ordained ministry," he said.



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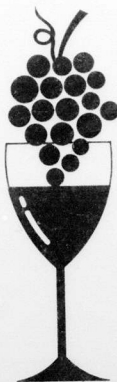


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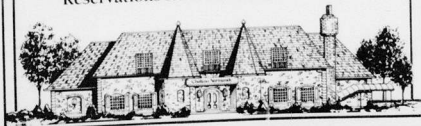
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Book Reviews

Relating politics and religion

Caesar's Coin: Religion and Politics in America, by Father Richard P. McBrien. Macmillan (New York, 1987). 294 pp., \$19.95.

Reviewed by A. James Reichley

Rarely if ever in American history have churches and other religious groups been so deeply involved in secular politics as they are today.

The Catholic Church was drawn in recent years toward direct participation in the political arena through opposition to the Supreme Court's 1973 decision which struck down state laws on abortion. It has since broadened its role to cover major economic and foreign policy issues.

The national leaderships of the mainline Protestant denominations became politically active during the 1960s over the civil rights struggle and protest against the Vietnam War, and in the 1980s have promoted a wide variety of liberal

causes, though mainline laities remain predominantly conservative.

It seems likely, however, that particular concerns and commitments are transcended by widespread apprehension and excitement, touching all churches, over a gathering crisis in national values.

Father Richard McBrien, chairman of the department of theology at Notre Dame, enters the fray from a liberal Catholic—or perhaps Catholic liberal—perspective.

In "Caesar's Coin," he deals briefly with the philosophic and theological background to church-state issues. He reviews the series of Supreme Court decisions since the late 1940s that have constructively reinforced and clarified the right of Americans to free exercise of religion, and analyzes other decisions that have exaggerated and muddled the parallel constitutional prohibition against a religious establishment.

Father McBrien prefers the flexible "line of separation"

between church and state favored by James Madison over the more rigid "wall of separation" of Thomas Jefferson.

The most valuable part of Father McBrien's book is his extended discussion of the Catholic Church's growing participation in politics during the last 15 years. He devotes some attention to economic and foreign policy issues, particularly nuclear disarmament, on which liberal conclusions can plausibly, though not undebatably, be derived from Christian commitment to peace and alleviation of suffering.

But Father McBrien, applying Catholic tradition and his own shrewd understanding of modern politics, offers as good a guide as is likely to become available for those who wish to maintain liberal tolerance of disparate moral conduct while continuing to adhere to Christian ethical principles.

Father McBrien criticizes public figures like Geraldine Ferraro who, pressed to a choice between liberal politics and Catholic principles, seem to come down on the side of liberalism. But he agrees with Gov. Mario Cuomo of New York that such a choice usually is not necessary.

The twin heroes of "Caesar's Coin" are Cuomo and Cardinal Joseph Bernardin of Chicago. Both, as Father McBrien likes to write of scholars and politicians whose line he carries on, should be pleased.

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.)

† **BAKER**, Frances Shea, 82, Our Lady of Lourdes, Indianapolis, Sept. 29. Mother of Mary Margaret Staleler; grandmother of eight; sister of Anne Johnston, Alice O'Grady and Dortha Dougherty.

† **BRUNS**, Elmer, 78, St. Maurice, Napoleon, Sept. 28. Husband of Mary Louise; father of Jerry, and Arlene Gander; brother of Esther Thoe, Betty Wallin and Sylvester.

† **CAHILL**, Irene Newbold, 79, St. Joan of Arc, Indianapolis, Oct. 5. Sister of Janice Cooper and William Newbold; sister-in-law of Joseph.

† **CARROLL**, Martha J., 65, Holy Family, New Albany, Sept. 29. Mother of Joseph E. Jr. and Charles W.; sister of Paul and Gertrude I. Loebig; grandmother of seven.

† **DUBIE**, Margaret M., 72, Sacred Heart, Terre Haute, Sept. 30. Mother of Gail Gunderson and Helen Patricia Boyle; grandmother of five.

† **ECKWERT**, Mary E., 67, St. Lawrence, Indianapolis, Oct. 4. Wife of John W.; mother of Kenneth R., David G. and Mark D.; sister of Margaret Moses and Andrew Joseph, and Victor Leubart.

† **GARRY**, John R., Sr., 84, Holy Family, New Albany, Oct. 4. Husband of Elizabeth DeLaughery; father of John R. "Jack," Jr., Donald F., and Rose Marie Mahern; brother of Frank Donald, Mary Lou Scott and Madeline; grandfather of two.

† **JONES**, Mary E., 93, St. Bernadette, Indianapolis, Oct. 1. Mother of Merritt E., William W., and Margaret E. Kahl; grandmother of 12; great-grandmother of nine.

† **KING**, Ruth, 63, Holy Spirit, Indianapolis, Oct. 4. Wife of Stephen P.; mother of Michael David and Timothy McCurdy; Stephen Paul II, and Linda Jayne Smythe; Grandmother of 13; stepdaughter of Robert D. Johnson.

† **LAMPING**, Norbert, 63, St. Maurice, Napoleon, Oct. 5. Husband of Cherry; father of Jeff, Jon, and Jennifer Hardesty; son of Ben.

† **LEAVY**, Betty, 59, St. Joan of Arc, Indianapolis, Oct. 1. Daughter of George Robinson; sister of Phyllis Christian and Don Robinson.

† **LYNCH**, C. Jane, 54, St. Mary, Greensburg, Oct. 2. Wife of Harry; mother of Larry and Pete; sister of Agnes Smith, Anna Schwering and Irene Winans.

† **LIBS**, Carl, 73, St. Mary of the Knobs, Floyd's Knobs, Oct. 2. Husband of Virginia; father of C. Andrew, Morton, Sharon Niehoff and Barbara Lynch; brother of Flora

Brown; grandfather of 14; great-grandfather of 12.

† **NEWTON**, Francis Xavier, 71, St. Michael, Bradford, Oct. 4. Father of Anthony, Thomas, Michael, Helene Hart, Mary Koelbe, Joan Delaney, Rita Becht, Katie Lashley, Carol Smith and Jane Wisman; son of Francis X., Sr.; brother of Izola Riggs; grandfather of 25; great-grandfather of five.

† **OSBORNE**, Betty E., 70, St. John the Apostle, Bloomington, Oct. 5. Mother of Richard "Mike," Tom, Daniel and Patrick; grandmother of four; great-grandmother of four.

† **PAUL**, Audrey A., 65, Holy Family, Oldenburg, Oct. 5. Sister of James Church, Dorthy Hawtin, Lalah Hart, Evelyn Gick, Martha Nichols and Patricia King.

† **PLACE**, Chester, 68, St. Mary of the Knobs, Floyd's Knobs, Sept. 23. Husband of Frances; father of Frances Marie Stelling and Genette Catherine Franklin; grandfather of eight; great-grandfather of one.

† **ROGERS**, Richard A., 52, St. Joan of Arc, Indianapolis, Oct. 2. Husband of Yvonne Linders; father of Angela, David and Michael; son of Kenneth M.

† **SEXSON**, John V., 76, St. Gabriel, Connerville, Oct. 7. Husband of Jean Robinson; father of Patricia Tinius; grandfather of one; half-brother of Joseph Oliphant and Elmer Linthicum.

† **STIER**, Kenneth, 42, St. Bartholomew, Columbus, Sept. 28. Husband of Carol; father of Greg, Brian, Barbara, Patty and Nicole.

† **VOIGNIER**, Loretta, 83, Our Lady of Perpetual Help, New Albany, Sept. 26. Mother of Patricia Tinius, Marilyn Garrison, Dorothy Lawrence and Richard; sister of Albert Schmitt; grandmother of 18; great-grandmother of 22.

Sr. Francis Bolk buried

VINCENNES—Providence Sister Francis Elvire Bolk died here suddenly on Oct. 3 at the age of 77. She received the Mass of Christian Burial on Oct. 5 in the Church of the Immaculate Conception at St. Mary of the Woods, and was buried in the cemetery there.

The former Johanna Marie Bolk was born in Vincennes. She entered the Congregation of the Sisters of Providence in 1926 and professed final vows in 1934. She taught in schools in California, Illinois, Indiana and Oklahoma. Her teaching assignments in the Indianapolis Archdiocese included St. Anthony and St. Philip Neri Grade Schools, and Chartrand (now Roncalli) High School.

Sister Francis Elvire retired from teaching in 1960 and was working as a bookkeeper for a family business at the time of her death. She is survived by one brother, William, of Indianapolis, nieces and nephews.



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Salvadoran archbishop says contra aid hurts peace process

by Laurie Hanseu

WASHINGTON (NC)—President Reagan's request for more aid for the Nicaraguan contras casts a shadow on Salvadoran peace negotiations, said Archbishop Arturo Rivera Damas of San Salvador, El Salvador.

The request for more aid "makes achieving peace more difficult," said the archbishop, who was mediator in Oct. 4-5 talks between Salvadoran rebels and the government in the papal nuncio's residence in San Salvador.

"I do not ignore the fact that the Salvadoran conflict is more than a domestic conflict," he said. "Obviously there are regional and geo-political implications. If there is no solution to the war in Nicaragua, of course there will be repercussions in neighboring nations."

He made the comments Oct. 10 in addressing a conference in Washington sponsored by the American Catholic Committee, a New York-based group formed in 1982 by James McFadden, former New York labor commissioner.

In a speech in early October, President Reagan said he

welcomed the regional peace plan proposed by Costa Rican President Oscar Arias, but voiced doubts that the Nicaraguan Sandinista government would adhere to it.

He said he would ask Congress for \$270 million in new military aid for the Nicaraguan rebels.

In an interview with National Catholic News Service, Archbishop Rivera Damas said the United States is unquestionably a protagonist in the eight-year-old war between the Salvadoran army and the Farabundo Marti National Liberation Front.

He reported recently telling a delegation of U.S. members of Congress visiting El Salvador that "one way to make the peace plan fail is to deprive it of U.S. support."

The plan, signed Aug. 7, outlines measures to take effect in each Central American country within 90 days. These include a general cease-fire, amnesty for guerrilla forces, internal demobilization, and prohibition on the use of one country's territory for aggression against another country.

"My personal wish is that this effort... be supported by the president of the United States," he said in his address.

In the interview, Archbishop Rivera Damas said there is general consensus in El Salvador that President Reagan's

statement welcoming the regional peace plan was merely "political rhetoric" given his request for more military aid.

The war in El Salvador began as a result of "interior causes" including extreme poverty and social injustice, said the archbishop. Since then, he said, the struggle has been "ideologized and complicated by North-South and East-West tensions."

Using a three-pronged approach to address current strife in El Salvador, he said, the church is:

- Establishing resettlement and repatriation programs to assist those forced to leave their homes "as a result of actions by the guerrillas or the army," and by sponsoring assistance programs for refugees, orphans, widows, the maimed and displaced to "help alleviate the consequences of the conflict."
- Making efforts to find a peaceful solution to the conflict, primarily through mediation efforts.
- Attacking the root causes of the conflict through education and human promotion programs.

In a wartime economy, he said, there is little money available to fund social programs. The situation is exacerbated in El Salvador, he said, because one of the rebels' main goals "is to destroy the nation's infrastructure."

"We don't only have a wartime economy, we have a war against the economy," he said.

To counter this and as an effort to eliminate poverty and injustice, the church "insists that the major portion of aid coming from abroad be channeled into development, rather than arms," said the archbishop.

The church, he said, has a responsibility to work for peace in every way it can. "It is the whole man that must be saved, body and soul, heart and conscience."



TRAINING SESSION—This Brigade One member who identified himself as Antonio Sanches awaits a command during a training session at Camp Oliver North, a secret training camp in central New Jersey. The camp trains volunteers who hope to fight with the contra rebels against the Sandinista government in Nicaragua. (NC photo and UPI)

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Synod discussion on lay role focuses on use of term 'minister'

(Continued from page 1)

tianizing culture and a world marked by religious indifference.

Archbishop Derek Worlock of Liverpool, England, spoke of an overemphasis on the lay role in the church after the Second Vatican Council.

"We need to examine our consciences about whether there has been so much concentration on the renewal of worship and the structures of the church after the council that lay people have been drawn into new ministries and structures for dialogue and have perhaps overlooked their secular responsibilities," he said.

A different view was presented by Cardinal Tomas O'Flaich of Armagh, Northern Ireland, who called the laity "an untapped resource."

"The laity are not involved in decision-making processes and not consulted on important issues," he said.

"The clergy—including the bishops—are slow to hand over some of their territory to lay workers," the cardinal added.

An African archbishop proposed that lay people be accepted as regular ministers of baptism, matrimony and anointing of the sick—sacramental tasks normally reserved to priests or deacons. Such a policy would ease the priest shortage, said Archbishop Elias Mutale of Kasama, Zambia.

"We must admit that the portion of the lay participation in church life is far from adequate," the archbishop said.

A top Vatican official said the laity should be regularly consulted on the "very difficult and important question" of choosing bishops. Cardinal Bernardin Gantin, head of the Vatican Congregation for Bishops, said canon law provides for lay consultation.

During the first two weeks, discussion on the lay role in the church focused on the term "ministry" and the need to clearly define it.

Archbishop Roger M. Mahony of Los Angeles said the term "minister" should be reserved for those in full-time, formal church positions. He asked that the term "lay minister" be rejected as a "contradiction in terms" and urged a clearer distinction between lay and clergy roles.

Some delegates suggested it would be better to use terms such as lay missions, tasks and offices to describe lay roles in the church. Others routinely talked about lay ministries.

Tied to the lay role in the church were numerous calls to open all lay functions to women.

Most delegates stopped short of asking that women be ordained to the priesthood, but several favored ordaining women to the permanent diaconate. Bishop Jean-Guy Hamelin of Rouyn-Noranda, Quebec, asked local churches to set up study groups of priests, lay men and lay women to study the issue of a female priesthood.

"The question of the accession of women to ordained ministry remains controversial in our community," Bishop Hamelin said. "The reasoning used so far to explain the reservation of sacred orders to men has not seemed convincing, especially not to young people," he added.

Some synod delegates called for an end to legal barriers and practices which hinder the access of women to positions in the church's diplomatic corps, Vatican congregations, as seminary teachers and in local, national and international church decision-making bodies.

Others, however, stressed that limits should be placed on women's role in the church.

"Every effort should be made to avoid the 'clericalization' of women," said Cardinal Raul Primatesta of Cordoba, Argentina.

"There are also pastoral limits to this," said Bishop Dario Castrillon Hoyos of Pereira, Colombia, president of the Latin American Bishops' Council.

"To what point do women themselves stand up for their rights and obligations within the church?" he asked.

Archbishop Stephen Naidoo of Cape Town, South Africa, asked synod delegates to produce "as clear a statement as is possible today" on the theologically permissible roles of women in the church.

Several delegates were at odds over the value of lay organizations, especially those developed as renewal movements in the post-Vatican II period. Debate revolved around the relationship that should exist between these international movements and the local bishop.

Several bishops stressed that these movements must be under the strong control of the local bishop so that their pastoral action keeps with diocesan policy. Other delegates warned that these movements are international with special "charisms," or gifts, that should not be stifled through local controls. No specific groups were named.

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Bishop Paul Cordes, vice president of the Pontifical Council for the Laity, defended the movements from the "negative" reactions of some bishops. He told bishops to judge movements by their spiritual goals and not the political goals of a bishop.

"The bishop is not, in fact, the holder of the political power of a diocese, but the servant of the same Spirit who also promotes the movements," said Bishop Cordes.

"The pastor would deprive himself of his own legitimacy if he scorned in others the same Spirit which gives him power," he added.

Bishop Cordes said it was the job of the pope to ensure that international movements were united with the church.

But Cardinal Aloisio Lorscheider of Fortaleza, Brazil, said "these movements must be perfected" in their relationship to the local bishop.

"A parallel pastoral activity must be avoided," the cardinal said.

"No movement can close in upon itself, or judge itself self-sufficient, or think that those who do not belong to it are not authentic Christians," said Cardinal Lorscheider.

Delegates also stressed the need to develop a lay spirituality, but disagreed on core elements. Cardinal Jean Jerome Hamer, head of the Vatican Congregation for Religious and Secular Institutes, said new ways must be found to provide for lay people who want to live the vows of poverty, chastity and obedience without leaving the lay state.

"There is much discussion concerning new forms of lay consecrated life, especially within certain ecclesial movements" that have sprung up after Vatican II, said Cardinal Hamer.

Bishop Marcelo Pinto Carvalheira of Guarabira, Brazil, asked for development of a lay spirituality which combines "contemplation and commitment" to social action.

It should be "spiritual and prophetic, containing a political and a social dimension" encouraging people in the "noble struggle for justice," said the Brazilian bishop.

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