

Lay ministries become thorny synod issue

by John Thavis

VATICAN CITY (NC)—Lay ministries—their form, preparation, tasks and even the term “ministry”—have emerged as one of the thorniest issues in the Oct. 1-30 synod on the laity. On other main topics, such as women's place in the church

or criteria for evaluating lay movements, synod participants were speaking of a growing consensus of views by the third week.

But the debate over ministries was apparently still in full swing, with little chance of resolution by synod's end.

At the center of the discussion were such roles as per-

manent deacons, lectors and acolytes, delegates of the word, teachers and catechists, Communion distributors, parish administrators, and workers in Catholic charity and social programs.

An Oct. 13 mid-synod summary report on the themes, a (See *SYNOD DEBATES*, page 28)

the CRITERION

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Indianapolis, Indiana



Pastoral planning process to be reviewed

by John F. Fink

Nearly 100 members of the Indianapolis Archdiocese leadership will converge on the Fatima Retreat House in Indianapolis next Friday, Nov. 6, to review the pastoral planning process that is being developed by a special steering committee.

The committee, appointed by Archbishop Edward T. O'Meara in January, has distributed materials explaining the process to those invited to the meeting. According to Providence Sister Marie Kevin Tighe, chairperson of the committee, an attempt has been made "to lay the groundwork for

establishing an integrated approach to collaborative pastoral planning for all pastoral units of the Archdiocese of Indianapolis."

The term "pastoral unit" refers to any parish, deanery, office, agency or institution which is directly under the auspices of the archdiocese. It is expected that planning will proceed from parish pastoral councils to deanery pastoral councils to an archdiocesan pastoral council.

Those invited by Archbishop O'Meara to the meeting next Friday include leaders from every area of the archdiocese. This includes the chancery staff; the deans; the priests' personnel executive committee; the

council of priests; the finance council; representatives of the Providence, Benedictine and Franciscan Sisters; the tribunal; the Urban Parish Cooperative; the secretariats for religious ministry, temporalities, operations, pastoral services, Catholic Charities, and Catholic education; and two representatives from each of the 11 deaneries.

Also present will be Dr. Nick J. Colarelli, a planning consultant who has been working with the steering committee; Dan Conway, a development consultant; and the steering committee members: Sister Marie Kevin, Father Robert Borchertmeyer,

Frank Haven, Benedictine Father Warren Heitz, Providence Sister Marilyn Herber, Judy Hipskind, Beth Luking, Ruth Purifoy, Father Kenny Sweeney, Joseph Vitale, Michael Witsken, and Franciscan Sister Catherine Schneider, secretary to the committee.

Those present will study and review the planning process in small groups and will then share their comments, observations and recommendations with Archbishop O'Meara. Sister Marie Kevin said that, at the end of the day, the archbishop might or might not be in a position to affirm the planning process.

Tragedy brings cooperation

by Margaret Nelson

Father Richard A. Cooley, Indiana State Police chaplain, remembers the hours of grief and uncertainty after the Oct. 20 crash of an Air Force jet into an Indianapolis airport hotel as "a real demonstration of people working together."

Nine hotel employees were killed as a disabled A-7D Corsair fighter plowed into the lobby of the Ramada-Airport and exploded after missing an emergency landing at Indianapolis International Airport. Six survivors were hospitalized, including the pilot, Major Bruce Teagarden, who bailed out seconds before the crash.

As part of the emergency team ministering to families, co-workers and friends, Father Cooley found a real "spirit of cooperation from everyone involved." This included personnel from the nearby Adam's Mark Hotel, city, county and state police, the fire department, the airport, the military, the Salvation Army, the Red Cross and the families themselves.

(See *CHAPLAINS PRESENT*, page 3)



FIERY CRASH—Rescue workers remove a man injured when an Air Force A-7 Corsair fighter-bomber crashed into the Ramada Inn near

the Indianapolis airport on Tuesday, Oct. 20, killing nine hotel employees. (NC photo from UPI)

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Invitations are issued for 'Called by Name' program

by John F. Fink

More than 1,000 people have received invitations to attend one of three information evenings for those whose names were submitted in the "Called by Name" program.

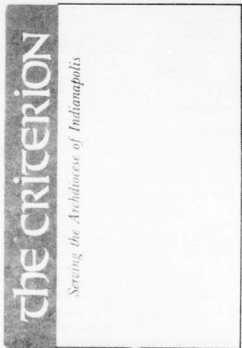
The meetings will be this Sunday, Nov. 1, and the following two Sundays, from 7:30 to 9:30 p.m. This Sunday's meeting will be at Our Lady of Perpetual Help in New Albany. The meeting Nov. 8 will be at St. Louis in Batesville, and the meeting on Nov. 15 will be at the Catholic Center in Indianapolis.

The "Called by Name" program was a major campaign conducted from Aug. 27 Sept. 13 to promote vocations. It invited

parishioners in the archdiocese to offer names of people who have the potential to be good priests, sisters or brothers. Names were offered by 122 parishes.

The Vocation Office reported the following breakdown by deanery: Indianapolis East, 130; Indianapolis North, 95; Indianapolis South, 141; Indianapolis West, 106; Batesville, 91; Bloomington, 56; Connersville, 75; New Albany, 134; Seymour, 36; Tell City, 35; and Terre Haute, 38. This is a total of 1,007, more than the 943 names reported in the Oct. 9 issue of *The Criterion*.

Those attending the information evenings will hear from a panel consisting of a man (See *1,000 INVITED*, page 3)



from the editor

The feminist movement in the Catholic Church

by John F. Fink

Perhaps it's foolish for a man to try to write something about the feminist movement. As one with a wife and three daughters, I should know by this time that anything I write will likely get me in trouble. But here goes anyway.

The feminist movement in our society is a couple decades old now, covering a generation of women. Betty Friedan is now considered the grandmother of the movement; her book, "The Feminine Mystique," which raised the consciousness of many women, was published 24 years ago. Gloria Steinem started Ms 15 years ago.

The results of the feminist movement in the United States have been far-reaching and quite important. Girls growing up today know that they will have opportunities previous generations of women never dreamed about. Our eldest daughter, for example, is a lawyer in Boston, our second daughter is an optometrist with a Ph.D. (one of only two women in the world, and about a hundred men, with that combination), and our third daughter is getting started in the public relations field.

IT'S NOT SURPRISING that the feminist movement would be carried over to the church—particularly since the start of the movement and the Second Vatican Council occurred at about the same time. And during the past 20 years the role of women in the church has changed dramatically. Women have taken leadership positions in most parishes and are filling diocesan and national posts unavailable to them 30 years ago.

It hasn't been all smooth going by any means. There have been lots of confrontations with males who couldn't

understand why women were dissatisfied. When my lawyer-daughter was a senior at Notre Dame majoring in economics, she was trying to decide whether to continue studies for a master's in economics or get a master's in business administration. She asked the advice of one of her economics professors who said that he thought a master's in economics would be good. When Regina asked what she would be able to do with that degree, he answered, "I think that degree would make you very qualified to be an excellent secretary." She decided to be a lawyer.

Consciousness raising was required among the bishops, too, and that seems to have been done very successfully because the U.S. bishops led the campaign at the Synod of Bishops to try to get a greater role for women in the church. All this could never have happened if it were not for the feminist movement.

OBVIOUSLY, THOUGH, many women are far from satisfied with the progress they've made. This was amply demonstrated earlier this month when almost 3,000 Catholic women met in Cincinnati for the Women-Church conference with the theme "Claiming Our Power." The conference was sponsored by a coalition of no less than 26 U.S. Catholic women's groups. Did you realize that there are that many groups dissatisfied with women's role in the church?

Some women, of course, will never be satisfied until there are women priests (and bishops, cardinals and pope). They will have a long time to wait. Even the bishops most ardently campaigning for greater roles for women in the church support the church's opposition to women priests. Thus Milwaukee's Archbishop Rembert Weakland said that he and the other bishops continue to adhere to the pope's request not to discuss the ordination of women and not to support groups that propose women's ordination.

The controversy over women's ordination gets down to the basic question of whether it's a matter of equal rights

or a matter of doctrine. If it's just a matter of equal rights or equal abilities, there's no doubt that some women could make excellent priests and there should be no legitimate reason to oppose women priests. But if it's a matter of doctrine, the church has a right to define its doctrine.

In this case, both Pope Paul VI and Pope John Paul II have said that the church's position is doctrinally based, that priests must be men because Jesus was a man. They have said that the question has nothing to do with whether or not women are capable of being priests, but whether or not God calls them to be priests, and the popes said that he does not.

THE WOMEN, AND men, who disagree with the popes have every right to do so, and they certainly did at the Women-Church conference. Speakers included many of the women who have become prominent feminists—Rosemary Radford Ruether, Mary Hunt, Gloria Steinem, Eleanor Smeal, Sister Theresa Kane, Elizabeth Schussler-Fiorenza, to mention a few.

I wish, though, that conferences of this type did not have to include what they call a feminist eucharist—the sharing of unleavened bread and wine in special liturgies. This strikes me as similar to children pretending to be saying Mass except that these are adults who should have a greater reverence for the real presence in the real Eucharist. Surely they can come up with something else that could demonstrate their solidarity without seeming to be sacrilegious.

It also strikes me that the women who have been most successful in assuming more important roles in society are those who simply assume that they can do whatever they want to do and then work at doing it, without making a big fuss about it. That has been true of my daughters and many other women in their generation and I suspect that it's also the best approach for women who want a bigger role in the church.

Benedictine Center focuses on women

by Sr. Mary Luke Jones, OSB

The Beech Grove Benedictine Center recently sponsored the attendance of five women to a historic gathering. Three thousand women, most of them Catholics but with other faiths also represented, of differing nationalities, lifestyles and ages convened in Cincinnati for the second conference in the four-year history of Women-Church, a coalition of women's groups and organizations rooted in the Catholic tradition. Women-Church emerged from the concerns of sexism, racism, classism, militarism and other oppressions in church and world. It seeks ways to bring women's values to bear in our society and church.

Representing a broad spectrum of women, religious and lay, married, single and divorced, working in the public sector and for not-for-profit organizations, were Benedictine Sister Anita Eberle, Rosalie Ferguson, Mary Anne Schaefer, Rose Scherschel and Laurel Simon. These five women also make up a committee of the Beech Grove Benedictine Center designed to recommend programming specifically for women.

The possibility of such a committee and the attendance at the Women-Church convergence were made possible by a grant

from the former Shalom Community. The dispersment of Shalom enabled the gift of seed money for women's programming to the Benedictines of Beech Grove and Ferdi-

nand, the Sisters of Providence and the Oldenburg Franciscans.

The goal of the Beech Grove Benedictine Center is to offer affordable experiences for

women in spiritual, professional, social and psychological areas.

The Women-Church convergence offered some 50 sessions by more than 100 women presentors from a variety of fields and interests. Sessions dealt with AIDS, racism, rape, the prophetic role of women, art, dance and spirituality.

A common thread of struggle and pain pervaded the program, yet participants came away with the challenge to not only accept and own the pain but to accept and own their gifts, as well.

OFFICIAL APPOINTMENT

Effective October 26, 1987

REV. GREGORY CHAMBERLIN, O.S.B., appointed administrator pro tempore of St. Michael Parish, Cannelton, and St. Pius Parish, Troy.

The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

Archbishop O'Meara's Schedule

Week of November 1, 1987

SUNDAY, Nov. 1 — Sacrament of Confirmation administered at St. Peter and Paul Cathedral, Indianapolis, for the parishes of Holy Spirit and St. Monica, Eucharistic Liturgy at 2:30 p.m. with reception following in the Assembly Hall of the Catholic Center.

MONDAY, Nov. 2 — Memorial Mass, Mausoleum of Calvary Cemetery, Indianapolis, 12 noon.

THURSDAY, Nov. 5 — Sacrament of Confirmation administered at St. Mary Parish, Greensburg, and for St. Paul Parish, New Albion, Eucharistic Liturgy at 7:30 p.m. with reception following.

FRIDAY, Nov. 6 — Study/Review of the Pastoral Planning Process of the Archdiocese of Indianapolis, Fatima Retreat House, Indianapolis, 9 a.m.

SATURDAY, Nov. 7 — Installation ceremonies for Bishop Ralph Kumpinski of the Indiana-Kentucky Synod of the Evangelical Lutheran Church, St. Elizabeth Seton Church, Carmel, 3 p.m.

Melinda Miller is director of the Holy Family Shelter

by Richard Cain

Melinda Miller is the new director of the Holy Family Shelter in Indianapolis. Prior to her recent appointment, she was a member of the staff. The shelter, operated by the Archdiocesan Catholic Social Services, is the only emergency shelter in the Indianapolis area for homeless families.

A professed secular Franciscan, Miller has a bachelor's degree in psychology from the University of Michigan. She worked in the area of special education for four years before coming to the shelter. She has been a member of the staff for two years.

Originally Miller had planned to leave at the end of the year. But when the director's position became open she decided to stay another year. "The program is successful, the residents are happy," she said. "We have come too far on this shelter to close for lack of adequate staff."

In the nearly three years that the shelter has been open, demand is running as high as ever. Despite having a capacity for 70 people, the shelter has been filled to the limit for most of the summer. "We've had to turn lots of people away," Miller said.

Support from the community has also been increasing. There have been a number of substantial contributions from the two Catholic hospitals as well as from parishes and individuals. "We have a totally remodeled kitchen including a walk-in freezer," Miller said. "The residents helped with a lot of the work."

With as many as 70 residents and seven staff members, the shelter has had to develop a tight organization. Families may stay up to 30 days. Housing, food and other necessities are provided free of charge. The shelter also provides some furniture, diapers and clothing. "A lot of the people come in here with only the clothes on their back,"



Melinda Miller

Miller said. "Whatever is given to us we turn pass along."

There are no costs. However, the adults must be looking for work and housing. The children must be in school. The shelter has extensive support from area community service agencies. There is an educational pre-school and a bus stops by the shelter each morning to take the children to school. "A good number of the families have found jobs and housing by the end of the 30 days," she said.

The shelter can always use donations of food, diapers, linens, toiletries, baby formula and food and money. Volunteers are also welcome. Further information on needed items and services are available by calling the shelter at 317-635-7830.



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Evangelization team transforms parish in Mitchell

by Peg Hall

Five years ago when Marlene Tinchler's pastor first proposed that she organize an evangelization team for St. Mary's parish in Mitchell, she dismissed it. But she recruited some of her friends anyway and made contact with the archdiocese evangelization office in Indianapolis.

"We all thought it was a nothing office," she said. Her teammates laughed as she told the story of how they began "so casually, so innocently."

In addition to Tinchler, the team was composed of Diana Megnin, Elizabeth Hickerson and Marilyn Epping. Carla Albright joined the team two years later.

The belief that they were to be some sort of Welcome Wagon and organizer of parties, bingo and social events to bring people together was soon dispelled. Their first task was to study Pope Paul VI's encyclical, "Evangelization in the Modern World," along with a workbook prepared by the Archdiocese Office of Evangelization.

To begin with, the encyclical "uses words that small town people aren't used to," Tinchler said. "One sentence might take an entire paragraph," Epping added.

The team began to meet monthly to study it, two paragraphs at a time. It would be a year before they were ready to go before their parish organizations to present the Church's ideas on evangelization in their own words.

"We were being called to gather people together, but centered around Christ, not coffee and doughnuts," said Megnin.

The women agreed that the Office of Evangelization is right in stressing the plan of study and personal conversion before reaching out to the parish and beyond. "We

weren't used to expressing our faith, to saying the name of Jesus," Megnin said.

"It's easy to say 'I'll pray for you' to a patient in the hospital," said Hickerson. "It's much harder and more needed to pray with them right then, right there."

When they began to go before parish organizations to talk about evangelization, "it was very hard... Our voices shook," Tinchler said.

"And cracked," Megnin added.

"Yeah, they still do," Tinchler said.

Everyone to whom they spoke was friendly and receptive, Megnin said. "But then they'd be likely to come up afterward and give (the team) the name of someone who needed our help. It was kind of discouraging."

Megnin said that at first they were shocked that people didn't understand that the message they were trying to give was that everyone needed to reach out to others. Evangelization is everyone's calling, not just the evangelization team's.

So they talked, held what Albright called a pity party, and prayed. It was a learning experience "that we don't need a pat on the back," she said.

The change had to come about gradually. As they changed they saw their parish change. "People were growing but kept it to themselves," Hickerson said. A person who was a convert two years ago now heads the parish council. Another who converted a year ago leads the Renew program. He said he came to Mass at first because of his wife but found the parish so welcoming and warm he was attracted to belong to it.

Since the parish is small and scattered with only about 70 active families, parishioners are usually together only at Sunday

Mass. But now they come earlier and stay later to visit.

To strengthen the sense of community the evangelization team has also started a prayer line, a softball team and a greeting ministry. It also sends notes to visitors and publishes messages in the church bulletin.

They are now receiving invitations to

travel to other parishes to share their experience.

After five years, it's a temptation to lie down and quit, Tinchler said. "Our kids get tired of hearing 'Jesus would do this or not do this.' And then they turn around and say something so beautiful we are astounded... Of all the things I've done in my life, this is the most worthwhile."



EVANGELIZATION TEAM—Gathered at the shrine of their patron saint, members of the evangelization team at St. Mary Parish, Mitchell, are (from left) Marlene Tinchler, Elizabeth Hickerson, Marilyn Epping, Diana Megnin and Carla Albright. (Photo by Peg Hall)

Chaplains present at crash

(Continued from page 1)

Less than half an hour after the chaplains arrived, the Adam's Mark offered its facilities. The counselors thought it would be best to deliberately separate the families from the scene, the priest said. So authorities at the crash site began sending anxious relatives and friends to the other hotel on shuttle vans.

At the Adam's Mark, the ballroom was turned over to the agencies and emergency phone lines were installed. Five guest rooms were provided to the chaplains for counseling purposes. Father Cooley was very impressed with the helpfulness of hotel staffers Susan Fulford and Susan Crauch to survivors and workers. He said, "They just absolutely opened up the Adam's Mark to us. They fed everybody, they had a buffet and continually replenished the food."

Realizing there might be no information available for several hours, the chaplains tried to organize their work with the crowd, which numbered 160 to 170 people at its peak. Those who were there to minister went from one cloth-covered table to the next, offering comfort and prayers. But the priest noticed that the concerned families stayed to themselves. Dr. William Murray, a psychiatrist, was available to counsel the grieving survivors.

Father Cooley is on leave from his home diocese of Lafayette to head up the state police chaplain's office. The other Catholic chaplain, also from the Lafayette Diocese, is Father Frank Kilcing, associate pastor of Our Lady of Mount Carmel Church in Carmel. Rev. Ted Murphy, a United Methodist

minister, and Steve Powell, from the Richmond Pentecostal church, completed the emergency team.

The phones were constantly busy as soon as they were installed in the Adam's Mark ballroom. As Ramada guests and employees began to account for themselves, a list that grew to 68 names was gradually reduced. "The crowd continually got smaller and smaller and smaller as they got answers," remembers Father Cooley.

"But four people left that night with no answer," he said. The bodies of the victims were badly burned and only four were identified the day of the crash.

It was more than 12 hours after the crash when the last family left and Father Cooley and the other chaplains with him went home.

1,000 invited to info evening

(Continued from page 1)

and a woman in formation, a brother, a second-career vocation, and two vocation personnel. After the presentations, there will be small group discussions followed by responses to questions by members of the panel.

The information evenings are being offered through the cooperative efforts of the Indianapolis Serra Club, the vocation committee of the Association of Religious in the Indianapolis Archdiocese (ARIA), and the archdiocese Vocation Office.

A view from development

by Michael C. Prosser

The "Matters Temporal" column of Msgr. Gerald A. Gettelfinger, usually found in this space, does not appear this week because Msgr. Gettelfinger is on retreat. In its place we have asked Mike Prosser, the new archdiocesan director of development, to introduce himself.

As announced four weeks ago in *The Criterion*, I am the newly appointed director of development for the Archdiocese of Indianapolis. I am a native of Cleveland, Ohio. My wife Marjorie and I have four children: Christopher, 14; Tracy, 12; James, 10; and Maureen, 9.

Since Labor Day, my family has been living "A Tale of Two Cities" as we attempt to settle into Indianapolis. While orienting myself to my new position with all its responsibilities and duties, I have been concerned with keeping my family and their lives as stable as can be expected. Working full time and playing "Mr. Mom" is not an easy task!

As the director of development, I have been meeting some very interesting people, both clergy and lay, and trying to assess their thoughts, feelings and felt needs for the archdiocese. The basic premise that I've heard is the need to make better use of our available archdiocesan resources. These resources are seen

as the people, services and finances around us.

The Office of Development is undergoing some restructuring and revitalization. I am working toward using the information I have received and that which I will continue to seek out in our attempts to formalize a development plan for the archdiocese. It is here where the people, services and financial support will be organized and brought together for the good of the archdiocese.

For me personally, these past two months have had their difficult times. My wife and daughters have been in Cleveland wrapping up the sale of our home and other business affairs required for the relocation of a family of six. My sons have been here with me "checking out the territory" and making new friends. Being father and mother to four children in two cities for three months before we're all together again is quite a juggling act. To add to these pressures, my father-in-law suddenly became ill and died in Chicago.

Needless to say, I have come to admire the prophet Job and the way he handled his trials. There are times in our lives when we must all slow down and partake of the assistance of others.

I am very pleased and proud to have the opportunity to be moving here and working in the Archdiocese of Indianapolis. As I continue with my orientation, I am very impressed with the friendliness of the people and their willingness to set goals and work toward them. The task at hand now is to work together and accomplish for Christ's church what we may not be able to accomplish on our own.

'This Far By Faith' schedule for November 1987

Following is the schedule for "This Far By Faith: The Black Catholic Chapel of the Air" for November. The program can be heard from 2:30-3 p.m. Sundays on WGRT-AM, Indianapolis (810 kHz).

Date	Homilist	Choir
Nov. 1	Bp. Eugene Marino	St. Paul & Augustine
Nov. 8	Deacon Al Patrick	St. Francis Xavier
Nov. 15	Fr. Jay Matthews	Rejoice Nat. Choir '86
Nov. 22	Fr. Clarence Williams	Sr. Laura & Friends

COMMENTARY

To Talk of Many Things There are more saints than most of us think

by Dale Francis

You may have noticed there aren't many of the laity among the canonized saints of the church. Don't let it worry you. When you get to heaven you'll discover the real situation hasn't been represented by canonizations.

Canonization is the culmination of a long process, requiring a series of steps and investigations. It may take many years, even decades or centuries. It requires continuity of effort and it requires organization.

That's why most canonizations in the church are of those who were members or founders of religious communities or orders. The religious communities have the organization.



That's all right, too. Those who are canonized have, through the canonization process, been declared surely in heaven and the lives of those who have been canonized are worthy of our emulation.

But it is important that Catholics not get the idea that only the canonized are in heaven. The saints who have lived among us are not limited to the canonized. I heard a priest once who was making that mistake. He was speaking about the difficulty of pastors to achieve sanctity. He offered as evidence of this the fact that so few parish priests have been canonized.

It may be difficult for a pastor to achieve sanctity; it is difficult for us all to achieve sanctity. But I have known some very holy priests who I am sure are in heaven.

Of course few parish priests are canonized. Who is to carry on their causes? Not the diocese. Even if the diocese could afford the effort, who among the many good and holy

priests who have died would the diocese choose to support? Not the people who loved their pastor and mourned him at his death. They wouldn't know how to go about the process and the parish could not support the long process.

There are sisters and brothers who have lived holy lives among us, who we know must surely be in heaven, who were never likely to be canonized. They have religious communities but those communities seek canonization of founders, whose lives represented the spirit of the community.

We have all known good and holy laywomen and laymen who surely are in heaven. But unless the lay person had a connection with a continuing organization that could carry on the process, canonization would be unlikely.

Nothing I am saying is intended as criticism of the process of canonization. It is only to remind that the saints in heaven are not limited to those who have been canonized.

It is important to remember when we come to the Feast for All Saints this Sunday that we celebrate all in heaven, not just the canonized but those who lived among us, those whom we loved and who loved us, whose lives showed their love for Our Lord.

If we do not recall this, we lose something of the joy and warmth of the celebration. When we celebrate all the saints in heaven we are joined in a special way in the reality of the Communion of the Saints. Then on All Souls Day, Monday, we pray for the souls of all who have died, including those we feel sure are in heaven. No prayer is wasted; a prayer for the soul now in heaven goes to souls in need of prayers.



This is important, I think, not only because we should understand that the saints in heaven include those who lived among us but because we should know we are called to become saints, too. We, by our love and commitment to Our Lord, our love and service for the least of those among us, must not have as our goal to be good Catholics but to be saints. As we pass through the world, we must grow in love for God, must love and serve others and never forget that in this pilgrimage, heaven is our destination.

Behind the Headlines

Archbp. Weakland aims at the high notes on behalf of laity

by Dick Dowd

He seems like an unlikely hero for the laity—a 60-year-old ex-music teacher who was not a Benedictine monk since he was 16—yet Milwaukee's tall, witty Archbishop Rembert Weakland finds his star on the rise again 10 years after it first appeared in the American sky in 1977.

Usually a bishop, even an archbishop, is little known outside his own area. Don't be embarrassed if you don't know more than a couple; just think of how few of the 50 governors you can name, unless they're running for president.

Archbishop Weakland, however, has what the media people and pollsters call "name



recognition," something he is unlikely to lose for a long time. And since his speeches on behalf of the laity, first to the pope in Los Angeles and then as a member of the synod in Rome, he will be even better known than before.

Back in 1977, when he first made news in the U.S., he was already well-known among Benedictines. When named Archbishop of Milwaukee, Abbot Weakland had just completed 10 years as abbot-primate of all the world's Benedictines. A powerful church post, it placed him among the leaders of the men religious generals (Jesuits, Franciscans, Passionists, etc.) who direct the activity of the largest religious orders in the Catholic world.

Religious superiors (most have the title of Father General) are among the few in the church today who can have a major effect on church policy even though they are not bishops or cardinals. Like their civilian

counterparts, these generals are consulted and listened to because, in a real sense, they control the troops.

I recall one U.S. superior casually mentioning to me that he was in charge of more priests than the bishops of half-a-dozen states. The influence and importance of religious communities is a fact often missed because we think of church leadership in terms of bishops and cardinals.

Such an error is not committed in Rome where the father generals of the men's religious communities meet on a regular basis, have access to all the top offices and are the only non-bishops who are automatically members of ecumenical councils and world synods.

So when the musical Benedictine (he holds a master's degree from the famed Juilliard School in New York) was named one of America's 30 metropolitan archbishops, it was an easy step from a leadership

role in Rome to one here in the United States.

At his first bishops meeting in Washington he was no hesitant freshman, but took the floor a number of times to speak his mind from his wide-ranging expertise. He went from liturgy to economics to Vaticanology and later got the job (where he became most famous) of chairing the committee which wrote the U.S. bishops' economy pastoral.

He is outspoken, quick witted and knowledgeable with the press. Liberals and media people already like him a lot. Conservatives are harder to please and have said so. But bishops are supposed to be bridge builders by vocation. No one said being a bishop is easy.

The U.S. laity are a mixed chorus. It will be interesting to see if this musical monk from Milwaukee will continue to hit the right notes as he speaks on our behalf both here and abroad.

Everyday Faith

Why do some parents let their children drive illegally?

by Lou Jacquet

Some thoughts at large:

► I hate to say it, but I know very few people, Catholic or otherwise, who truly "keep holy the Sabbath" anymore. Mostly it's a day for shopping or catching up on yardwork. The concept of a day of rest seems to have largely gone by the boards.

► At a motel this summer while on a business trip, I pointed out to the clerk at the desk that she had forgotten to charge me for the fourth day of the stay. "You're one of the few honest people I've met since I've worked in this business," she said. "Most of the time, people will try to cheat the establishment." I hope that isn't true.

► Get used to it: Kids never turn out a light or pick up their room of their own volition. It's one area where actual grace seems to be a miserable failure.

► Am I the only Catholic father in the U.S. amazed at how brash Catholic teenage girls have gotten about calling teenage boys, even well past midnight? Don't these girls have parents?

► Nobody will ever make a tennis shoe worth \$75.



► Tide and Blue Cheer be hanged, nothing really gets kids' sweatsuits clean again once they have been worn outside.

► Parents who let their 14- and 15-year-olds drive illegally without a license don't make it any easier for those of us who won't.

► Do those priests who are "too busy" to visit their parish grade school classrooms or



the religious ed programs honestly expect any boys in the parish to consider the priesthood without a living example?

► Can you imagine what would happen if all the Catholic members of Congress actually began to vote by Gospel principles?

► Sagas wonder: "If there was a Sixtus the Fifth in our story, why wasn't there a Fifths the Sixth?"

► It's a miracle: Neither of my kids is ever the one who just dipped a trail of water from the shower into a bedroom. We must have major condensation problems.

► With all the money we're putting into the "Peter's Pence" collection, why can't somebody produce a 30-minute video of the pope, seated in a chair, speaking to the Catholics of the world in a conversational tone about the faith, or his life as the Servant of the Servants? I'd buy one. As much as I like and respect this gifted leader, I think he's still a distant figure for millions of Catholics around the world.

► Even though I will probably get negative mail from some nuns for saying this, it does seem true that those orders of women traditional habits or at least visible outward signs of religious life are the same orders that have been turning away young women for lack of space in the convents and motherhouses.

Orders of women Religious in which

traditional dress is not worn may be (and probably are) equally devoted to the church and to those they serve: it's just more difficult for young women to see a sign of vowed life in a woman wearing earrings and a smart business suit.

► Why is it that most of the religious education material I read seems to deal with families in which nobody ever spills the milk, so to speak?

the CRITERION

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to the editor

Reserving orders for men

Bishop Jean-Guy Hamelin of Quebec is quoted in the Oct. 16 issue of *The Criterion* as saying, "The reasoning used so far to explain the reservation of sacred orders to men has not seemed convincing, especially to young people."

Coincidentally, the same issue contained a letter from one Therese Carroll who says of priests, "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."

This incredible description of the Mass and the priesthood quite naturally suggests that there exists no rationale for excluding women from holy orders.

There hangs on the wall of my room an old family crucifix of the style and type not normally displayed today, an embarrassing relic of the past, a vivid reminder of the scriptural "sign of contradiction" in just about every way possible.

First of all, the scroll at the top is offensive to Jews. Little did Pilate realize that his little attempt to gail the Jews who forced his hand would endure these many centuries.

Secondly, the corpus is offensive to Protestants. The perpetual corpus is too reminiscent of the perpetual victim who the reformers claimed was offered once and once only, and modernist Catholics tend to sympathize with them. Indeed, the words "victim" or "holy sacrifice of the Mass" are not to be found in their missals.

Finally, the skull and crossbones. This must offend such as Bishop Hamelin or Ms. Carroll, but the young deserve to know their significance.

The old legend that Adam's skull was buried on Golgotha may or may not be factual, but it does serve to illustrate two traditional theological concepts: the intimate and necessary relationship between Christ and Adam, and the concept that if Eve alone had disobeyed, original sin would not have been transmitted.

That Adam was burdened with the responsibilities and obligations of patriarchy and primacy is illustrated by the separate, delayed and dependent creation of Eve. Otherwise we must conclude from the Genesis account that Eve was only an afterthought, a plaything, a ridiculous position in view of women's intellect and will.

Christ is the second Adam. He must undo the work of Adam. He must identify with Adam, and since it is possible for a woman to equal or surpass a man in will and intellect, the only differential is gender.

And a priest must identify with Christ, again in the only way possible. If Adam had been an elephant, Christ would have been an elephant, and every priest today an elephant regardless of what Eve was.

Once again Eve is tempting Adam (and for the same reason) and once again Adam is hesitating (and for the same reason).

David Sims

Indianapolis

point of view

No benefits for parochial school

by Donald E. Burkhart

I am concerned about P.L. 390 and HEA 1360 and some of the ramifications it has and may have on private and parochial schools. As a taxpayer constantly expected to help pay the cost of any proposed educational improvement plans passed by the legislators, I am offended when such legislation refuses equal benefits to my children who attend parochial schools instead of public schools. I am paying for not only to send my child to a parochial school, but I also am paying for a school system where I do not send my children. I feel some benefits should be derived by me and my child through this public school system, and expect my legislators to provide everything possible and allowable under the Constitution.

Some observations are these:

1) In Indiana the term "accredited" is used in the law anytime something is being

required of all schools wishing accreditation, but the word "public" is substituted whenever it comes to stating which schools may receive funding, benefits, and services from the mandate. An example of this is the new ISTEP program. Under this testing plan, all schools, in order to be considered for accreditation, must participate in the testing program and report scores to the Department of Education. Here we see the word "accredited" used. Then, when it comes to funding the costs of the testing program, the remediation required of students not achieving at a certain level, and so forth, the state refuses to allow "accredited" schools to participate in receiving these benefits and changes the word to "public" schools, thereby eliminating accredited parochial schools and causing greater expense for students and families in those schools.

Another example of this can be found in Section 12, P.L. 390 1360, in which those families qualifying for the federally funded free lunch program can also apply for textbook assistance. To qualify for the textbook assistance funded by the state of Indiana, legislators were very careful again to state, "... a child or emancipated minor who is

enrolled in a public school..." thereby clearly excluding parochial school children and their needy families.

2) If the "child benefit" theory, which has traditionally withstood the test of the courts, should apply here as the child received the benefit directly with any benefit to the institution being merely incidental.

3) I further feel that children, regardless of where they attend school, as long as the school has met certain reasonable minimal state guidelines, should receive any and all assistance that it is possible for the state legislators to grant them.

4) Indiana needs to realize how much money private and parochial schools have saved the state over the years. The recent refusal to grant even tuition tax credits to parents having children in parochial schools was but one example of government's failure to recognize this fact.

What can be done? I feel we must become somewhat militant. That militancy may express itself in electing some new officials who will not wear blinders when deciding issues critical to all citizens. In Ohio, parochial schools receive much assistance through the State Department of Education. In all states, the federal government mandates that parochial schools be allowed to participate in its programs, such as Chapter II, Chapter IX, non-food assistance, and the like. Public schools refusing to allow that participation may be refused federal funding themselves. How-

ever, Indiana has chosen in most cases to refuse assistance to parochial school students, cloaking it under violation of church and state, while in reality I believe they are merely showing their bias and religious prejudice.

Nothing prevents Indiana from paying for the testing of parochial students and the remediation of those requiring it except the state legislators themselves. Nothing prohibits needy families from receiving textbook assistance but the Indiana legislature again. Nothing prevents parochial school teachers attending state-sponsored workshops from receiving a reimbursement stipend like their public school counterparts except your legislators, *et ad infinitum*.

I urge you to write your congressman. I ask you to contact other state officials, including the governor and Dean Evans, Superintendent of Public Instruction. The issue here is not one of religion but one of child benefit and, in many cases, of needy families receiving deserved assistance. I encourage other concerned persons reading this to contact their legislators and demand an accounting. My prayer is that legislators begin considering the child first and their own prejudice and interests last. I ask that they revise their thinking to include accredited private and parochial schools when it comes to granting benefits and not just when it comes to requiring compliance.

(Donald Burkhart is principal of St. Mary's School in Rushville.)

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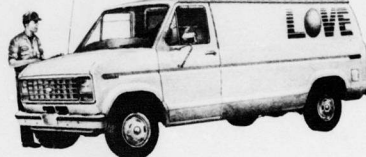
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CORNUCOPIA

Be wary of the cookies

by Shirley Vogler Meister

Three giggling girls rang my doorbell selling homemade fortune cookies.

Looking at the limp goodies, I asked, "Did you make them?"

"Yes, And we wrote the 'fortunes' inside, too," answered one.

"How much are they?"

"Two for a nickel or five for a dime," they collectively answered.

"That's not much," I countered.

Hands on her hips, one sing-song to her peers, "See, I told you we should've asked more." Everyone giggled again.

"Ah, you must be the executive-entrepreneur of the group," said I, realizing they didn't know the meaning of the word.

My explanation fell on confused looks, so I added, "Sure, I'll buy five cookies."

After more pleasant chatting, I opened one of the cookies. My "fortune" read: "Your house will turn to ashes."

"Not a very cheerful message," I complained.

With an accusing air, two of the girls pointed to the third: "She wrote that one." (More giggles.)

"Well, I hope that only means my house is getting too dusty," I said, "but your

message could've been more positive, you know; you'd get more repeat customers." Despite that, I wished them good luck in sales.

The girls politely thanked me and left, excitedly counting the coins they'd accumulated from their neighbors.

That evening in my husband's presence, I opened the four remaining fortune cookies. Misspellings and all, they said: "This cookie has led in it," "This cookie is poisoned," "You are dead," and "Be cautious." This was a case where the last message should've been read first.

"Rather macabre thoughts from such sweet girls!" I laughed to my husband. (I later learned that a neighbor received less ominous messages, also with some misspellings, like "You will marry a bumb" and "In ten minutes, you will turn into a clown." Perhaps I was the only customer to pull so many bad fortunes.)

The situation reminded me of Halloween-time when begging children sometimes get harmful treats from warped adults, except that mine was a reverse situation: I got the treats and the tricks. The difference, however, was that I knew without a doubt that these lovely girls didn't have a malicious thought in their heads. They were innocents who inadvertently reflected the strange humor of our times. What's more, I was wholeheartedly caught up in their harmless fun, freely laughing at even the ill tidings.

"Do the cookies taste good?" my husband

asked, tearing off a small piece and popping it into his mouth. "Not bad," he reported, "but too greasy."

Wary of our cholesterol levels and heeding the last fortune cookie's message, I tossed the girls' sweet efforts to the birds.

"Be cautious," I quietly giggled to our fine-feathered friends.

vips...



Mr. and Mrs. Thomas L. Vaughn of St. Pius X Parish in Indianapolis will celebrate their 50th Wedding Anniversary on Tuesday, Nov. 3. Thomas Vaughn and the former Frances A. Feist were married in St. Anthony Church on Nov. 3, 1937, the golden wedding anniversary of Frances' grandparents, Mr. and Mrs. George Albright. The Vaughns are the parents of four children: Jan Stetzel, Carol Patterson, Tom and Rick. They also have 11 grandchildren and one great-grandchild.



Benedictine Sister Evangela Brenner accepts a plaque from Governor Robert Orr at the recent Governor's Conference on Aging held in Merrillville. Sister Evangela was one of fifteen nominees to receive the Older Hoosier of the Year Award. She was named Outstanding Senior of Bartholomew County and then of the five county area, making her eligible for the Governor's award.

St. Simon parishioners Robert F. Moorman and Mary K. (Schultz) Moorman celebrated their 50th Wedding Anniversary with their family on Oct. 28. They were married on that date in 1937 in Holy Cross Church. The Moormans have four children, including Jeanne M. Moran, Robert E., William J. and Edward H. They also have 12 grandchildren and one great-grandchild.

St. Mary of the Woods College senior Sheri Kurker is a new social service intern at Gibault School for Boys in Terre Haute. Kurker is working toward a bachelor's degree in social work. She is a member of Immaculate Heart of Mary Parish in Indianapolis.

check-it-out...

"The Constitution and the American Dream" is the theme chosen for the 1987 Dr. Martin Luther King, Jr. Essay Contest, co-sponsored by the Indiana Interreligious Commission on Human Equality, the Indiana Christian Leadership Conference and Indiana Black Expo. The contest is open to all Indiana students in grades 7 through 12. Entries must not exceed 450 words and must be typewritten, double spaced on plain paper. Winning criteria are: excellence of content, originality of thought, evidence of research into Dr. King's life, clarity of expression, composition and grammar. Entries must be postmarked no later than Dec. 8 and awards will be presented Jan. 15, 1988. Awards will include: two first winners of \$300 each; two winners of \$100 each; and 6 winners of \$50 each. For entry forms write: ICHE, 1100 W. 42nd St., Indianapolis, Ind. 46208.

A Benefit Dinner for St. Meinrad Seminary will be held on Saturday, Nov. 21 in the grand ballroom of the Marriott Hotel, beginning with a cash bar at 6:30 p.m. and buffet dinner at 7:30 p.m. Music by the New Ventures Dance Band. \$20 per person; reservations only. Order before Nov. 16 by calling: Jim or Bob Dinn at 317-359-2378 or Doris or Jim Sore at 317-356-3988.

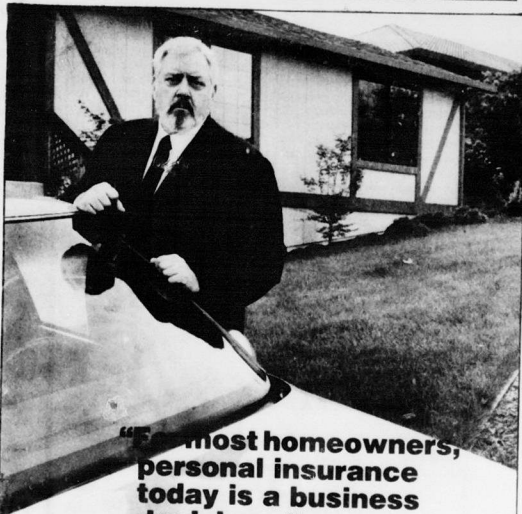


BENEDICTINE TRANSITIONS—At Our Lady of Grace Monastery, Sister Jill Thompson (from left) will make first vows Nov. 1, Sister Helen Vermeulen will renew vows Nov. 1, Maureen Cooney entered the community on July 30 and Sister Lori Haag and Sister Mary Nicolette entered the novitiate on July 18.



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✓ The Indiana Interreligious Commission on Human Equality will hold its annual consultation on South Africa from 10 a.m. to 4:30 p.m. on Thursday, Nov. 12 in Mt. Olive United Methodist Church, 1449 S. High School Road, Indianapolis. Sheena Duncan, an Anglican woman from South Africa and one of the founders of the Black Sash movement there, will be featured speaker at 2:30 p.m. Send \$10 reservations by Nov. 20 to: IHCE, 1100 W. 42nd St., Indianapolis, Ind. 46208 or phone 317-921-4226 for information.

✓ The Sisters of St. Joseph of Carondelet, who have served in the Indianapolis Archdiocese for more than 100 years, will sponsor a fundraising dinner on Sunday, Dec. 6 in Union Station Holiday Inn. Archbishop Edward T. O'Meara will serve as co-host of the \$50 per plate dinner which will benefit the congregation's retirement and development needs. For information call co-chairmen Charles Schafer at 317-632-1988 or Paul G. Fox at 317-786-7800.

✓ Benedictine Father Tobias Colgan will direct a retreat for married couples on the theme of "The Art of Compassionate Loving: Learning to Love as God Loves" on the weekend of November 13-15 at St. Jude Guest House on the campus of St. Meinrad Seminary. Participants will share in the worship of the monastic community. The retreat begins with dinner at 6 p.m. EST and conference at 7:45 p.m. Fri. and ends at noon on Sun. For reservations call 812-357-4585.

✓ 1987 Madrigal Dinners at Marian College will be held Fridays, Dec. 4 and 11, and Saturday, Dec. 12 at 6:30 p.m. and Sunday, Dec. 6 at 1:30 and 6:30 p.m. The annual event, which is held in the James A. Allison Mansion at 3200 Old Springs Road, features traditional Christmas music sung by the Marian College Choral and the Madrigal singers, a wassail reception and a prime rib dinner. Cost is \$15 per person. Required reservations may be made by calling the college relations office Mon. through Fri. from 8 a.m. to 4:30 p.m. at 317-929-0222.

✓ Indianapolis Church of Christ is sponsoring a Christian video presentation of the book of Acts entitled "Upside Down" on Saturday, Nov. 7 in the Indianapolis and

Muncie areas. The musical production, written and produced by Steven Johnson and Sherwin Mackintosh, features performances by well-known personalities from films, TV, off-Broadway, opera and rock bands. For information on where the video will be playing in the Indianapolis area, phone 317-252-3975.

✓ The Indiana Religious History Association in conjunction with the Indiana Historical Society will sponsor an all-day program beginning at 10 a.m. on Saturday, Nov. 7 at Indianapolis Airport Holiday Inn. Marian College history professor James J. Divita will present a slide lecture from 2 to 3 p.m. on "Sequentennial of Indianapolis Catholicism," and then conduct tours of St. John Church and SS. Peter and Paul Cathedral. At 6 p.m. the organization's annual dinner meeting will be held at the Allison Mansion on the Marian College campus. Dinner reservations are \$8 and should be sent by Nov. 4 to: Dr. Keith Watkins, IRHA Secretary, P.O. Box 88367, Indianapolis, Ind. 46208.

✓ The Eighth Annual St. Patrick's Day Parade sponsored by the Indianapolis Athletic Club will be held on Thursday, March 17, 1988 in downtown Indianapolis. Applications for the parade should be made early, and are available through Dec. 31 by contacting parade chairman Kevin Charles Murray on the 21st Floor, One Indiana Square, Indianapolis, Ind. 46204, 317-639-5534.

✓ Marian College will sponsor two Make-It-and-Take-It Workshops on contemporary Christmas floral design at 10 a.m. and at 1 p.m. on Saturday, Nov. 28 in the Allison Mansion on the college campus. Indianapolis floral designer Coby Palmer will teach the workshops. \$20 registration fee includes all materials and supplies. For reservations call the college relations office at 317-929-0222.

✓ St. Francis Hospital will NOT X-ray Halloween candy this year since the practice is not a guarantee of safety. Parents should inspect all items carefully, discarding anything which is punctured, faded or appears tampered with. Also, any items from unknown sources or unfamiliar neighborhoods should be discarded.

St. Andrew's offers practical elective classes

by Margaret Nelson

Seventh and eighth grade students at St. Andrew the Apostle School, Indianapolis, learn more than the basics. They can study electives such as sewing, typing, and baby-sitting.

Norb Kuzel, a retired Lilly employee who is member of the parish, teaches computer education. He tries to simulate the job situation in the kind of work students do on the eight computers in the classroom and with their preparatory homework.

There are as many boys as girls in the sewing class, taught by Margaret O'Connor-Campbell. They learn how to sew by hand and to use the two machines in the sewing room. As one mother, school secretary Theresa Lopez said, "I won't be able to sew my son's shirt buttons on when he's away at college."

And students learn that there is much preparation and paper work involved as they study typing, taught by Ivy Menken. The seventh and eighth grade teachers, Menken, O'Connor-Campbell and Lynne Locke, organized and teach most of the classes, according to St. Andrew's principal JoAnne L. Werling. William Gwynn, the bus driver, teaches an auto mechanics class.

Other courses include: babysitting and child care, nutrition, photography, office education, Great Books, first aid, consumer education, space activities, operation of audio-visual equipment, speech and drama, recorder operation, photography and aerobics.

This is the second year the classes have been offered during regular class times at St. Andrew's, according to principal JoAnne Werling. Science and communication clubs hold meetings after school hours.

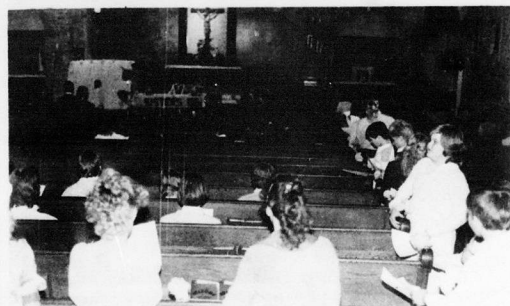


SEWING—Eighth grade students at St. Andrew School, Indianapolis, Michelle Evans and Timothy White, thread the sewing machines before working on a sewing elective project. The class is part of a variety of electives offered to help with practical skills. (Photo by Margaret Nelson)

Reverend
William G. Munshower
Cathedral High School
Class of 1950
Pastor,
Holy Spirit Parish



VOCATIONS—Each class at St. Michael School, Brookville, recognized vocations by selecting a bishop, priest or Religious saint to honor. Banners were displayed at a special vocations Mass and biographies were read. The students viewed a film on Mother Teresa. Shown dressed as saints are (front row, from left) Vu Pham, St. Martin de Porres; Carl Fussner, St. Nicholas; Mary Jo Kaiser, Little Flower of Jesus; Teresa Lang, St. Teresa of Avila; Aaron Ferkinhoff, St. Patrick; and Lea Bischoff, St. Bernadette; (second row) Jenny Stenger, St. Louise de Marillac; Ryan Ritz, St. Thomas Aquinas; Carey Knecht, St. Frances Cabrini; Eddie Vonderheide, St. John Newman; and Jennifer Knecht, St. Rita.



ROSARY—At St. Philip Neri School, Indianapolis, students form a living rosary to recognize the Marian Year during Mary's month of October. Each student in the huge circle around the church read a prayer. Acolytes formed the "cross" portion of the rosary. (Photo by Margaret Nelson)

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Along with being a Catholic school, Cathedral continues to be a "catholic" school, that is, drawing students from all of Marion County, and now from Hancock County, Hamilton County, Johnson County, Hendricks County and even as far away as Brown County.

These are the men and women whom you will know for the rest of your lives, who will be your friends, and from whom you will draw support in the years to come. For me, personally, this has been one of the most satisfying experiences of my adult life.

I have enjoyed friendships with Cathedral Alumni from all parts of Indianapolis and surrounding areas, and all walks of life, all trades, and professions.

My family has been associated with Cathedral since the 1920s. I am personally convinced that there is a strong Cathedral identity that has endured and even intensified throughout the years.

Cathedral High School with its history, its catholicity, both large and small case, its lay board, and administration, is unique.

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Students at 2 schools welcome grandparents

by Margaret Nelson

Two Catholic schools are among those in the archdiocese welcoming grandparents with special liturgies and social events.

On Thursday, Oct. 22, at Holy Name, Indianapolis, grandparents and other older friends of students were invited to a liturgy. After a "coffee break," the grandparents visited the classrooms until the lunch period. The students then joined their guests for lunch in the cafeteria.

Holy Name parishioners were invited to "adopt" a grandchild for the day. By lunch time, about 125 grandparents were in the school, some coming from as far away as Chicago and Peoria, Ill. The principal, Jean-

ette Colburn, said, "The kids get so excited. They really look forward to having their grandparents visit. We really have some neat people."

During the special open house, Wilma Roell visited the classes of ten of her own grandchildren who attend Holy Name School. She said, "There has always been a Roell in this school since my husband, Robert, was five."

On Oct. 15, St. Malachy School, Brownsburg, welcomed grandparents of the students with an early morning liturgy. An open house and reception followed during which students and teachers participated in activities that helped them share their educational experiences with their grandparents.



GRANDMOTHER—Wilma Roell visits Laura Beth Terry, 1st grader at Holy Name School.



John A. Linehan

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VOTE 2B ON NOVEMBER 3

PAID POLITICAL ADVERTISEMENT

Local media figures help select this year's Gabriel entries



Local television and radio executives met at the Catholic Center recently to judge entries for the 22nd annual Gabriel Awards sponsored by Unda-USA, the national Catholic broadcasters and communicators.

The award is a silver figure of Gabriel, the angel who first announced the coming of Christ. "The statue symbolizes the communication of God's word to humankind," says Patrick J. DiSalvatore, executive director of the organization.

The award honors broadcasters and communicators who "serve viewers and listeners through positive, creative treatment of issues of concern to humankind and enrich their audiences through a values-centered vision of humanity," according to Jay Cormier, chairperson of the judging committee.

The local judges included: Dianne Adjan, Channel 8 director of programming; Alan Cloe, Channel 20 director of programming; Mike Davis, Channel 4 vice president/programming; Karen Dillon Roth, White River State Park public relations and communications director; Ken Ladage, Channel 6 director of program operations; and Ed Roehling, WICR general manager. Mary Ellen Russell and Charles Schisla of the archdiocesan Catholic Communications Center coordinated the judging.

The judges here selected one of the top winners, for "outstanding achievement by a television station," which will be presented to WCBV-TV in Boston. The awards will be presented at a Nov. 5 dinner in Tampa, Fla., during the Unda-USA annual assembly.

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Rev. James D. Barton, Archdiocesan Director



CONSTITUTION—These students are part of the parade to celebrate citizenship that was held at St. Mark's School, Indianapolis. The student council was installed, the U.S. Constitution studied, a play given, home-made banners displayed, new flags from the American Legion and Knights of Columbus were presented, and a party was held as part of the recognition.

Letting go of Joan

"There's more potential there than you think"

by Cynthia Schultz

Joan Naville was growing restless watching her brothers and sisters move out of the family home. The 31-year-old woman wanted a life of her own, too.

But her parents, Rita and Herb Naville of Our Lady of Perpetual Help in New Albany were reluctant. They weren't quite ready to let go of the fourth of their six children—the one who was mentally handi-

capped with Turner's Syndrome. The congenital condition has left Joan with the mentality of a 10-12-year-old. It has also given her eye and ear problems, and a short stature.

When Joan approached her parents about moving into her own apartment, they would stall with the comment, "someday." But the someday came last year when she moved into a Res Care Home in New Albany, a for-profit home designed for handicapped adults in Southern Indiana.

"Herb and I were getting older. It was time to do this while we were both in good health," Rita Naville said. "In case it didn't work out we could look for some other avenue."

Rita Naville will always remember the day an excited Joan moved out. "She totally floored me. She got her daddy to move her out while I was at work," the mother said.

Since becoming independent, Joan has continued to amaze her family. At home, she helped with household chores—taking out the garbage, loading the dishwasher and doing the family laundry. But the staff at her new home has taught her to cook and do her own grocery shopping as well. Now she enjoys conjuring up menus for herself and her roommate, Debbie, with whom she shares an apartment in the home.

Rita Naville is especially proud of Joan's new social skills. Before living on her own, Joan's life revolved around family and neighbors. But now since the home's staff has gotten its residents a membership at a local YMCA, Joan is getting out more in the community.

But Joan still checks in frequently with her mother. "I still need her," she said. But then she added in a soft voice, "I know why I'm here. Because they (her parents) aren't always gonna be here."

At the home Joan lives in a structured environment. She rises before six each morning and jogs a couple of miles up and down the street in front of her home. Then she's off to work at a nearby sheltered workshop for the handicapped where she has worked since 1976.

After work, Joan relaxes with her favorite television show "Sesame Street" and alternates cooking and dishes with Debbie.

Joan is very time conscious. She owns three watches and sticks faithfully to her schedule. When the home's manager suggested she change her bed linen on a Wednesday afternoon instead of at the usual time in the morning so a newspaper photographer could take a picture, Joan balked.

Joan still attends Saturday evening Mass with her parents and joins the family for Sun-



(Photo by The New Albany Tribune)

Joan Naville

day dinner. But she also spends time with the other residents at the home.

Rita Naville feels the move has been good for her daughter. "I believe she has progressed mentally since she has been in the apartment," the mother said. She noted that at home the family would tend to protect Joan. "But if you give these kids a chance, there's more potential than you would think," she added. "The key ingredient is to treat them like normal people."

Msgr. Bosler calls for more democracy in church

by John F. Fink

"There needs to be more democracy in the church," Msgr. Raymond Bosler told members of the Indianapolis Serra Club at their regular meeting Oct. 26.

"If you really believe in ecumenism, as I do, we must change the structure of the papacy," he said. Msgr. Bosler is acting director of the Office of Ecumenism for the Archdiocese of Indianapolis.

The former editor of *The Criterion* told the Serrans that there is division within the church. "This division is essential for the growth and life of the church, and a reflection of what happened in the Second Vatican Council," he said.

He said the conflict in the church is between those who look on the church as an institution with everything coming from the top and those who believe that the church "is a communion" consisting of everybody in the church, "the People of God."

Msgr. Bosler called attention to various scriptural passages, particularly in the Acts of the Apostles, that showed the early church consisted of all the people. Early priests were elected by the people, he said, until the church became too large for that practice. Still, it was common for the bishops to be selected by the people and it wasn't until 1917 that the appointment of bishops by the pope became official policy, he said.

He said that the U.S. bishops at the Synod of Bishops on the laity, now taking place in the Vatican, are trying to get the laity more involved in decision-making in the church. They want a better mechanism for finding out what Catholic people think and believe, he said.

Msgr. Bosler said that, "if we are going to talk about church unity, and Pope John Paul does that often, the papacy itself must be reformed." He expressed optimism that there will be more democracy in the church in the future.

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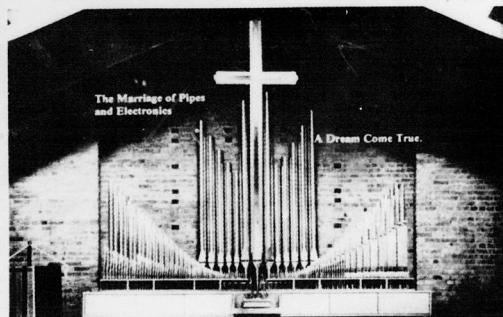
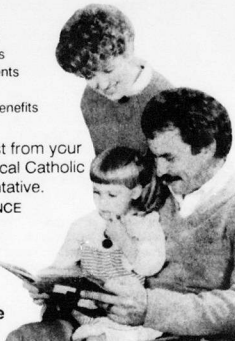
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Contributions increase but Vatican deficit persists

by Agostino Bono

VATICAN CITY (NC)—Worldwide contributions to the Vatican to cover its annual budget deficit have more than doubled so far this year, but are still "far from sufficient," according to a Vatican press release.

The Vatican estimates its 1987 shortfall to be a record of more than \$59.3 million—down from its preliminary March estimate of \$63 million, said the Oct. 22 press release.

Through September 1987, contributions to cover the shortfall amounted to nearly \$35.8 million. Giving for the same period last year was nearly \$17 million.

The total contribution in 1986 was slightly over \$32 million. The release attributed all the information to Cardinal Agostino Casaroli, Vatican secretary of state.

It did not say why the contributions rose nor how the money was collected. Worldwide contributions have normally been channeled through the Peter's Pence collection taken up once a year for use by the pope. In recent years the Peter's Pence money has gone directly to cover the shortfall.

Earlier this year, however, a letter was sent to the world's bishops asking them to find other ways of raising money to cover the deficit.

The press release hinted that one method has been to get bishops and religious orders to send more money to support the Vatican.

Cardinal Casaroli "expressed the hope that the bishops, religious communities and faithful throughout the world... might be more generous in supporting" the Vatican, said the press release.

The press release said the bishops would be sent another letter in November "expressing thanks for increased generosity to the Holy See and urging all Catholics to continue

to assist the Holy Father in supporting the central services of the church."

The Vatican release, however, raises several questions.

Despite the more than \$18 million increase in worldwide contributions, the press release lists estimated 1987 income as being \$4 million less than the 1986 income. No explanation is given.

The Vatican is doing its part to cut deficits by "strict budgetary controls," said the release, citing a \$1 million cutback in 1987 expenses over 1986 expenses.

But it does not say how or where this money is being saved. Nor does it give a line-item breakdown of expenses and income. It estimates total 1987 expenses at \$112.9 million and total income at \$53.5 million.

Besides contributions, "income of the Holy See comes largely from investments made from funds paid by the Italian government in 1929 in compensation for properties taken from the church," said the release.

This investment income is "no longer adequate to maintain services offered by the Holy See to the church throughout the world" because of expanded activities since the Second Vatican Council, said the release.

But it does not say how much income these investments generate annually and whether the income is stable, on the decline or on the upswing. Nor does it give the amount of the investment fund.

The press release was issued after an Oct. 19-21 meeting of a papally appointed council of cardinals studying Vatican economic problems. U.S. members of the council are Cardinals John Krol of Philadelphia and John O'Connor of New York.

The meeting was presided over by Cardinal Casaroli, who informed the cardinals of the figures, said the press release.

Abortion best fought in court, pro-life lawyers say

by Julie Asher

WASHINGTON (NC)—The best way to overturn Roe vs. Wade, the Supreme Court's 1973 decision legalizing abortion, is through the courts, said three pro-life attorneys who are contributors to a new book outlining such a strategy.

"Abortion and the Constitution: Reversing Roe vs. Wade Through the Courts," published by Georgetown University Press, was released Oct. 22 at a news conference.

The book calls for a "strategy of courtroom activity that is as bold as any public policy effort of this century," said Paige Connstock Cunningham, an attorney from Wheaton, Ill., and former executive director and general counsel for the Chicago-based Americans United for Life Legal Defense Fund.

Mrs. Cunningham said a majority of people have indicated in opinion polls their support for laws that would permit abortion only in the "hard cases" of rape and incest and to safeguard the life of the mother.

Yet, she said, the "liberty of abortion is granted to women and their physicians throughout all nine months of pregnancy, with virtually no restriction."

"Abortion has become one of the most common surgical procedures within the United States and 20 million unborn children have lost their lives since 1973," she added.

She called abortion "an immense assault upon basic human rights and civil rights" but added that its foes' efforts often were seen as "a sinister conspiracy to 'roll back the clock' on civil rights."

Mrs. Cunningham is an editor of the Georgetown book along with Dennis J. Horan, chairman of Americans United for Life Legal Defense Fund, and Edward R. Grant, executive director and general counsel for the fund.

It is a collection of essays by historians, law professors and attorneys who examine ancient and medieval views of abortion, the history of laws on abortion, the legal prece-

dent against abortion, the Supreme Court's reasoning for Roe vs. Wade, and strategies for fighting it in the courts at all levels.

One contributor, constitutional lawyer William Bentley Ball, who also attended the news conference, wrote that strategy for a "total erasure of legal access to abortion on demand" would involve thorough research on the issue, the choice of the proper courtroom, research on the judge, the decision to sue or be sued, careful preparation of witnesses and the choice of an attorney who knows about constitutional litigation.

At the news conference, Ball said he was confident the Supreme Court would eventually see its error and "correct itself."

He added that the high court has reversed itself a number of times before and he cited its decision in 1954 to ban racial segregation in schools.

Grant, also at the news conference, said efforts to overturn Roe vs. Wade must begin with several premises including legal status of the unborn, the role of courts in the constitutional system and the process of civil rights litigation.

But he added that reversal of Roe vs. Wade would not rest on the appointment of a single Supreme Court justice and that changes in society were also necessary.

He said the term "unborn child" was "of ancient common law origin" and that long before modern medicine discovered the developmental stages of a human embryo, legal and moral authorities recognized the unborn child and regarded abortion as a criminal act.

He added that in a constitutional democracy such as the United States resolution of the abortion issue should rest with the people, represented by Congress, and with state governments.

It "ought to eventually be settled as a constitutional matter by recognition that the unborn are among those persons vested with a right to life under the Fifth Amendment and the 14th Amendment" of the Constitution, Grant said.

Today's Faith

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We believe...

by Fr. Eugene LaVerdiere, SSS

Everybody believes in someone or something. It's hard even to imagine, let alone find, someone who does not believe in anything.

"I believe" statements, however, can be misleading. Just because people say "I believe" does not mean they really believe.

Sometimes people preface a statement with the words "I believe" as a way of cushioning what they say. Statements like, "It is going to rain," or "God is good," are far more likely to evoke a reaction, positive or negative, than saying, "I believe it is going to rain" or "I believe God is good."

I call this soft believing. It amounts to little more than personal opinion. In place of "I believe" someone could just as easily say "I think," "I feel" or "in my opinion."

Believing is a far more serious matter than mere personal opinion. This is where hard believing comes in. Unlike soft believing, hard believing deals with basic values and the very foundations of life. Hard believing is the stuff of religious faith and creeds.

Even religious faith and creeds can be taken for granted—at least much of the time. There are times, however, when events force people to think about what they really believe. On the social front there are wars, famines such as we find in many parts of Africa today, and natural disasters like the great floods in Bangladesh. There are also personal experiences such as illness or the death of a friend. Then there is the simple experience of plunging into an alien culture.

I recall such a cultural experience in Izmir, the ancient port of Smyrna in Turkey. Smyrna is but a few miles from Ephesus and like Ephesus it was the site of a Christian community way back in the first century. Today it is a Moslem city.

I had come to Smyrna with three other students of the Bible. We had put up in a small Turkish hotel, recommended by a university student as a place where a Turk of ordinary means would stay. We were guaranteed an authentic Turkish setting for our visit.

Once settled in, my companions went out to scout the neighborhood. How close were the ruins of the old city? Was there a restaurant nearby? Where was the main mosque? A little later, I entered the tiny lobby of the hotel and was greeted in flowery French by a portly middle-aged Turk: "My friend, the proprietor of this establishment would be honored if you would respond to a few questions."

I agreed. The proprietor, who knew neither French nor English, sat at a desk with a nervous smile, looking at our foreign passports. To my amazement, the questions had to do with God. Better yet, they had to do with the Trinity. Never before had I joined in a conversation about the Trinity in a hotel lobby.

But there I was talking about God—Allah, the God of Abraham, Isaac and Jacob, and how God is Father, Son and Spirit. The little lobby was soon filled to



overflowing with every face, young and old, turning from me to my interpreter and then to the proprietor. It took a while and lots of back and forth in French and Turkish before I learned what was happening. Finally it was over. The proprietor sat back, his face beaming. His hotel guests, he had concluded, were not infidels after all. Like him, we believed in one God.

I realized then that the proprietor, a devout Moslem, had been concerned that his Christian guests, the first non-Turks to stay in his hotel, believed in three gods. In Arabic, Allah means "the God." For the proprietor, the interpreter and the neighborhood crowd, this was very much a matter of conscience. For me, it

was a matter of reflecting on what I really believed and how best to express my belief.

The realization called for celebration. A snap of the fingers, a word from the proprietor, and tea and ripe olives appeared on swinging trays. Our common belief did, indeed, call for a celebration.

I cherish the memory of that day. And I think of it sometimes at the Eucharist when we reflect on God's work together and profess our faith in the words of the creed: "I believe in one God." Yes, indeed, this does call for celebration, eucharistic celebration: "The Lord be with you." Bring the bread and wine.

Write your own personal creed

by Katharine Bird

I believe that Jesus died for our sins, that Mt. Kilimanjaro is the highest mountain in Africa, that Mary is the mother of Jesus. I also believe in a God who is compassionate, in my son's ability to juggle a full-time job and part-time college, in a Jesus who showed me how to tackle and overcome the worst difficulties.

People use the words "I believe" in different ways. As the first set of examples indicates, one way is to express their acceptance of certain basic facts. The belief expressed in the second set of examples moves into another kind of territory. It takes us into the world of trust, of the meaning in what we believe.

As theologian Father James Bacik put it, the use of "I believe" language can "satisfy the longings of the human heart." He is pastor of Corpus Christi University Parish in Toledo, Ohio. And for Christians, being

able "to identify our beliefs links us with a community" of kindred spirits. It "enables us to know we're not alone, that others share our beliefs and values."

People find themselves groping for a language to express their beliefs especially during key moments in life, Father Bacik said. For college-age youths, this happens most often when "their faith is challenged." It happens, for instance, when they encounter atheists who lead good lives or when trying to decide what commitments to make in life.

The challenge to express faith also arises when dealing with tragedies. There are large-scale tragedies, for example the explosion of the Challenger space shuttle. There are personal tragedies such as those surrounding the serious illness of a classmate. At such times students "find that their normal ways of dealing with things don't work," Father Bacik said.

At these points people may turn to their faith to look for a language to express belief, he added. A student grieving over a parent's death may say, "I believe that mother is in heaven." In this context, belief can take on new meaning for him.

Another challenging event for people is the birth of a first child. "I see great religious seriousness at this time," Father Bacik said. A concern develops about what values the parents want to pass on to the youngster.

"I've had a number of young parents, especially men, saying that the birth is their deepest religious experience," he said. Often they "don't have the language to express it" and faith can help them state their awe and new sense of responsibility.

Father Bacik says that people often need help in identifying what they believe and in learning how to express their beliefs. He finds that writing a short personal creed can help. He urged a woman Religious to start working on a short creed three years ago. It is her way of saying "It's mine, it reflects what's in my guts." Writing a personal creed is "her way of appropriating her faith," he said.

This Week in Focus

People say the words "I believe" all the time. Frequently these words are nothing more than a synonym for "I think" or "I feel," writes Blessed Sacrament Father Eugene LaVerdiere. But events occur in life which force people to consider what they really believe. Father LaVerdiere is editor of Emmanuel magazine.

Every Sunday Christians recite a creed at Mass. In doing so, they are giving a summary of their belief, Dolores Leckey writes. She points out that the Apostles' Creed, which begins with "I believe," helps people to focus in on what it is they believe as individuals. The Nicene Creed, which begins with "We believe," reminds us what we believe in common

with the whole, worldwide church. Leckey is director of the U.S. bishops' Laity Secretariat.

Katharine Bird says that people use the language of belief to indicate their acceptance of certain basic facts. Other times, however, they use "I believe" in a more personal way to express the meaning and value they find in their lives with others and with God. Bird is associate editor of Today's Faith.

Father John Castellet talks about the "Shema," the central affirmation of Israel's faith. This basic creed of the Israelites finds echoes in the earliest Christian creeds, he suggests. Father Castellet teaches Scripture at St. John's Seminary in Plymouth, Mich.

The Bible and Us

Creeds put faith into words

by Fr. John Castellet

Every morning and evening pious Jews recite a formula known as the Shema. Its name comes from its first word which means "hear," and the full formula is: "Hear, O Israel! The Lord is our God, the Lord alone!" (Deuteronomy 6:4)

This is the central affirmation of Israel's faith, its basic creed. It is a firm acknowledgment that only Yahweh—the Lord—is God. It is a statement of Judaism's distinctive belief in one God.

In the course of time it was expanded to include the great commandment of total love of God and injunctions to bear all this constantly in mind (Deuteronomy 6:5-9).

But as a creed, it is the profession of Yahweh's uniqueness that really matters. It crystallized the people's religious experience of God, the sole master of history.

Once formulated, this creed served to distinguish the people from all surrounding peoples. Throughout history it often became a martyr's cry, as persecuted Jews went to death rather than deny the faith of their fathers.

Given the nature of creeds, it takes time for them to develop. This was true of Christian creeds also. In the beginning, the only creed the followers of Christ knew was the simple but eloquent statement: "Jesus Christ is Lord" (Philippians 2:11).

For all its simplicity, it speaks volumes. Christians had come to realize that Jesus was much more than an itinerant preacher from Nazareth who had come to a tragic end. He was the Messiah (Christ) and divine (Lord).

That early creed was a statement of faith, the expression of a reality which could be made known only by God himself. When Peter, in Matthew's account, acknowledged that Jesus was "Son of the living God," Jesus pointed out: "Flesh and blood (human reasoning) has not revealed this to you but my heavenly Father" (Matthew 16:17).

Like the Shema, this basic creed encapsulated Christian faith and served as a badge of identity. Also like the Shema, it gradually grew more complex to keep step with Christian experience.

New Testament scholars have detected several creeds in the letters of Paul. The earliest contains a theology (a statement about God), a christology (a

statement about his Son), an eschatology (a statement about the end-time), a reference to the resurrection and an allusion to Jesus' saving power:

"You turned to God from idols to serve the living and true God and to await his Son from heaven whom he raised from (the) dead, Jesus, who delivers us from the coming wrath" (1 Thessalonians 1:9-10).

Another early credal formula is incorporated into the opening of Paul's letter to the Romans. There Paul refers to God's Son, "descended from David according to the flesh, but established as Son of God in power according to a spirit of holiness through resurrection from the dead" (1:3-4).

Later, Paul makes use of a somewhat expanded expression of faith in the resurrection in 1 Corinthians 15:3-5: "I handed on to you as of first importance what I also received: that Christ died for our sins . . . that he was buried, that he was raised on the third day, that he was seen by Cephas, then The Twelve."

Such formulas helped to put Christian experience into words, to the extent that it can be put into words. They also helped in handing on basic Christian truth to succeeding generations.

People were able to say: "This is what we, as Christians, believe. This is what makes us unique."

Education Brief

Faith is not something we have but something we are and we do

Education Brief

The more deeply one penetrates the divine mystery, the more one discovers the true greatness and dignity of human beings.

—Pope John Paul II in the United States, 1987

When people tell you what they believe, you catch a glimpse of who they are or at least who they intend to be. For what people say they believe offers a clue to the direction their lives will go.

Parents who say they believe that education is the key to a child's future can be expected not only to give close attention to matters of schooling, but to invest time and money in the child's educational pursuits. In some cases, parents become virtually consumed by this concern for their child's education. Not only their thoughts and words, but their activities reveal that they truly believe in education.

Some people believe that money paves the road to happiness, that success is defined by "getting to the top," that exercise is the best antidote for stress or that life can be lengthened with the proper diet. Again, the proof is in the pudding. These are the sorts of beliefs that lead people to definite actions—to hard work or even workaholicism, to hardly exercise almost daily or to shopping carefully for and preparing just the right foods.

True belief, you see, is more than words. It reaches deep inside people and influences their actions. What people believe can be seen in the commitments they make.

Among Christians, it is not unusual to speak of "having" belief or having faith. The risk some theologians see in speaking this way is that belief begins to sound like a possession, "something" one obtains. What is needed, they suggest, is to see how belief is related to who one "is" and what one does.

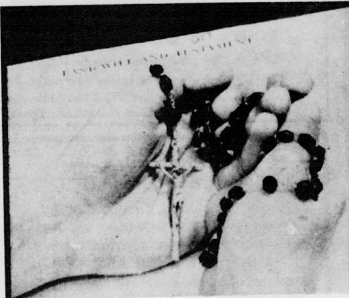
Presupposed here is that what is believed—who you

believe in—has the capacity to change you. Presupposed, for example, is that the story of Jesus recited in the church's creed—that he suffered, died and was buried, that he rose again from the dead—is the story of someone who makes life different.

This is what the creed is about ultimately. It is about the sort of belief that reaches deep inside people, uncovering their "true greatness and dignity," as Pope John Paul II suggests. Christians always have felt that this belief, given voice in words, is meant to be heard—and to be seen.

What Do You Think?

- Think of some common, everyday situations in which people are apt to say, "This is what I believe." What influence do people's beliefs have on them—their beliefs about family life, politics or neighborhood life?
- What are the implications of saying "I believe" in the context of Christian faith? Why do our writers say that creeds—statements of belief—are really much more than words?
- What is the difference between the Apostles' Creed and the Nicene Creed used at Mass, according to Dolores Lackey?
- Think about your Christian belief. Do you find it difficult to put this into words? Why, or why not?



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Food for Thought

The great creeds are excellent sources for gaining insight into the belief of the earliest Christians and an understanding of what the early church period was like, writes Anthony Gilles in "The People of the Creed." Telling this story leads the author into discussions of some of the major figures of the early centuries of the church such as Athanasius, Cyril, Arius and Augustine, as well as some of the great early councils of bishops. The approach is historical. But, Gilles says, this should not deter readers "from realizing that the story behind the early church is also the story of people like you and me who tried to express in their ordinary lives the Gospel's central teaching." The Word became flesh and made his dwelling among us." (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio. 45210. 1985. \$5.95.)



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Children's Story Hour

Athanasius defends his faith

by Janaan Manternach

"We believe..." Those words are the beginning of the creed that Catholics recite together every week during Mass.

This creed is very old. It is called the Nicene Creed because most of it was agreed upon in Nicea, an ancient city in what is now Turkey. That was back in the year 325 A.D.

It was a time of great confusion and division in the church. Arius, a very influential priest, was teaching that Jesus Christ basically was just a great and good man. Many people, including bishops, agreed with Arius.

Others disagreed strongly. They insisted that Jesus

was fully divine too. They said Jesus was both God and man. Christians argued about this not just in schools but on the street corners.

Things got so bad, with bishops arguing with one another and with their priests and people, that the emperor stepped in. He called the more important bishops of the world together at Nicea to find a way to end the confusion and restore unity.

A young man, a deacon named Athanasius, was there as his bishop's secretary. Athanasius was born into a Christian family around 295. His parents saw that he received the best possible education. As a young man he thought about becoming a hermit and living in the desert. But he decided to become a priest.

At the Council of Nicea he helped his bishop defend the church's faith against Arius. Athanasius may have taken part in writing the creed we still pray each Sunday.

Three years after the Council of Nicea, Athanasius became bishop of Alexandria, Egypt. He taught his people the central beliefs agreed to in the Nicene Creed. But powerful followers of Arius were determined to silence him.

His enemies succeeded in having him deposed and sent into exile. Two years later he was allowed to return but his enemies soon forced him to leave again. For many, many years Bishop Athanasius was to struggle with those who opposed him.

Once soldiers broke into his church during a service to capture him. He spent years in hiding, moving from place to place to avoid arrest.

During those difficult times Athanasius wrote important books about Catholic beliefs and against Arius' teachings. He guided many people to become monks and nuns.

Finally in 362 he was allowed to return to the city of Alexandria as bishop. Most of the next 10 years were peaceful for Athanasius. He died in 373 and is considered a great teacher and defender of the faith. His feast is May 2.



Who is Jesus?

What is your favorite story about Jesus? Below, tell why you like that story. What kind of person does it show Jesus to be? Does it say anything about what Jesus wants of us?

What Do You Think?

At the time of St. Athanasius, people were having a great debate about who Jesus really is. Why do Christians care so much about Jesus and want to understand him?

Children's Reading Corner

Actions often express what we believe. In "The Four Good Friends" by Jack Curle, Maria is a woodcutter's wife. She is generous and caring. Simon is selfish and rude. One day a knight knocks on their door. He is treated warmly by Maria but rudely by Simon so he rides away hungry. Through the knight's influence, Simon is locked up in a castle to learn how to behave more generously and Maria chooses to join him. Later, four animals that Maria cared for cleverly free them. This is a simple tale of how two people in the same household can believe differently about something and how their beliefs affect themselves and others. (Henry Holt and Co., 521 Fifth Ave., New York, N.Y. 10175. 1987. Hardback, \$12.95.)

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the sunday readings

ALL SAINTS' DAY

NOVEMBER 1, 1987

by Richard Cain

It happened accidentally. I was looking on the secretary's desk for the first class ink stamp when I saw the necklace. Engraved on it was a short message of gratitude to the secretary for her friendship. What surprised me was who the necklace was from. It had been given to the secretary by a person who to me had always seemed to be cold. But that necklace was a doorway through which I caught a fleeting glimpse of an unsuspected capacity for warmth in this person's heart.

This Sunday's solemnity, All Saints Day, strikes me as a similar kind of doorway and the readings as a glimpse through which I see for a moment a fuller picture of reality than I ordinarily see.

The first reading is from the Book of Revelation. This book is difficult to understand because it is written in a kind of symbol language which is foreign to us. But its message is a simple one written for Christians at a time when they were suffering much persecution under the Romans: "Hold on. For a time Christ suffered. But now he lives in glory. We, too, will suffer for a time. But soon Christ will put an end to our suffering and we will join him in his glory."

The passage that forms this Sunday's reading presents in picture form a message about those who would live with Christ in glory. Four angels had been given power to ravage the land and the sea. This is a symbol of the final time of suffering. This task is shown as being given to angels not necessarily to imply that God causes all suffering but rather to make clear that no matter what happened God is still in control of the situation.

Before the angels begin their work, a seal is placed on the foreheads of 144,000 from every tribe in Israel. In Biblical symbol language, 12 means

perfection as well as the 12 tribes of Israel and the People of God and 1,000 means a large number. So this number (144,000 = 12 x 12 x 1,000) means a very large number of the perfected People of God.

It was the custom among Oriental kings to place the seal of their ring on their belongings. The seal signified that the thing was the king's possession and under his protection. So this communicates the message that the perfected people of God will be protected from destruction because they are God's own possession.

The meaning of the second picture of the huge crowd in white robes from every race and nation would also have been clear to the early Christians. For white was the color of the robes a new Christian wore during baptism. Thus, the second picture communicates the message that many people from every race and nation would survive the great trial. They would be made perfect through Christ's sacrificial offer of salvation which they have accepted through their baptism.

The second reading is from the First Letter of John. It was written in response to a group of people who were distorting some basic truths of the faith. One of the false things this group taught was that they were already perfect.

In response, John makes it clear that we are children of God. But there is something more that we will become when we see God face to face. We don't know what this will be. But we strive to grow now as much as we can in anticipation of what perfection God has in store for us.

The gospel reading contains the Beatitudes. These are Jesus' basic program of holiness—how we all can become saints. There are eight attitudes or actions (or possibly seven since some Biblical scholars think the "Blessed are the lowly" verse may have been

Rev. 7:2-4, 9-14
Psalm 24:1-6
1 John 3:1-3
Matthew 5:1-12

the Saints

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added since it refers to the same thing as the "Blessed are the poor in spirit" verse).

Each is paired with a consequence.

Some of the pairings ("Blessed are they who show mercy; mercy shall be theirs") seem clear. Others seem more

arbitrary. This suggests that the attitudes and the consequences are interchangeable. In other words, they are simply different ways of saying the same thing: Blessed are those who believe in the gospel and put it into action in their lives, they will be saved.

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The Pope Teaches

Salvation through faith in Jesus who is God

by Pope John Paul II
remarks at his general audience Oct. 21

We direct our attention in today's catechesis to the fact that Jesus is truly God, one in being with the Father. Jesus stated this truth quite openly when he said, "I and the Father are one." Most often, however, he spoke of himself as the Son of Man, preferring to lead his disciples gradually to a deeper understanding of the profound mystery of his divinity.

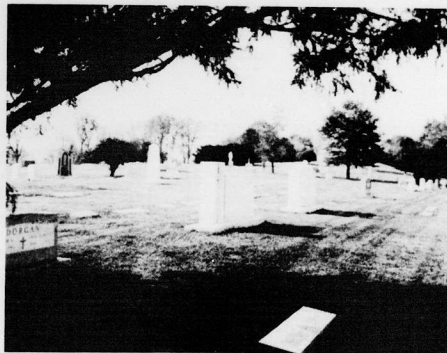
Nevertheless, while identifying himself as the Son of Man and as the Messiah, he did not hesitate to ask his disciples to place their faith in him. He said: "Let not your hearts be troubled; believe in God, believe also in me." During the Last Supper, Jesus affirmed his oneness with the Father when he said: "He who has seen me has seen the Father; how can you say, 'Show us the Father?' Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves."

We note that Jesus called on his disciples to believe in him by making reference to all the works he had performed in their midst. It is these signs and wonders that serve as clear reasons for coming to believe.

Faith in Christ, the Son of Man who is one in being with the Father, is the condition necessary for salvation. This teaching Jesus presented in conversation with Nicodemus, when he spoke of the "new life" that is to be found through faith in the Son of Man. Jesus told Nicodemus: "As Moses lifted up the serpent in the wilderness so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."



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Question Corner

Interpreting the Bible

by Fr. John Dietzen

Q In different Bibles the Book of Genesis is referred to as history, story, generations and so on. Where does the difference of translations or interpretations come from?

I tend to favor the non-literal interpretation. Some of my friends see this as taking the Bible to have errors.

They say the Holy Spirit will guide us in reading the Bible and that no scientific discoveries or historical influences have any significance in interpreting the Bible. You get the true meaning directly from the Holy Spirit. Does the Holy Spirit really influence us to that extent? Or is it a desire to have all black and white answers? (Ohio)



A The real differences between what we might call traditional Christianity and what often are referred to as fundamentalist Christians are usually on an entirely different level than at first appears.

So here the important question is how we each see the written Word of God fitting into our Christian life;

even more basically it relates to how we believe God wants us to use this world that he has created.

Unless we keep those facts in mind, we can argue for months and never resolve anything because we are simply on two entirely different tracks. They also directly affect any response to your question.

A major difference between traditional Catholic Christianity and modern fundamentalism (which in fact is not so modern; it surfaces one way or another quite regularly) is in our attitude toward the created world.

Put simply and perhaps too briefly, Christian tradition back to the beginning takes creation very seriously and sacredly. Whether material (bread, wine, water, oil, words, actions) or spiritual (our minds and wills, our passions and emotions) we believe that all creation, rightly used, can be a channel of God's power and grace.

The other approach tends to move in another direction. Things of this world, especially as they are affected by human action, are "man-made," unworthy of God.

None are capable of being sacraments, points of contact between God and ourselves through and in which God can work his love.

For us, a significant part of faith in the Holy Spirit, in God, means accepting and using the gifts that Spirit has given us. To reject science, history, discovery is a rejection of the Holy Spirit. To accept what our minds tell us, enlightened by faith, honors the God who made us and the Spirit who enlightens us.

Thus, to use what we have been able to learn about the times in which the authors of Scripture wrote, what problems they faced and what they meant to say, is affirming, not denying, the Holy Spirit.

Without denying that anything and everything is possible for God, we believe the normal and ordinary way the Spirit works in us is not by shining a mysterious light in our eyes or some other miraculous intervention.

Rather, when we do our best to use well the gifts he has given, his power is at work immeasurably in ways we cannot even imagine (Ephesians 3:20) enriching our minds and wills as we reflect on him and try to love him more deeply.

As you suggest, his approach to creation and to the Scriptures may not always result in the black and white, us against them answers we might sometimes desire. We believe, however, it is still the best way to honor God and to respect this world which has come from his creating hand.

(Questions for this column should be sent to Father Dietzen at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)
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Family Talk Recognizing a real friend

by Dr. James and Mary Kenny

Dear Dr. Kenny: How can you tell if someone is really your friend? I am tired of being used by other people. I feel I have had a lot of fair-weather friends who took what I had to give, but were never there when I needed them. What should I be looking for in another person?—New York

Answer: A good friend is a rare treasure. You should not be surprised that you have difficulty finding such a person.

No instant test of friendship exists. Some people appear very friendly, and then let you down when you are most in need. Others may be gruff at first contact, but they remain loyal and giving. Only time can prove your relationship.

Still, you ask an important question: What to look for in a friend. Here are some qualities I would value.

A friend listens to you when you feel like talking. Listening indicates your friend wants to know you better.

A friend appreciates you as a person. You are not an object to be used for a good time, but are made to feel unique and special.

A friend allows you to be yourself. Your friend is not possessive, does not stifle you with jealousy, but allows you to grow in a wider circle of good relationships.

A friend accepts your anger and bad moods as a storm on an otherwise sunny world. You can count on your friend's commitment to see your relationship past a difficult moment.

A friend consoles you when you are upset. You look to your friend for warmth and support when life hands you a hurt.

A friend is almost always positive. Friends smile a lot, and when you think of your friend, you smile too.

Friends share common likes and dislikes. You are interested in many of the same things. Your values are compatible. Your conversation with each other expands your mutual horizons rather than sparking regular arguments.

A friend will let you help him or her. Friendship is mutual. A friend does not become dependent on you like a child, but will still feel free to call on your time and money and effort.

Friends will help you out in a crisis, even if they have to go out of their way. Your call has priority. They will drop everything to be available in your need.

A friend is dependable day after day. You can count on your friend to be there for you whenever.

If you are looking for a friend, ask yourself: Whom do I enjoy being with when things go well? When I am in pain? Whom can I count on?

Value such a friend when you find one and be that kind of friend to others.

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

Laity synod keeps Latin alive in a sense

by Agostino Bono

Latin is pretty much a dead language, except in the Catholic Church, where it is still the official language for major documents and events such as this month's Synod of Bishops on the laity. During the first two weeks of the synod, about 25 percent of the 230 speakers delivered their talks in Latin—more than were given in any other language.

Five modern languages are also allowed: Italian, English, French, Spanish and German. This means that delegates from Brazil, the country with the largest Catholic population, cannot speak their native Portuguese on the synod floor.

Most of the Latin speakers are Vatican officials, Third World bishops whose native languages stem from Latin, and bishops from countries not speaking one of the five modern tongues. Among the Latin-speaking crowd in the synod assembly hall were Pope John Paul II, Cardinal Joseph Ratzinger, head of the doctrinal congregation, and Cardinal Jaime L. Sin of Manila, Philippines.

As the official language, Latin has a way of spreading itself among all synod participants. Pivotal reports intended to help the delegates focus on specific issues and themes are written in Latin. There are two of these: one at the beginning of the synod and another at the midway point. The second summarizes synod speeches as a means of helping delegates formulate concrete proposals when they break into small working groups.

But Latin lost followers when the delegates divided themselves into small groups according to language. Only seven participants opted to carry out their discussion in the old tongue.

Most of the participants, 102, signed up for English. French came next, with 81, followed by 72 delegates opting for Spanish groups. Cardinal Ratzinger chose German and Cardinal Sin, Spanish. The pope does not participate in the small working groups.

The small working groups are where concrete synod proposals are drafted through hard bargaining. There are no prepared speeches, just extemporaneous give and take.

Although most of the words spoken at the synod, in whatever language, fall under the secrecy rule, the rule is often broken. Officially, full texts of synod speeches are not to be made public, and contact with the press is limited. All information is channeled

through an information committee which prepares daily press bulletins containing summaries of speeches written by the speakers. The committee also arranges periodic press conferences at which selected participants field questions.

Vatican officials say the secrecy rule is needed so that bishops can speak more freely, especially those from countries with repressive governments where their views would get them in trouble. But the rule is adhered to mainly by Vatican officials, Italians,

delegates from communist-ruled countries and those from Spanish-speaking countries.

Many bishops—especially those from countries with a tradition of a free and independent press—make their speeches available upon request. Some even translate their talks into other languages for the convenience of the press. Others get around the secrecy rules by stripping their texts of some non-substantive phrases and issuing the rest as a summary. Latin or otherwise, the word gets out of the synod hall.

My Journey to God Praying with 'The Savior of Zvenigorod'

by Richard Cain

In his book, "Behold the Beauty of the Lord: Praying with Icons," Father Henri Nouwen explains how icons can be a powerful aid in prayer. "There are many times when I cannot pray, when I am too tired to read the Gospels, too restless to have spiritual thoughts, too depressed to find words for God or too exhausted to do anything," he writes. "But I can still look at these images so intimately connected with the experience of love."

In his book he shares his meditations on four icons that have a special meaning for him. Pictured at the right is one, "The Savior of Zvenigorod," painted by Andrew Rublev at the beginning of the 15th century. The damaged face seems to ask the question "What have you done to the work of my hands?" Nouwen notes the calmness and tenderness of the face. He also notes that while the shoulders and chest are facing to the left, the head is facing forward as though Jesus is turning to look us directly in the face.

This gentle image of Christ, so humble and human, encourages us to lay aside our worries and fears and approach him with confidence and love. Nouwen writes: "Thus, seeing Christ leads us to the heart of God as well as to the heart of all that is human. It is a sacred event in which contemplation and compassion are one, and in which we are prepared for an eternal life of seeing."

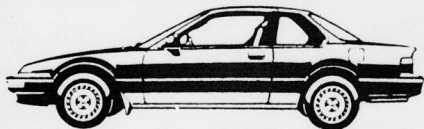
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ENTERTAINMENT

Viewing with Arnold 'Glass': the socialite and the detective

by James W. Arnold

Are the very rich, as the Great Gatsby might have said, really different from the rest of us? Do they really live in a world beyond our imagination?

Excuse me if this sounds like "Life-styles of the Rich and Famous." The subject is a new movie, "Someone to Watch Over Me," ostensibly a police thriller. But what's distinctive about it is relatively rare in an American movie: a sensitive probing of the habits and psyche of the rich from the perspective of the Not Quite Poor, which is most of us.



Tom Berenger plays a tough New York street cop just promoted to detective. He's assigned to protect a glamorous socialite (Mimi Rogers), who has been unfortunate enough to witness a violent killing at the opening of a posh Manhattan nightclub. Of course, he's never seen a pampered heiress before, at least up close. Nor has she had much association with shy, virile proletarians who look like combinations of Brando and Paul Newman. The problem is Berenger's Mike

Keegan has an attractive and spunky wife (Lorraine Bracco) and young son back in blue collar Queens, and Ms. Rogers' beauty-in-danger, Claire Gregory, has an upper-crust boyfriend (John Rubinstein) waiting in her marble foyer. We're in territory that is an unlikely mix of "Stakeout" (cop falls for woman he's guarding) and "Fatal Attraction" (happily married guy can't resist temptation).

The sex is indirect, a model of propriety. They both know it's stupid, and they pay in guilt and misery, as everybody else on the payroll tells them they're stupid, too. Meanwhile, there are amusing inter-class tensions. She doesn't like his splashy tie, and buys him a tasteful dark solid color. He's awed by everything about her, like a child in a cathedral. Has she ever been in, heard of, Queens? "My father founded a music school there."

He goes along as bodyguard with her to the Guggenheim, in the movie's best sequence. An older rich woman says he has gentle eyes, which is not the way matrons talk in Queens, and he blushes. Another woman wonders if he's aroused after he shoots someone (perhaps it's the educated who are truly obscene). In any case, Mike goes home and begins to criticize his wife for her dirty mouth. Ultimately, "Someone" is another

story of marriage tested and preserved, which is just fine. It also demonstrates, beyond much doubt, that lust leads to nothing but trouble and unhappiness. Everybody is wonderfully noble about it, since Mike and Claire appear to reach the same conclusion simultaneously, that passion cannot substitute for common sense or true love. Hollywood, of course, is not famous for endorsing such values, at least not lately.

Despite the marvelous Gershwin title song, which is played a touch too often, and the dreamy, steamy city visuals provided by director Ridley Scott ("Alien," "Blade Runner"), the prettiest images are of Claire's fabulous East Side apartment, which looks like the Louvre with a kitchen. There is some suspicion that Mike, indeed, may have fallen for the decor and the music (opera, chorales) on the stereo before he noticed Claire. The production designer is Jim Bissell ("E.T.," "Twilight Zone," "Falcon and the Snowman").

All the actors are beautiful to behold in the low backlighting. Berenger is already a star after "Platoon," and Rogers (from "Gung Ho") will probably soon be one. Wronged wives have turned out to be superb roles in movies lately, and Bracco registers strongly in her big throw-the-rascal-out scene.

As for the plot, it deserves as little attention as possible. Writer Howard Franklin has a few fresh observations about class differences and tensions between the sexes, but we're never really convinced that Claire would want to take Mike that seriously. The action material is terribly contrived and makes very little sense, including an anti-climactic finale in which the truly stupid killer holds Mike's family hostage and the cop seems forced to choose between their lives and Claire's. It's mostly incredible, but if you've always wanted to see a chase down the Guggenheim's winding main ramp, this is your chance.

(Weak thriller, but interesting class-

conflict love story and decor; some violence and language; satisfactory for mature viewers.)

USCC classification: O, morally offensive.

New on Video in October: "Through a Glass Darkly" (1961) was the first in Ingmar Bergman's bleak trilogy exploring humanity's relationship to God in the modern world, but it's the last to become available on video. (Already on tape are "Winter Light" and "The Silence.") In Swedish with English subtitles, "Glass" won the Oscar for best foreign film.

The story is about a cold, self-centered novelist, summing up a remote island with his young son, his married daughter (who is sinking into schizophrenia) and her blind husband. The daughter has a mad but terrifying vision of Bergman's own worst fear—of the Manichean concept of God as an evil monster. But there is a note of hope at the end, as the father, determined to change his life, begins to show kindness to his son.

"Glass" is the source of some of Bergman's more famous lines: "Love—even the poorest—is the sign of God. Even the renunciation and misuse of love, even jealousy, even self-love, the worst as well as the best—is God's shadow on earth." One caveat: the film may be tough going for viewers not initiated into Bergman's universe of anxiety and brooding black-and-white symbolism.

(Recommended, an important film by a major artist.)

Recent USCC Film Classifications

House Games	A-III
Someone to Watch Over Me	O
To Outrageous	O

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

PBS program shows a Third World success story

by Henry Hertz

A shantytown built on a sandy wasteland on the outskirts of Lima, Peru, has grown into a Third World success story told in "City in the Sand," airing Sunday, Nov. 1, 10-10:30 p.m. on PBS.

Lima in 1940 had 600,000 inhabitants. Today the city numbers over 5 million without counting those living in makeshift communities surrounding the town.

One of these is the Villa El Salvador, which has grown from 30,000 squatters at its founding in 1971 to some 300,000 today. Unlike other such shantytowns, this one has organized its citizens, elected a mayor and won help from the government.

Though it consists of makeshift houses built by desperately poor people, this is no slum. It has become a real suburb with electricity, paved roads, schools, health clinics, communal kitchens and, most of all, hope for the future. The town even has set aside an industrial zone for factories and small businesses, none of which have yet materialized, though the town has applied to the government and the United Nations for economic development projects.

Our guide to this demonstration of self-help is Emerito Castro, one of the neighborhood leaders of the Women's Club, a group which devotes energies to helping the destitute and organizing profit-making enterprises, such as sewing fine needlepoint articles.

The problems to be overcome are enormous, with malnutrition, disease and physical disabilities heading the list. However, as Mrs. Castro points out, the underlying obstacle is the lack of jobs by which workers could earn a living wage.

The mayor, the government and community are working together to find ways to increase employment. Peru has cut back on scheduled repayments of its crushing international debt, diverting some of the money to public works projects. One of these, a much-needed sanitation system for Villa El Salvador, provides jobs for some out-of-work residents.

Missing from this brief but enlightening survey is any mention or sign of religious activity or church social justice programs. One assumes that this is because the focus of the documentary is on how this

community of the poor is helping itself rather than about various agencies that are assisting in this.

This shanty on the fringes of Lima is representative of those to be found around all large cities in every Third World country. The poor leave the land



SUCCESS STORY—Emerito Castro, a leader in the model shantytown community of Villa El Salvador on the outskirts of Lima, Peru, takes viewers on a tour of the model suburb in "City in the Sand," the Nov. 1 offering in the PBS series, "Only One Earth." (NC photo)

and go to the city in search of work and a better way of life. Their expectations cannot be realized and they become a burden on the economy rather than an asset.

Villa El Salvador may not be any solution to this larger problem of the city as a magnet for the poor of the countryside. It does show, however, that the poor can organize themselves and develop strategies for improving their conditions.

"City in the Sand" is a program in the "Only One Earth" series produced by the BBC, the Australian Broadcasting Corporation, Italian RAI television and the Better World Society. It, like the series, has focused on individuals dealing with their problems and is worth seeing.

TV Programs of Note

Sunday, Nov. 1, 9-11 p.m. (NBC) "Dangerous Affection." Comedy thriller about a pregnant woman (Judith Light) whose young son is the only person who can identify a killer (Michael Parks). Helping her cope are her best friend (Rhea Perlman) and a detective (Jimmy Smits). Sounds more like a muddle than entertainment.

Monday, Nov. 2, 8-9 p.m. (PBS) "The Making of the Garden." A new four-part series, "The First Eden," explores the natural and cultural history of the lands surrounding the Mediterranean Sea, the oldest continuously populated region on Earth. The first program looks at the geological forces that created the Mediterranean region, including the plants and animals of the land and the first people to dwell there.

Monday, Nov. 2, 9-10 p.m. (PBS) "The Devil Gave Us Oil." Mexico borrowed heavily to develop its oil industry, but when oil prices fell the country faced bankruptcy. This program in the "Oil" series explores the resulting decline in rural industries and the overpopulation and pollution in urban centers.

Tuesday, Nov. 3, 8-9 p.m. (PBS) "A Man, a Plan, a Canal, Panama." David McCullough, author of "The Path Between the Seas," a history of the Panama Canal, takes viewers across the famed waterway to recount the story of the people behind one of the world's greatest engineering achievements.

Public information slows to a trickle as laity synod approaches its conclusion

by John Thavis

VATICAN CITY (NC)—As the Synod of Bishops on the laity approached its conclusion, working for two weeks to synthesize the issues in a final list of propositions, public information about its work slowed to a trickle.

Unlike previous synods, there was no publication this year of summary reports of the 12 language groups—a main source of information about the synod's second half. Instead, five synod participants at a Vatican press conference made brief introductory remarks about those groups' general conclusions.

A message from the synod was expected to be published at its conclusion. But the much longer and detailed "propositions" were expected to remain secret. One reason, synod officials have said, is that publication would give Pope John Paul II less flexibility in writing his own follow-up document, based on the synod conclusions.

Press briefings, which had been held twice a day during the first part of the synod, Oct. 1-13, were not held during the two-week period of debate and discussion that followed. At least one scheduled briefing was cancelled without explanation.

The four reports by lay participants on the synod's work were not made available, even in summary form. During the first phase of the synod, summaries of speeches by bishops and lay people were released.

As a result, even the Vatican newspaper, *L'Osservatore Romano*, frequently limited its daily coverage of the synod's second phase to a brief photo caption.

U.S. Archbishop John P. Foley, president of the Pontifical Commission for Social Communications and of the synod's information commission, said the decision not to publish language-group summaries was made by group moderators.

"They felt that their clearly refined positions were in their speeches and that

remarks made in the synod group meetings were less precise, and confusion could have resulted," Archbishop Foley said.

Archbishop Foley said he had been in favor of publishing the discussion-group reports, but thought that the synod press conferences had helped make up for the lack of information. More such press conferences should be held during the group discussions, he added.

According to more than one synod source, there was a high sensitivity this year to synod rules on secrecy. The sources said bishops have been reminded by synod officials about discretion in speaking to the press and were cautioned against holding their own press conferences. When they did meet the press, as in the case of U.S. bishops, it was usually billed as a "discussion" rather than a press conference.

Synod briefing officers, too, have been told not to compromise the bishops' freedom of speech by reporting too much back to journalists.

"I sense that there is a real backing away from the press," said one bishop who has attended three synods. He said there was grumbling on the issue among some synod participants.

Journalists raised the issue with synod members during two press conferences, complaining about a lack of access to bishops and the lack of published information. Before the synod began, a statement signed by 15 international religious publications spoke of "non-communication" during synods and requested that the synod make available more complete information.

On the plus side, Archbishop Foley said, bishops were encouraged this year to write more complete summaries of their speeches. He also said he was pleased with the three official synod press conferences that had been held. A fourth was scheduled for the synod's final day.

The main concern with other "unofficial" press conferences, he said, was that bishops be careful not to talk about what others have said in the synod hall.

One reason, he said, is that bishops from totalitarian countries might have to answer for their remarks once they return home. Making the proceedings more open could thus inhibit their freedom of speech during the synod, he said.

U.N. report links economic development to birth control

by Jeff Endrzt

UNITED NATIONS (NC)—A recent U.N. report said that education and economic development play a large role in birth control worldwide and that birth rates in developing countries will eventually match the lower levels of population growth in developed nations.

The study confirmed previous claims by the international body that family size is generally determined by economic circumstances, as well as by the availability of contraceptives and knowing how to use them.

The study also concluded that countries in Asia, Africa and Latin America will eventually attain similar levels of population increase to those of Europe and North America once they reach "a similar stage of economic development."

The type of development, the role of women in develop-

ment and cultural factors are important elements in a country's population picture, the 383-page "World Fertility Survey" said.

The Vatican has opposed artificial birth control and has urged nations to concentrate on improving economic opportunities rather than focusing on restraining their population rates.

The U.N. study also noted culturally influenced differences in family sizes among poorer countries.

In Bangladesh, Nepal, Pakistan and Haiti, for instance, couples prefer four children on average, it said. In equally poor Benin, Mauritania and Senegal the preferred family size is eight children.

The study also found that women with at least seven years of school will bear an average of four children in their lifetimes

as compared with around seven children for women who have not attended school.

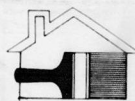
The report also showed differences in marriage patterns among regions.

Africa and Latin America, it said, have the highest rates of "informal unions" and child-bearing outside marriage. Those factors result from "norms and customs of particular societies."

The report also said that the more a country's economy develops, the more women are involved in the economy and the lower the birth rate is likely to be.

"A natural consequence of the development process is the growing incompatibility of work with child-bearing and child-rearing," the study said.

"The same forces that attract women into the labor market also reduce family size desires," it said.



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Synod hears base communities called 'staple' of church life

by Agostino Bono

VATICAN CITY (NC)—Basic Christian communities are a growing staple of church life in Latin America, Africa and Asia, according to speakers at the 1987 Synod of Bishops.

In priest-poor Third World countries, they are seen as the principal way of keeping faith alive and providing religious formation in the numerous places which hardly see a priest.

In Latin America, they are a major component of the church's social consciousness. African and Asian bishops say they are a primary means of encouraging and maintaining lay involvement in church life.

They also have taken root in the United States and "within the parish provide the ongoing formation of the laity in prayer, Scripture study, life-sharing and outreach to the needs of society," said Archbishop John I. May of St. Louis, president of the National Conference of Catholic Bishops.

Archbishop Peter P. Dery of Tamale, Ghana, recommended that seminarians be given courses in how to form the base communities.

Names for groups vary from country to country. They are also known as small-faith communities, living ecclesial communities and small ecclesial communities.

In general, they are small groups of neighbors, organized around Bible readings and reflections on the meaning of Scripture in their daily lives. They have a lay leader and are considered part of a parish structure.

In El Salvador, they "are directed by a committed lay person who has been trained directly by his parish priest, who publicly commissions him for his leadership role," said Lillian de Perez, a synod lay observer.

The communities have been a stimulus for lay involvement in evangelization, she said.

"In my parish we are all missionaries as a result of belonging to a basic community," Mrs. Perez said.

In Honduras, lay leaders called "delegates of the Word" are responsible for religious education and leading prayer services in the absence of a priest. Honduras has 10,000 delegates of the Word, said Bishop Luis Alfonso Santos Villada of Santa Rosa de Copan, Honduras.

Many of the Latin American base communities are shaped

by the massive poverty of their members, who find in the Gospel the basis for overcoming spiritual and socio-economic problems.

Through base communities, "the poor have invaded" the church and caused it to become the universal home, especially for the weak and unprotected," said Bishop Celso Jose Pinto da Silva of Vitoria da Conquista, Brazil.

"They are totally engaged in urging the ecclesiastical communities to action and dedicating themselves to community action by joining labor unions, through political action and by joining movements defending and promoting human rights," said the Brazilian bishop.

A Colombian archbishop, however, warned that autonomous groups have sprung up in Latin America which

"reject the authority of the bishops" and try to establish a parallel "popular church."

These groups "look with contempt at institutions in order to be exclusively charismatic and root themselves ideologically to serve political interests," said Archbishop Hector Rueda Hernandez of Bucaramanga, Colombia.

In the Antilles, "basic ecclesial communities give us an opportune instrument for continuing lay education," said Bishop Donald J. Reece of St. John's-Basseterre, Antigua.

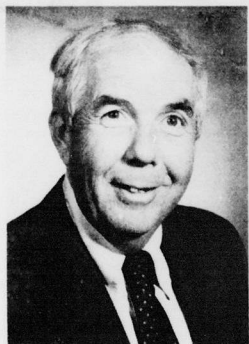
In much of Africa, the "positive developments in the participation of the laity in the mission of the church are due to the promotion and fostering of the small Christian communities," said Archbishop Elias Mutale of Kasama, Zambia.

In Papua New Guinea and the Solomon Islands, the bishops also have opted for basic Christian communities as the way to encourage greater lay participation and responsibility in the church, said Bishop Gerard-Joseph Deschamps of Daru, Papua New Guinea.

In Asia, base communities have been so successful in forming lay leaders that bishops, faced with a shortage of priests, are studying the possibility of ordaining some of them as part-time priests who would continue to work at their secular profession.



SYNOD SESSION—Pope John Paul II addresses a session of the Synod of Bishops. (NC photo)



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Various lay groups gather in Rome during synod

by Greg Erlanson

ROME (NC)—When the world Synod of Bishops gathered in Rome Oct. 1-30 to discuss the vocation and mission of the laity, so did groups ranging from Women for Faith and Family to a conference of U.S. lay leaders.

Representing a broad variety of viewpoints, they came to shake hands with bishops, lobby for particular viewpoints or simply be "affirmative."

The largest group consisted of participants in "Synod '87 Conference: A Gathering of American Catholic Leadership," who assembled in Rome not to "lobby" but as a sign of "affirmation" of the bishops, organizers said.

Sponsored by the Pallottines and three lay Catholic organizations, it brought 250 Catholics to Rome Oct. 17-25 for a mix of talks, panels, receptions and workshops running from morning to night. Five people from the Archdiocese of Indianapolis attended this conference: Ray and Beth Ann Rufo, Ray and Valerie Dillon, and Joe Zarella.

According to Joe Holland of the Pallottine Institute for Lay Leadership and Apostolic Research, the conference's three goals were to "meet and dialogue with" Vatican officials, meet with Catholics from around the world and discuss the American Catholic experience.

Holland said organizers had received a "nice letter" from the synod's general secretary, Archbishop Jan Schotte, saying he did not recommend such a conference be held in Rome during the synod, but the group had been well received in the Vatican offices visited during the week.

The conference had no intention of being a "rump synod," said Donna M. Hanson, executive director of Catholic Charities in Spokane, Wash., and chairwoman of the U.S. bishops' National Advisory Council. Ms. Hanson chaired the proceedings.

"We have come in prayerful solidarity" with the synod delegates, she added. "In our presence here we say that we love the church."

One of the values of the conference was the opportunity it gave for "networking" among participating groups. Ms. Hanson said. At its end, participants voted to study ways of further collaboration among U.S. Catholic lay groups.

Other groups present in Rome during the synod also acknowledged the value of forming networks, but through techniques ranging from press conferences to decal reading. "U.S. Roman Catholics (heart symbol) Pope John Paul II," they sought primarily to make themselves heard.

Helen Hull Hitchcock, an organizer of Women for Faith and Family, came to Rome with a computer printout of 40,000 names on a petition pledging support for Pope John Paul II and church teachings.

She called the petition—which affirms church teachings on sexuality and the family and rejects calls for women priests as an "aberrant innovation"—a "very explicit statement."

The petition's grass-roots distribution shows strong support for the church, Mrs. Hitchcock said. She expressed "disappointment" at reports "some Catholic bishops feel most Catholic women are unhappy with the church or church teaching."

On Oct. 23, Mrs. Hitchcock met with Cardinal Edouard Gagnon of the Pontifical Council for the Family outside the synod hall and presented him with the names.

Cardinal Gagnon said he would give the names and statement of support to the pope, who he said was aware of their efforts.

Joining Mrs. Hitchcock at the early morning presentation were members of the Chicago-based National Catholic Coalition, headed by Kathleen Sullivan. Mrs. Sullivan and Phyllis Schlafly, a member of the coalition, held a press conference Oct. 5 criticizing

the bishops for having "deviated" from the synod's working document.

At that time Mrs. Sullivan said the synod should address the "holocaust" of abortion rather than focus on women's rights.

Members of the National Catholic Coalition were widely dispersed in their effort to spread their message of support for the pope and criticism of specific issues raised during the synod. They attended Vatican and U.S. bishops' press conferences and spoke with delegates outside the synod hall.

Also in Rome for the synod was Angela Grimm, director of the Catholic Center, a Washington-based project of the Free Congress Foundation.

Ms. Grimm said she came to express "wherever I could" her views on the role of the laity and the dangers of clericalism and politicization in the church.

Questioning whether the U.S. bishops' elected delegates represented the views of the Catholic laity, Ms. Grimm said she was "struck by the poor level" of their contributions to the synod.

She said the issue of altar girls was perceived by feminists as a tactical step toward women's ordination and therefore was a

matter of prudential concern. However, she said she thought the altar girls issue was being blown out of proportion, "especially in the context of a synod on the laity."

While the role of women in the church attracted attention inside and outside the synod hall, it was not the only issue.

Throughout the synod, R.V. Cortlandt Herbst handed out a press release signed by Regina Publications of Ireland and the Cardinal Mindszenty Foundation of the United States calling on the synod to issue a statement on the "intrinsic evil of communism" and a "message of solidarity" with believers "behind the Iron and Bamboo curtains."

Also present was Frank Brown, a retired De Paul University economics professor who is chairman of the National Association for Personal Rights in Education, a group seeking fairer education taxes for parents with children in private schools.

Brown, who came to Rome after being unable to get a hearing during the U.S. bishops' consultations on the laity, said his goal was to "help write the final synod document on the role of the laity in the temporal order."

"I just want to help," he said.

Cardinal Ratzinger says dialogue with Jews must reflect Catholic theology

by Agostino Bonzo

ROME (NC)—Catholic dialogue with Jews must reflect the "theological line" that Judaism finds its fulfillment in Christianity, said Cardinal Joseph Ratzinger, the Vatican's monitor of theological orthodoxy.

The cardinal, commenting in a magazine interview, said Jews do not agree with this position, but the aim of dialogue is to arrive at truth rather than to exchange opinions.

The cardinal was interviewed by *Il Sabato*, an Italian Catholic weekly magazine. He also said the Vatican has no plans in the foreseeable future to issue another document on bioethics but is encouraging meetings among theologians, philosophers and scientists to discuss the ethical implications of modern science.

The cardinal cited the controversial example of Edith Stein, a Jew who converted to Catholicism and became a Carmelite nun. She was killed in a Nazi concentration camp during World War II and her beatification by Pope John Paul II as a Catholic martyr has been criticized by Jews.

"Finding faith in Christ, she entered into the full inheritance of Abraham," said Cardinal Ratzinger, in the Oct. 24 *Il Sabato*.

"She turned in her Jewish heritage to have a new and diverse heritage. But in entering into unity with Christ she entered into the very heart of Judaism," he added.

Cardinal Ratzinger heads the Vatican Congregation for the Doctrine of the Faith. A congregation official confirmed the text of his quotes prior to publication.

The doctrinal congregation is not directly involved in Catholic-Jewish dialogue, but is responsible for monitoring the Catholic theological content. The Vatican agency directly responsible for dialogue is the Commission for Religious Relations with Ju-

daism, headed by Cardinal Johannes Willebrands.

Regarding dialogue with Jews, "the pope has offered respect, but also a theological line," said Cardinal Ratzinger.

"This always implies our union with the faith of Abraham, but also the reality of Jesus Christ, in which the faith of Abraham finds its fulfillment," he added.

Judaism does not accept Christ as the promised Messiah of the Old Testament, and many Jewish leaders in the past have said that Catholic stress on Christ as Messiah smacks of attempted conversion. Judaism does not evangelize and Jewish leaders are sensitive to conversion efforts aimed at Jews.

Dialogue with Catholics is also a controversial issue among Jews. Orthodox Jewish groups refuse to participate in formal dialogue.

The pope's May 1 beatification of Edith Stein also has sparked Jewish assertions that she was killed because she was Jewish, not because she was a Catholic nun.

As Carmelite Sister Teresa Benedicta of the Cross she was arrested in the Netherlands with other Jewish converts to Catholicism during World War II after the Dutch bishops spoke out against Nazi policies. She was executed in Auschwitz in 1942.

In his comments on bioethics, Cardinal Ratzinger said "an ethics of science is necessary."

"Until now, science has been considered an autonomous island" in which "no limits can be placed," he said.

The doctrinal congregation's 1987 proclamation document opposing *in vitro* fertilization was an effort to establish ethical guidelines for science, he said.

"The document wanted to help rediscover the philosophical place of science," he added.

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the active list

The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time, and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send To: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

October 31

St. Ann Parish, 2863 S. Holt Rd. will sponsor a public Halloween Dance from 9 p.m.-1 a.m. in the school hall. Music by Glen Heralds Starduster Band. Refreshments available, prizes for best costumes. Tickets at the door: \$6/couple.

The Ladies Club of Nativity Parish will hold a Rummage Sale from 8 a.m.-3 p.m. in the school cafeteria, 7300 Southeastern Ave. Proceeds benefit the missions.

The Catholic Alumni Club (CAC) will hold a Halloween Party from 9 p.m.-1 a.m. at Autumn Woods Clubhouse. Costume optional; refreshments provided. \$4 cont. Call Cam 317-942-0855 or Mary 317-255-3841 for information.

November 1

The Altar Society of St. Francis Xavier Parish, junction of Hwys. 160 and 31, Henryville will sponsor its Biannual Smorgasbord from 11 a.m.-2 p.m. at the parish hall. Adults \$15; children 20 cents/year of age through age 12. Craft items, baked goods, quilting.

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, 7243 E. 10th St.

Astronaut James Irwin will speak at all Masses at St. Christopher Church, Speedway. Program and reception at 2:30 p.m.

Soliloquy-35+ for singles over age 35 will meet at 6:30 p.m. in St. Christopher Parish rectory basement clubroom, 18th St. and Lynhurst. For information call 317-241-6314.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 9 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

A Natural Family Planning

Class will be held from 9 a.m.-12 noon in room B-17 at St. Louis School, Batesville. For reservations call 812-934-3358.

Mother Theodore Circle #56, Daughters of Isabella will hold a meeting and social hour at 2 p.m. in the conference room of St. Elizabeth's Home, 2500 Churchman Ave.

St. Peter Parish, Franklin Co. will hold its Annual Turkey Social at 7:30 p.m. in St. Peter Gym. Snacks, homemade pie.

November 2

Catholic Cemetery Masses for All Souls Day will be celebrated at 10 a.m. by Father Gerald Kirkhoff at St. Joseph Chapel and at noon by Archbishop Edward T. O'Meara in Calvary Chapel.

Providence Sister Alexa Suelzer will conduct a Scripture Day on "Creation Story: Original Sin and Original Blessing" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. \$5 cost includes \$5 non-refundable, transferable deposit. Call 545-7681.

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at St. John the Apostle Church, 3410 W. Third St., Bloomington for an open forum/business meeting. For information call Patrick Fitzgerald 812-336-1500.

November 3

A Basic Catechetics course sponsored by New Albany Deaneary Youth Ministry for elementary catechists begins at 10 a.m. in the Aquinas Center, Clarksville. For information call 812-945-0354.

New Albany Deaneary Youth Ministry will sponsor a program on Dealing With Satanism and the



Occult presented by Matthew Turk for parents, catechists and teens from 7:30-9:30 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354.

Mature Living Seminars conclude with "Illuminated Books as an Expression of Religious Faith" from 10 a.m.-2 p.m. in room 251 of Marian Hall, Marian College. \$2 donation. Bring bag lunch or buy in cafeteria.

November 4

The Religious Experience series at Beech Grove Benedictine Center continues with "Religious Experience: The Heart of Prayer" presented from 7-10 p.m. by Benedictine Father Noah Casey. \$10 fee. Call 317-788-7581 for information.

November 5

The Leadership Skills: A Spiritual Perspective series continues with "Conflict Management" presented by Benedictine sister Donna Fyffe from 7-10 p.m.

at Beech Grove Benedictine Center. \$7.50 fee. Call 317-788-7581 for information.

The Scripture Series continues at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

Chatard High School Choir will present its Annual Fall Concert at 7:30 p.m. at St. Matthew Church, S.R. 37 at 56th St. Admission \$1/students; \$2/adults; children free. Proceeds benefit new choir outfits.

November 6

First Friday devotions of Rosary and Way of the Cross at 11:45 a.m. will precede the noon Mass at St. Mary Church, 317 N. New Jersey St. Refreshments served afterward.

A Chili Supper to benefit the needy will be held from 4:30-7 p.m. in St. Ann School Hall, 1440 Locust St., Terre Haute. Adults \$3; seniors and children under 10 \$2.

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November 6-7

A Fall Festival will be presented at Our Lady of Lourdes Parish, 5333 E. Washington, on Friday, 5 p.m.-midnight, Fri. and on 6 p.m. Sat. Dinners, sandwiches, adult and kids games, booths.

November 6-8

Franciscan Father Dimitri Sala will conduct a Healing Retreat on "The Healing Touch of the Lord" at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

A Benedictine Vocation Week-end Experience for women aged 17 or older will be presented at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. Call Benedictine Sister Marianne Yohé 317-827-3287 for information.

A Women's Retreat will be held at Mount St. Francis Retreat Center. For information call 812-925-8317.

November 7

St. Malachy Parish, Brownsburg will sponsor its Annual 50s Dance at 8 p.m. in the parish hall. DJ Dr. Dave Riggs and live music by the Doo-Wops. \$15/couple includes snacks, drinks, prizes. For more information call Dave Yearwood 317-852-7794.

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour at 2 p.m. in Little Flower Parish Center

chapel, 13th and Bosart. Everyone is welcome.

St. Ann's Society of St. Andrew Parish, Richmond will sponsor a Bazaar and Homemade Chicken and Noodle Supper in Father Hillman Hall, South 5th and C Sts. Bazaar featuring crafts, religious articles, candy and baked goods opens 9 a.m. Supper served 4-7 p.m. Adults \$3.25; children \$1.75.

The Annual Christmas Boutique sponsored by the Altar Society of St. Mary Parish, New Albany will be held from 10 a.m.-1 p.m. in the school cafeteria. Proceeds benefit altar expenses.

St. Michael Parish, Greenfield will hold a Parish Dance from 8 p.m.-12 midnight.

The Liturgical Ministry Formation Program sponsored by the Office of Worship continues with "The Church at Worship" from 10 a.m.-5 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1483 for information.

The Catholic Widowed Organization (CWO) will enjoy a Thanksgiving Dinner at 4 p.m. at the Catholic Center staff lounge, 1400 N. Meridian St. Bring covered dish; drinks furnished. Reservations to be made by Nov. 2.

St. Christopher Home-School Association will sponsor its Annual Homecoming Chili Supper from 6-8 p.m. Tickets at the door: adults \$3; children under 10 \$1.75.

Roncalli High School will present its Second Annual Variety Show featuring dance, solo singing and other student performances at 7 p.m. Admission \$1.

November 8

St. John Church, 126 W. Georgia St. will celebrate its Sesquicentennial at 10 a.m. Mass celebrated by Archbishop O'Meara. Grand Banquet at noon in 500 Ballroom of Convention Center. \$25/person; reservations only, due Nov. 1. Call 317-638-3021.

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

A Sign Mass for the Dead is celebrated at 10:30 a.m. every Sunday in St. Barnabas Church, 8300 Rakabe Rd.

A Sign Mass for the Dead is celebrated at noon every Sunday in Holy Spirit Church, 7243 E. 19th St.

An Indianapolis area Pre-Cana Day sponsored by the Family Life Office will be held from 12:45-3:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee. Pre-registration required. Call 317-236-1596.

Holy Rosary Church, 520 Stevens St. will sponsor its Annual Spaghetti Supper and Motte Carlo from 1-6 p.m. in Msgr. Marino Priori Hall. Tickets at the door: \$4 adults; \$2 children 12 and under. Games for adults and children, fruit baskets.

A six-day "Life, Death and

Transition Workshop" conducted by Dr. Elisabeth Kubler-Ross and staff begins at Retreat House, 5353 E. 56th St. Cost \$550, \$300 deposit. Contact: LDT Coordinator, Elisabeth Kubler-Ross Center, South Rd. 616, Head Waters, Va. 24472, 703-935-3441.

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 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 3 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Roch, 7:11 p.m.; K. of C. Council 457, 1305 N. Delaware, 4:30 p.m. SUNDAY: Rutter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Pope meets with Duarte, Walters

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II met with Salvadoran President Jose Napoleon Duarte and U.S. Ambassador to the United Nations Vernon Walters in separate private sessions Oct. 24.

The Vatican announced the meetings but did not say what was discussed. Neither the U.S. nor the Salvadoran embassies released information on the meetings.

But Salvadoran sources said Duarte used his 30 minutes with the pope to update the pontiff on his government's efforts to negotiate an end to El Salvador's civil war.

Salvadoran efforts are part of the peace plan formulated by Costa Rican President Oscar Arias to end fighting throughout Central America. Arias won this year's Nobel Peace Prize for his plan.

Duarte met with the pope after two days of talks with Italian officials in which Duarte, a Christian Democrat, sought support for his peace efforts. The Italian government is run by a five-party coalition headed by the Christian Democrats.

At an Oct. 23 press conference Duarte said Salvadoran guerrillas are reluctant to negotiate a cease-fire. He also said the Nicaraguan government's refusal to negotiate with the U.S.-backed guerrillas, called "contras," is harming the Arias peace plan.

Walters met the pope as part of a European trip to discuss the Iran-Iraq war and the situation in the Persian Gulf. On Oct. 23 Walters met Italian Foreign Minister Giulio Andreotti.

Walters said he and the foreign minister discussed "what is happening right now at the United Nations regarding the Gulf war" and U.N. efforts to end the fighting.

During October, Andreotti is president of the U.S. Security Council. U.S. Secretary General Javier Perez de Cuellar has been trying to arrange a cease-fire between Iran and Iraq.

Walters has previously visited the pope to brief him on U.S. views on international affairs.

During October, the pope has also held private meetings with bishops from Iraq and Iran attending the Synod of Bishops.



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Special memorial envelopes are available at all greater Indianapolis mortuaries or by writing St. Vincent de Paul Society, Box 19133, Indianapolis, IN 46219.

What's Happening

St. Vincent Hospital's monthly calendar of helpful events.

Adolescent Grief Support Group

Teen support group for adolescents, ages 12 to 18, who have lost a significant other. Meets every Monday night at 6:30 p.m. for one hour at the Stress Center. Call 875-4675 for information.

Monday

6:30 p.m.

Call: 875-4675

Survival Skills for the Bereaved

Topics to be covered include normal grief, personal finances, investment options, healthy eating, feeling like the fifth wheel, your house and car, medical problems of the grieving, understanding your medical bills, telling children about death and life after death. Meets Tuesday at 6 p.m. and Thursday at 1 p.m. at the Stress Center.

Tuesday & Thursday

6:00 p.m. & 9:00 p.m.

Call: 875-4675

Parent Enrichment Seminar

Four session seminar to enhance parenting skills of parents of pre-school to college age children. Assists in enhancing mutual needs of love, respect and encouragement for parents and children. For information on times, costs and date call the Learning-Support Center at St. Vincent Stress Center. Call: 875-4620.

Grief and Loss Seminar

October 28, November 4, 11 and 18. Carmel Professional Building (adjacent to Carmel Hospital). Topics and speakers include Overview of Losses, Dr. Margaret Pike, How to Deal with Stress, Dr. Paul Riley, Coping with Grief, Dr. William Alekx and a Losses Panel. Cost \$25 for four sessions. Call 846-7027 to register.

Be Trim

Be Trim is a lifestyle education program in which you learn how to control your weight without deprivation and sacrifice. During the program, you learn about both the psychology and physiology of eating so you can make positive choices about your eating behavior. Noncourse classes available at St. Vincent Carmel Hospital.

November 2 and 3

Free Orientation

7-9:30 p.m.

Call: 846-7037

Fairy Tales and Facts of the Aging Process

Dr. Healey discusses how the body changes as one grows older and the conditions associated with aging that are reversible through lifestyle choices.

November 11

1-2:30 p.m.

Fee: \$10

Call: 846-7037

Joint Efforts

This is a two-part program offering an informational session on arthritis in conjunction with an on-going exercise program designed by the Arthritis Foundation especially for the person with arthritis.

November 5

1-3 p.m.

Fee: \$10

Call: 846-7037

Tuesdays and Thursdays November 10-December 10 (exercise only)

1:30-2:15 p.m.

Call: 846-7037

Wellness Assessment

This assessment consists of a baseline stress assessment, a complete fitness evaluation and a computerized health risk profile. Results are reviewed with you in a 60-minute follow-up session. Optional blood composition profile is available upon request for an additional fee.

November 13 and 27

Call: 846-7037

Health Care Tips, The First Year of Life

Dr. Charles Harbork discusses health care needs, including nutrition, immunizations, skin care, sleeping patterns, and normal growth and development of children between the ages of birth and 12 months.

November 12

7-9 p.m.

Fee: \$10-\$15 per couple

Call: 846-7037

Creative Choices

This program introduces you to the skills and processes which unleash the mind, allowing it to create. A choreographer illustrates creative choices in dance and how it relates to your everyday choices in personal and professional life.

November 12

7-8:15 p.m.

Fee: \$10

Call: 846-7037

To Market with Steve

Stroll through the market with Steve Kenepp, of the Classic Kitchen, and learn to save money, improve family nutrition, find marketing deceptions and develop a personal strategy for selecting quality foods at a low cost. Refreshments and discussions will start at the Accent Shop.

November 9

7-9 p.m.

Fee: \$15

Call: 846-7037

Understanding Impotence is the First Step in Treatment

The monthly meeting of the Impotence Education Group will take place November 25, 7:00 p.m. Partners welcome and encouraged to attend.

The following programs are held at the Carmel Hospital.

Smoke Stoppers

Now there's a way to quit smoking once and for all. Smoke Stoppers is a comprehensive program addressing the body's and mind's dependence on cigarettes. If you are ready to "kick the habit," call now.

November 2-24

Noon to 1:30 p.m.

Call: 846-7037

Be Trim

Be Trim is a lifestyle education program in which you learn how to control your weight without deprivation and sacrifice. During the program, you learn about both the psychology and physiology of eating so you can make positive choices about your eating behavior.

November 4—Free Orientation

Noon-1:00 p.m.

Call: 846-7037

Aerobics—Level I

This program offers an aerobic workout for beginners and others who benefit from a low intensity workout.

November 3-26

Tuesdays and Thursdays

4:15-5:15 p.m.

Fee: \$24

Call: 846-7037

Stress and Performance: Personal and Organizational

In this program you will learn to develop a personal plan for reducing stress and increasing behaviors that improve performance.

November 3

8:30 a.m.-12:30 p.m.

Fee: \$55

Call: 871-2916



St. Vincent Hospitals and Health Care Centers

youth CORNER

Lynn Tilson has best of both worlds in Terre Haute position

by Martha Brennan

Lynn Tilson likes her position as coordinator of youth ministry in the Terre Haute Deaneary because it allows her to have the best of both worlds. She gets to work with both teens and adults.

A native of Sault Ste. Marie, Mich., Tilson graduated from Aquinas College in Grand Rapids, Mich. She taught junior and senior high school and was coordinator of youth and young adult ministry for the Diocese of Gaylord in Michigan before coming to Terre Haute this past summer.

Her present position involves training adults and organizing youth events for the deaneary such as liturgies and retreats. "I train adult volunteers from the parishes and provide them with resources and services," she said.

Tilson said she has found the adult volunteers willing to help and receptive to young people. "They (the volunteers) come from all over and range from a young single woman to a grandmother."

Tilson's vision is to encourage a church that welcomes and appreciates the specialness of young people. "Youth are a viable part of today's

church," she said. "We need to make them feel worthwhile... Teens are gifted and life-giving people."

Although Tilson does not work directly with youth in her job, she said she is able to keep in touch with them. "Teens today face the same struggles as they did 10 years ago, but I think that today they possess a greater hunger for spiritual development," she said. "It used to be 'not cool' for younger people to be spiritual, but now I find teens giving up many things to participate in and commit to church functions."

In her years of working

with teens, Tilson said she can see the change the church has taken in the way it looks at young people. "There are youth groups all over," she said. "And now we are bringing youth together on a parish, deaneary, archdiocesan and national level. We are filling teens' social, spiritual and community needs."

According to Tilson, the year ahead for the youth in the deaneary is full of youth Masses, retreats and a deaneary youth day in May. She has also planned two inservice presentations for the adult volunteers—one on AIDS and the other on adolescent spirituality.



Lynn Tilson

ICA SADD group raises money with style

by Barbara Ludwig

What link is there between fashion and Students Against Drunk Driving (SADD)? On Wednesday, Oct. 14, Immaculate Conception Academy's SADD chapter treated students and parents to an afternoon of fun and excitement without the involvement of alcohol by sponsoring a fashion show in cooperation with

Sycamore Shop in Batesville.

The six models for the show were chosen beforehand from the ICA student body by a "penny-count." Students voted for their choice of models with coins. Senior Mary Patterson started off the fall/winter show in a peach miniskirt outfit and sophomore Chris Konieczny wrapped up the afternoon in a miniskirt and sweater of earth tones.

Beth Vance, manager of Sycamore's, gave fashion tips, ideas and demonstrations on coordinating clothing.

The \$22 made from the voting and the \$87 made from the ticket sales will be used to promote SADD's awareness campaign.

The ICA chapter of SADD has about 25 members and is affiliated with the national organization. They meet

weekly with moderator Joanne Janzaruk to discuss and plan activities to promote the idea of having fun without drugs or alcohol. "SADD is a very energetic group," said Regina Radcliff, SADD treasurer at ICA. "The members are really involved and dedicated to the cause."

(Sophomore Barbara Ludwig is a Critteron correspondent at ICA.)

'Lifesigns' schedule for Nov.

Following is the schedule for the 'Lifesigns' series for November on the four Central Indiana radio stations that carry the program. All times are E.S.T. WICR-FM, 88.7, Indianapolis, Sunday at 11:30 a.m.; WWWW-FM, 104.9, Columbus, Sunday at 10:30 a.m.; WRCC-FM, 94.3, Rushville, Sunday at 6:30 p.m.; WEEM-FM, 91.7, Pendleton, Sunday at 5:00 p.m.

Date	Program topic
Nov. 1	"Athletics" — Roncalli H.S., Indianapolis
Nov. 8	"MTV" — SS. Bartholomew and Columba, Columbus
Nov. 15	"Coming to America" — Youth for Understanding
Nov. 22	"Prayer" — Roncalli H.S., Indianapolis
Nov. 29	"Teenage Alcoholism—I" — Koala Center, Indpls.

Ritter students take on the Super Bowl

The Super Bowl has come to Cardinal Ritter High School in Indianapolis.

But in this case, the contest is not about the skill of moving a football, it is about the skill of using academic knowledge.

The Super Bowl is one of three ways in which high school students throughout the state can test their academic knowledge against each other. The other two areas of competition are the Spell Bowl and the Decathlon.

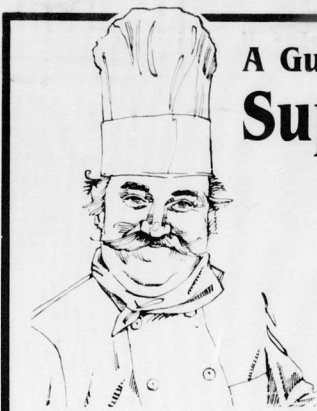
For the past three years Ritter has sent a team to the Spell Bowl. It is like a spelling bee. In this case, a team of 10 students work together on words that are checked by the judges.

In this year's first Spell Bowl competition, the Ritter Team placed third.

The Super Bowl will start in late spring. It consists of three groups of five students who excel in the academic areas of social studies, math, English, science and the fine arts.

The Ritter Spell Bowl team members are Kim Komlane, Julie Laesae, Michelle McGlothlin, Lina Pajunar, Elaine Sperback, Geoff Sperback, Diana Stack, Eve Stack, Nicole Thurman, David Zetzel and alternates Trish Harding and Shaton McMiller. The moderator is Mrs. Hudson.

The competitions are sponsored by the Indiana Secondary School Administrators.



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Waterfront
Restaurant

Youth events

For more information: call 317-425-2944 for Connersville Deaneary events, 317-423-9311 for CYO events, 812-945-0354 for New Albany Deaneary events, 812-943-5474 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 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indpls., Ind., 46206.

- Nov. 5-8 New Albany Deaneary senior retreat
- 7-8 Tell City Deaneary sophomore retreat
- 12 Roncalli High School basketball exhibition games and benefit for food drive, 7 p.m. at the school gym (admission is two cans of food)
- 12-15 National Youth Conference in Pittsburgh
- 13 Registration deadline for CYO Quest retreat to be held Dec. 11-12 at CYO Center in Indpls.
- 15 Terre Haute Deaneary youth Mass and social at St. Mary's Village parish 7-10 p.m.
- 16 Registration deadline for the New Albany Peer Leadership Training Program to be held Nov. 21-22 at Mt. St. Francis 21-22, cost is \$30
- 21-22 Connersville Deaneary mini-youth rally "Heart to Heart" at the Richmond Catholic Education Center, 233 S. Fifth St. (next to St. Andrew's in Richmond), cost \$10
- Dec. 4-6 Connersville Deaneary junior retreat in New Castle
- 13-15 New Albany Deaneary freshman retreat

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Music and Life

Starship: coping with life when odds are against you

by Charlie Martin, NC News Service

IT'S NOT OVER TILL IT'S OVER

Listen/We don't call the shots here/We don't make the rules/We take what we get/Get what we can/It's learning the hard way/Here on the streets/You can't build a dream without a plan.

Refrain: Passion speaks/Let them hear you speak/Play for keeps/We play to win/We play for keeps/It's not over till it's over/It's not over till we get it right.

The odds are against us/They say we don't have a chance/There's no giving up, no giving in/When push comes to shove/You got to fight for what you love/You do what you must/Do what you can.

(Repeat Refrain)

The odds are against us/You know we still stand a chance/There's no giving up, no giving in.

(Repeat Refrain)

Recorded by Starship written by G. Slick,
T. Funderburk, L. Williams 1987 by BMG Music.

Think of a situation when the odds were against you. Perhaps your friends didn't even believe you could do it. How did you feel?

Starship's latest hit "It's Not Over Till It's Over" is about times like this. The song's setting is life on the streets where people are "learning the hard way" and "take what we can get." Some of us have to put up with life like this.

If you feel you're trying to cope with a situation where the odds are against you, the first thing is to face the situation honestly. Honesty helps us make the best decisions. In the words of the song, we "need a plan" to reach a dream.

For example, consider the

decision to take a challenging course in school. Perhaps the course is needed as a prerequisite for reaching a greater goal—getting into a certain college, for example. We might honestly recognize that this area of study is not where our best talents lie. However, by developing a step-by-step plan that includes tutoring, advice from the teacher and a personal commitment of extra study time, we can prepare to give the course our best effort.

The song also suggests that we "plan to win." So much of what we attain in life depends on our attitude. A winning attitude means both the belief that we can make the goal and that we are willing to work hard to get there.

We may need to sacrifice for the sake of the new goal. For example, we might have to spend less time goofing around. Commitment—guts—is a key factor in beating the odds.

Still there is no guarantee that we will always succeed. But that doesn't mean that all is lost. We gain a lot just by really trying. What we learn becomes an added strength for the next big challenge that comes along. And one of the most valuable goals in life is to learn how to make the most of failure. Those who can handle failure well have the best chance of beating the odds in the long run.

(Your comments are wel-

come always. Please address them to: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)

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A taste of Roncalli basketball will be given at 7 p.m. Thursday, Nov. 12 in the high school gym. The event is held to collect food for the school's canned food drive. The freshmen, reserve and varsity girls and boys basketball teams will be involved in the evening's games. Admission is two cans of food.

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Book Review

Christian Family Movement

Roots and Wings, by Rose Marciano Lucey. Resource Publications, Inc., (160 E. Virginia St., Ste. 220, San Jose, Calif. 95112, 1987). 135 pp., \$7.95.

Reviewed by Mary Kenny

In the late 1940s a new movement was born in the Catholic Church which offered couples the opportunity to bring the Gospel into daily life in a practical way. It was the Christian Family Movement, or CFM. An early and long-time participant in that movement, Rose Lucey offers an affectionate introduction to and history of CFM.

The core of CFM is social action based upon reflection on the Gospel. The theological base is the doctrine of the Mystical Body. "By this simple, profound belief, CFMers know that their lives, stances and actions are crucial to the completion of the body of Christ in humanity."

The method of CFM is the observe-judge-act method

designed by Canon Joseph Cardijn of Belgium. CFMers learn to get the facts, to evaluate the information, and finally to take some action based on the insights.

Couples acting together for personal and social change was a new model in the church. Church groups were—and are—frequently divided into men and women. In CFM couples worked together. Women took leadership roles long before feminism arose.

CFM sought to eliminate the gulf between the spiritual and the secular life. "They are not two separate existences but one life to be lived. The families were not concerned with building a structure, they were interested in living out the call of the Gospel within their own environment."

CFM's rise was meteoric. By 1965 the annual convention held at the University of Notre Dame included 5,000 men, women and children. Its decline in the 1970s was equally swift. But CFM is far from finished. The 1980s have seen a new growth in the movement, sometimes from the entry of second-

generation CFMers, children who grew up in CFM homes and are now raising their own families.

The author uses statements from present and former CFMers to capture the spirit of the movement. This reader wished that she had included a more thorough and systematic history of the movement. While she discusses briefly the turbulence of the 1970s, she offers no real analysis of CFM's difficulties at that time. However, she writes, "The archives at the University of Notre Dame house the complete history of the dreamers and doers in the Christian Family Movement, families and Religious acting together to build a better world. In the future an in-depth history of CFM will be written. 'Roots and Wings' is a small beginning."

Current and former CFMers as well as modern-day "dreamers and doers" will relish this book.

(Mary Kenny is co-author of the "Family Talk" column in *The Criterion*.)

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.)

* BOOHER, Omer N., 84, St. Gabriel, Connersville, Oct. 14. Father of Vikki Risch; grandfather of two.

* DAUBY, Anna C., 78, St. Paul, Tell City, Oct. 18. Wife of Albert J.; mother of Alberta Howell, Emma Shupp, Sharon Overton and Louis; sister of Benedictine Sister Scholastica; grandmother of 11.

* KAUFER, Louise A., 71, St. Mary, New Albany, Oct. 12. Wife of Albert M.; mother of Thomas J., Albert G., Robert P., Michael, Mary L., Robinson, Betty I., Scherter, Kathleen Read, Grace Dunn, Margaret Schellenberger and Patricia Messinger; grandmother of 23.

* LOHMANN, Joseph H., 78, St. Mary, Greensburg, Oct. 18. Husband of Marie; father of Theresa Borvansky, Deanna Hernly and Jane Shull; brother of Ben, and Anna Heeman.

* MARRA, James C., 72, St. Augustine, Jeffersonville, Oct. 20. Father of Charles R., James L., and Joella Schuster; brother of John R., Catherine Kinstiver, Martha, and Mildred Heuser; grandmother of five.

* MEDEWALD, Letha Hazel, 87, St. Christopher, Speedway, Oct. 18. Mother of Mary Lee Sansone and Diane Thomas; sister of Ruby Shampay; grandmother of 11; great-grandmother of 10.

* MYERS, Lewis "Pete," 60, St. Joseph, Shelbyville, Oct. 19. Husband of A. Jane; father of Elizabeth Ann, brother of Kenneth B. and Robert A.; stepbrother of Velma Jeffries, and Herman, Gerald, Joseph and Charles Gilles.

* NORTHAM, Mary C., 83, St. Augustine, Jeffersonville, Oct. 13. Mother of Paul R. and Betty J.; Thompson; grandmother of five; great-grandmother of five.

* SCHLEENBERG, Olivia, 76, St. Paul, Tell City, Oct. 16. Wife of Norman; mother of Peggy Harpenau, Donald and Paul; sister of Ann Melton, Agnes Evvard, Betty Dowell and Leo Graves; grandmother of eight; great-grandmother of 13; stepgrandmother of two.

* SCHOENTRUP, Robert E., 71, St. Mary, Greensburg, Oct. 13. Father of Jeanne Hempstead, Janet Huist, Sally Koorns and Billy Bob; brother of Paul, Irvin, Bernice Peters and Dorothy Morgan.

* SCHUBNEL, Doris, 66, St. Joseph Hill, Sellersburg, Oct. 14. Wife of Clarence; sister of Edward Allen.

* SCHULTE, Judith Ann, 43, St. Louis, Batesville, Oct. 14. Mother of John C., Robert D., Casey E., and Carla Caudill; grandmother of four; daughter of Clifford Fichtner; sister of Richard and Dan Fichtner, Arlyn Sorce, Darla Ben, Ella Jean Laker and Mary Emma Mays.

* SHANE, Patrick J., 25, St. Louis,

Batesville, Oct. 18. Son of Irene Gertrude; brother of Thomas, Daniel, Guy, Steven, and Annette Yeager; uncle of 16.

* SHEEHAN, John Mark, 24, St. Michael, Charlestown, Oct. 12. Son of Ronald and Martine; brother of Michael, Ronald, Anthony, and Denise Lowery.

* STEFANICH, Mary, 94, St. Andrew the Apostle, Indianapolis, Oct. 17. Mother of Millie Erickson; grandmother of three; great-grandmother of 19.

* VANDERBUR, Loretta E., 88, St. Mary, Greensburg, Oct. 17. Mother of Clarence, James, John, and Esther Oakley; sister of Alberta Koors and Mae Peters.

* WADE, Margaret S. Eder, 79, St. Mary, North Vernon, Oct. 12. Wife of Leland; mother of Mary Ellen Giddings, William and Robert; sister of Bertha Bowen and Richard Eder; grandmother of six.

Services for Fr. Shaughnessy



ST. MEINRAD—Benedictine Father Patrick Shaughnessy, a monk and priest of St. Meinrad Archabbey, died on Oct. 20 at the age of 80. A funeral liturgy was celebrated for him on Oct. 22, followed by burial in the archabbey cemetery.

Father Patrick was born in Indianapolis and attended parochial grade school there. He graduated with honors from Cathedral High School in 1924 and spent several years working in Indianapolis.

In 1926 Father Patrick came to the minor seminary at St. Meinrad. He professed temporary vows as a monk in 1928 and studied at the International College of Saint Anselmo in Rome from 1930-34, professing solemn vows during this time. In 1932 he was ordained to the priesthood at Monte Cassino, Italy.

Father Patrick began teaching at St. Meinrad College and School of Theology in 1934. He earned a doctorate of theology from Saint Anselmo in 1938. He later served as pastor in southern Indiana parishes and in Kentucky. In 1980 he returned to live at the monastery.

In addition to his ministry as teacher and pastor, Father Patrick translated German and Latin texts and worked as the abbey beekeeper. His translation from Latin of the Rule of St. Benedict was used by the monastic community for many years.

Father Patrick is survived by one brother, Father John of Vincennes, and one sister, Providence Sister Mary B. of St. Mary of the Woods.



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A big surprise to me was all of the things my rent covered: a daily, full course meal, weekly housekeeping, all utilities, scheduled transportation,

someone on duty around the clock, plus many other nice amenities and services. All of this plus a lifestyle that's filled with activities and wonderful new friends!

Believe me, I checked out the people who run Oakleaf Village. They really know what I want for my retirement, and I'm so happy now that I'm settled in at Oakleaf Village. And Jeri feels like she's had the weight of the world lifted from her shoulders!

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Hoge calls priest shortage institutional, not spiritual crisis

by Jerry Filleau

WASHINGTON (NC)—The growing shortage of Catholic priests in America "is an institutional problem, not a spiritual problem," according to a new book by Catholic University of America sociologist Dean R. Hoge.

The shortage "can be solved through institutional measures," the book said.

The institutional changes which Hoge described as having the most potential for alleviating the priest shortage were the acceptance of married men for ordination and the continued expansion of lay ministries, already growing rapidly across the country.

Among other possible institutional changes that he spelled out, but with less anticipated impact on the priest shortage, were:

- ▶ Redistribution of priests.
- ▶ Recruiting more seminarians.
- ▶ Expanding the permanent diaconate.
- ▶ Changing church rules on ordination of women, on the permanency of active ministry, or on the reactivation of men who have left the priesthood.

The most "radical and dangerous" approach, he said, would be to concentrate on expanded lay ministries and do nothing about the clergy shortage itself, because that could lead to a church that becomes non-sacramental or congregationalist.

The church could become non-sacramental, he said, because Catholics lacking weekly access to Mass may become accustomed to living without it.

Congregationalism is a danger, he said, because without initiatives from the hierarchy Catholics may start to ignore their bishops and take their own initiative to provide the ministers they feel they need for their parishes.

Compared with those options, "the ordination of married men and of women is the safest course," with far less impact on fundamental church teaching and governance, Hoge argued.

Hoge's book, "The Future of Catholic Leadership: Responses to the Priest Shortage," was published by Sheed and Ward. It was the product of three years of research by Hoge on U.S. Catholic priests, seminarians, vocation trends, and attitudes of adult and college-age Catholics.

Pope John Paul II argued in 1981 that the vocations shortage is "part of the spiritual crisis which exists in the whole of modern civilization." More recently, during his visit to the United States in September, he called on priests and bishops to resist the "prophets of doom" and find the resolution to the vocation crisis in prayer—"the primary way to success"—and in renewed faith in "the power of the Lord of the harvest."

Hoge rejected the "spiritual crisis" argument, saying that "there is no evidence to support" that view.

A 1983 study showed "that all the middle-class Protestant denominations (in the United States) have a surplus of clergy," he wrote. "The Catholic Church alone has a shortage. Yet both mainline Protestants and Catholics live in the midst of the same mainstream American culture. Their young men attend many of the same colleges, watch the same television shows, participate in the same youth culture, and emerge with similar self-conceptions."

"The reason for the low enrollment in Catholic seminaries cannot be due to any putative cultural factor which distinguishes Catholics from mainline Protestants in America," he concluded. "It must be due to differences in institutional rules concerning clergy."

In discussing recruitment of seminarians Hoge discounted the "mother's revenge" theory advanced by some to account for the low number of vocation takers. He said a comparative study of three major surveys of Catholics over the past two decades provides no evidence to bear out the theory that women are now less likely to encourage a son to be a priest because they are angry over church treatment of women.

Mothers today are still more supportive than fathers of the idea of having a son become a priest, he said, and "on no rele-

vant survey question did Catholic women come out more angry than men... We conclude that some Catholic women are no doubt angry, but a mother's revenge cannot be held to account for the downward trend in vocations to the priesthood."

Another category of options Hoge explored involved changing the eligibility criteria for ordination: ordaining married men, ordaining women, restoring some resigned priests to active ministry, or instituting a term of ministry or a practice of accepting resignations from ministry without a sense of disapproval.

He said sociological studies indicate that ordination of mar-

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ried men would have a high impact on the number and quality of candidates for the priesthood.

There also would be a substantial impact—but less than the impact of the ordination of married men—if the demand for a lifetime commitment were changed, he said.

Ordination of women would have a limited impact on the priest shortage at first because of resistance to women priests, but it would probably have a significant impact in the long term, Hoge said.

Because most resigned priests are married, restoration of some priests to active ministry would have a low impact unless married priests were accepted, he said. The ordination of women or the institution of a limited-term priesthood would entail "serious theological difficulties," he said. Church teaching on the sacrament of orders holds that it is received permanently. Papal statements on the ordination of women priests have described church opposition as based on central doctrinal concerns.

Hoge noted that the celibacy requirement is acknowledged by the church as a disciplinary decision, not a doctrinal rule, and a change would involve no major theological issues.

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Synod debates lay ministries

(Continued from page 1)

copy of which was obtained by National Catholic News Service, posed these questions:

► Which functions should be called ministries, which should be called offices and which should be called duties?

► Which is the competent authority to decide or permit these ministries in the church?

► How should non-ordained ministries be conferred on the laity? Is a liturgical act required or does a juridical act suffice?

After trying to answer these questions in the first four days of group discussions, Archbishop John L. May of St. Louis, president of the U.S. bishops' conference, said Oct. 20 that there was "less unanimity" on ministries than on other issues.

"Clearly there was dissatisfaction in descriptions of the role of ordained and non-ordained ministries. There is a growing grey area between the two, a lack of theological and canonical precision, which needs correction and then development," Archbishop May said at a press conference Oct. 20.

How the church should accomplish this was unclear. Synod sources said there was no consensus on a proposal by Cardinal George Basil Hume of Westminster, England, to categorize lay ministries into instituted, permanent posts requiring prior training (lector, acolyte and perhaps catechist) and commissioned, temporary ones within local church communities.

Cardinal Hume's proposal was not specifically taken up in the preliminary summary report. But the report zeroed in on one important aspect of the debate: whether lay ministries are to be developed and coordinated on a local level or by the central church hierarchy.

According to Archbishop May, synod participants have

proposed some ministries "for the judgment of episcopal conferences, with the subsequent approval of the Holy See if it is considered necessary in major instances."

This would no doubt please many Third World bishops, who have described to the synod a flourishing of lay positions in their local churches. These range from "delegates of the Word," lay people who lead non-sacramental religious ceremonies in small groups, to the "mokambi" of Zaire—a lay leader who runs the local parish with the "assistance" of a visiting priest.

But some bishops are concerned about keeping a "universal" character to lay ministries, as well as church control over them. According to synod participants, for example, doctrinal questions were raised on the synod floor about the "mokambi" after it was explained in a talk by Cardinal Joseph Malula of Kinshasa, Zaire.

The preliminary summary report, too, struck a cautious note regarding lay leaders of church communities. Citing canon law, it said that even if a priest shortage forces lay people to exercise pastoral care in individual parishes, bishops must appoint outside priests to oversee them.

Final synod message now being prepared

by Greg Erlandson

VATICAN CITY (NC)—Four bishops and a priest have been appointed to compile a final message from the Synod of Bishops, the Vatican announced.

As in the past, this message will be released at the end of the Oct. 1-30 synod and is pastoral or exhortative in nature.

Members of the drafting committee representing the five language groups are: Bishop Dario Castrillon Hoyos of Pereira, Colombia, president of the Latin American Bishops' Council, for Spanish; Archbishop Leonardo Z. Legaspi of Caceres, Philippines, for English; Bishop Robert Sastre of Lokossa, Benin, for French; Chaldean Bishop Yusef Ibrahim Sarraf of Cairo, Egypt, for Latin; and Father Marcello Zago, superior general of the Oblates of Mary Immaculate, for Italian.

In addition to the general message, the delegates will vote on a series of propositions which will be compiled into a final report for the pope.

Unless the pope chooses to allow this report to be made public, as after the extraordinary synod in 1965 and the general synod of 1971, it will remain for his use only. He may incorporate its conclusions into his own apostolic exhortation issued on the synod theme.

The "sacramental character of the church and the centrality of the Eucharist" cannot be forgotten, the report added. This appeared to be a reminder that local churches cannot be satisfied only with liturgies of the Word and other ceremonies not requiring a priest.

Liturgical rites for the installation of some lay ministries, particularly catechists, has some support among synod fathers, said one synod source. But others say this might raise a host of problems, such as the duration of the ministries or how to "uninstall" people who wish to leave them.

The word "ministry" itself raises historical and sacramental concerns. Several bishops, including Archbishop Roger M. Mahony of Los Angeles, have suggested that "lay ministry" may be a contradiction in terms. Others have said the word "minister" should be used only for ordained priests and deacons.

One bishop suggested that "servant" as the appropriate term for the lay faithful performing church duties or services.

The preliminary summary report said the ordained priesthood is the "true ministry" which differs in an essential way from all others. Lay duties and responsibilities should be "strictly distinguished from the ordained ministry," it said.

Others, however, like Bishop Patrick d'Souza of Varanasi, India, have stressed the interdependence of all services and ministries. He urged that the synod reject the "narrow perspective that stresses difference" and emphasize "what is one and common."

The sources said it was doubtful the synod by itself would be able to resolve these complex issues. Instead, it may choose to do one or more of the following:

► Ask for a special international church commission to study the problem.

► Present the mix of views to Pope John Paul II and ask him to reflect on them and work them into his own expected document on synod themes.

► Suggest that local churches and bishops' conferences keep experimenting.

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