

# Bishops' meeting hears report on papal trip

WASHINGTON (NC)—The U.S. bishops opened their fall general meeting Nov. 16 with their president declaring that Pope John Paul II found a "dynamic and vibrant" church in the United States during his September pastoral visit.

Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, opened the four-day bishops' meeting by commenting that the papal trip disproved critics who thought the visit would be greeted by indifference.

Those who said the pope was coming "to scold us" or that his talks would be "irrelevant and insensitive" were also proven wrong, Archbishop May said. "Nothing could be further from the truth."

After Archbishop May's speech, the

bishops began discussions on the dozen or more "action items" on which they were to vote later in the week. The items ranged from a proposed statement on Central America critical of some Reagan administration.

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## the CRITERION

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# Consultation to start on permanent diaconate

by John F. Fink

The Council of Priests has appointed a committee "to implement a broad-based consultation process to determine whether clergy, religious, and laity of the archdiocese favor the establishment of a permanent diaconate in the Archdiocese of Indianapolis."

Susan Weber was named to chair the committee. Other members are Sharon Boller, Providence Sister Mary Catherine Duffy, Father Jeff Godecker, Lillian Hughes, Father William Munshower, and Dr. Frank X. Savage.

Father Martin Peter, chairman of the Council of Priests, said that the task of the committee is not to make recommendations but to conduct the consultation and report the results. After receiving and studying the report, the council will make a recommendation to Archbishop Edward T. O'Meara.

The committee plans to educate the Catholic population on the question of the permanent diaconate, while remaining neutral on the issue, before making a survey of opinion. The education will take the form of a series of four articles in *The Criterion*, distribution of those articles in the parishes, and parish information/discussion meetings at which a video on the diaconate will be shown.

The four articles probably will appear in

*The Criterion* in January. The first will cover the history of the permanent diaconate, the second will show the present situation of the diaconate in the church today, the third will

be arguments in favor of its establishment in the archdiocese, and the fourth will present arguments against its establishment.

The Archdiocese of Indianapolis is one of

two archdioceses (the other is Kansas City, Kan.) and nine dioceses in the U.S. that do not have permanent deacons. According to Father Peter, the issue of the permanent diaconate first surfaced in 1971. At that time the Priests' Senate (as it was called at that time) did not make a decision on the issue. The Council of Priests has been examining the issue since 1985 when a task force was formed to design an archdiocesan-wide consultation. The present committee was appointed to conduct the consultation.

The permanent diaconate was restored to the Catholic Church by the Second Vatican Council. It is one of three ordained ministries in the church, the other two being bishops and priests. Deacons are ordained by the

(See COMMITTEE, page 2)



**DEACON CONSULTATION**—A committee has been appointed to conduct a consultation on whether or not to establish the permanent diaconate in the Archdiocese of Indianapolis. Members of the committee, meeting on Nov. 11, are (from left, standing) Sharon Boller and Father William Munshower, and (sitting) Dr. Frank X. Savage, Susan Weber, Lillian Hughes, and Providence Sister Mary Catherine Duffy. Father Jeff Godecker is absent. (Photo by John F. Fink)

# Over 5,000 signed up for Renew

by John F. Fink

As the fall semester of Renew ends this week it was reported that 5,090 people signed up for participation in small groups in the 28 parishes in the Archdiocese of Indianapolis that began the first year of the program on Oct. 11.

Matt Hayes, archdiocesan director of religious education, also said that, of those who signed up, an average of 87 percent are reported as fully participating.

Besides the 28 parishes who are ending the fall semester of the first year, 11 parishes and the motherhouse of the Sisters of Providence in the Terre Haute Deanery are finishing

the fall semester of the second year of the program. Participation figures for them were not available.

Renew is a spiritual renewal process for the parish that has been used in more than 100 dioceses in the U.S., Canada and other parts of the world during the past 10 years. The process extends over two-and-a-half years, divided into five six-week sessions or semesters. The second semester will begin on Sunday, Feb. 14, 1988.

Hayes said that a "kick-off" training day for the second semester for parish Renew teams will take place in Nashville on Dec. 12. Resource person at that session will be Sister Marita Maschmann, Renew Cluster

Coordinator for the Archdiocese of Chicago. Father Clem Davis, pastor of St. Monica Parish, Indianapolis, will be keynote speaker.

Training for small group facilitators for the second semester will be in four locations in the archdiocese. There will be training both for returning leaders and for new leaders. Resource persons will be Hayes and Providence Sister Connie Kramer, pastoral associate at Holy Spirit Parish, Indianapolis.

The training sessions will be from 7 to 9:30 p.m. at Batesville Deanery Resource Center Jan. 13; Our Lady of Perpetual Help, New Albany, Jan. 25; Holy Spirit, Indianapolis, Jan. 27; and St. Agnes, Nashville, Jan. 28.

## CHD collection this weekend

by John F. Fink

The 17th annual collection for the Campaign for Human Development (CHD), the social justice action/education program of the U.S. bishops, will be this weekend.

The campaign provides financial support to self-help projects organized and managed by groups of poor and low-income persons. CHD brings the poor and the non-poor together to help people help themselves. It also educates the non-poor about the realities of poverty and justice.

Since the bishops established CHD in 1970, more than \$100 million has been allocated to these groups, including \$6.5 million awarded this year to 216 projects.

To qualify for CHD funding, projects must: benefit the poor; be a self-help project; and aim to bring about institutional change by attacking root causes of poverty, unjust practices or decision-making power.

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## 74 attend 'Called by Name' follow-up information nights

by John F. Fink

Seventy-four people attended three information evenings that were scheduled as follow-up for the "Called by Name" program. The meetings were held the past three Sundays in New Albany, Batesville and Indianapolis.

The "Called by Name" program was a major campaign conducted from Aug. 30 to Sept. 13 to promote religious vocations. It invited parishioners in the archdiocese to offer names of people who have the potential to be good priests, sisters or brothers. More than 1,000 names were offered. Eleven people (seven men and four

women) attended the information evening in New Albany Nov. 1, eight (seven men and one woman) attended the one in Batesville Nov. 8, and 55 (38 men and 17 women) attended the evening in Indianapolis Nov. 15.

Those attending the information evenings heard from a panel consisting of a man and a woman in formation, a brother, a second-career vocation, and two vocation personnel. After the presentations there were small group discussions.

Father Paul Koetter and Franciscan Sister Rita Hermann, director and assistant director of the archdiocesan Vocation Office, plan to remain in contact with those who attended the information evenings.

the criterion  
Serving the Archdiocese of Indianapolis

## from the editor

## They made our education system what it is

by John F. Fink

You are invited to stop reading this column long enough to check the two center pages in this issue. But please come back.

We believe that what the Archdiocesan Board of Education, the Association of Parish Administrators of Religious Education, and the Archdiocesan Principals Association are trying to do is important. They are trying to give long overdue recognition to all those people who have been involved in Catholic education in this archdiocese and who are now retired or working in other positions.

There are more than 760 names on those two pages, and the special recognition committee realizes that many more should be added. The committee says that this recognition is just a start, that many people have been missed and many more richly deserve recognition. That recognition will be given when the honor role is printed again next fall with any additions that are brought to the committee's attention.



THE COMMITTEE asked for nominations from all the parishes and schools in the archdiocese. Unfortunately, not all responded. The committee also asked for the names of all retired educational personnel, and those who responded interpreted that differently. The committee simply accepted all the nominations made. One result is that some people might be listed more than once, under different names.

Who are educational personnel? Just about anyone who has had anything to do with Catholic education, both in our schools and in our parishes, short of room mothers. The list

includes former teachers in schools and CCD programs, administrators, librarians, cafeteria workers, secretaries, janitorial and maintenance people, bus drivers, and volunteers for all types of activities. Athletics was not included but people involved in athletics might be included elsewhere.

The whole purpose behind this program is to recognize excellence. As the citation on the scroll these people received says, their "efforts have helped to lay the foundation for the existing level of excellence in our educational programs." Without these people the archdiocese could not have the excellent Catholic education system that we have today.

IT SHOULD COME AS no surprise that 537 of the names are those of women religious who have served the Catholic education system in the archdiocese—256 from the Sisters of Providence, 96 from the Sisters of St. Joseph of Carondelet, 79 from the Sisters of St. Benedict in Ferdinand, 49 from the Ursuline Sisters of Louisville, 34 from the Sisters of St. Francis of Oldenburg, and lesser numbers from the Dominicans, the Beech Grove Benedictines and Sisters of St. Joseph of Tipton—eight orders of women religious all together. Other orders have also contributed, but these are the motherhouses that responded to the request from the committee.

We have long known that we owe a great deal to the sisters for the educational system we have today. Those 537 sisters are simply those who have retired but who are still living. Think how much we owe to those who have died or are still involved in educating our Catholic people.

This is true, of course, not only in this archdiocese but throughout the country. No other country in the world has such an extensive Catholic educational system. From preschool through adulthood most Catholics have the oppor-

tunity to pursue an education in our schools that is grounded in our religious heritage and/or an education in our religion separate from the schools.

This is because of the foresight of our 19th century bishops who saw the need to teach new waves of immigrant Catholics the doctrines of their faith, especially in a land where they were vastly outnumbered by Protestants. That's why the Third Plenary Council of Baltimore in 1884 mandated that "near every church, a parish school where one does not yet exist, is to be built and maintained in perpetuum within two years of the promulgation of this council."

That decree could not possibly have been carried out without the nuns, and every diocese knew it. So the demand for nuns was great. Parish schools were staffed almost 100 percent by the nuns; there were few lay teachers.

Today, of course, the situation has reversed. Thanks to the efforts of generations of nuns, lay people are now educated enough so that they can carry on the educational mission of the church, still helped by many sisters. This is why it is particularly appropriate to recognize the past services of those 537 sisters.

CATHOLIC EDUCATION, though, does not mean only the schools, and it doesn't mean only children. The emphasis today is on total Catholic education—instruction for the children who do not attend Catholic schools and religious education programs for adults who realize that it's important that the growth of their faith keep pace with the growth of their experience in their secular lives. Therefore, many of the people being honored are being recognized for their work in those programs.

However those people have been involved, they deserve the recognition being given them this week. And so do the many who continue their work today.

## Committee to conduct consultation on permanent diaconate

(Continued from page 1)

local bishop and for the service of the diocesan church. They function in the transmission of the word through preaching, in the liturgy, in the celebration of most of the sacraments, and in specialized services.

Permanent deacons differ from transitional deacons in that the latter receive the order while advancing to ordination to the priesthood. Permanent deacons, unlike priests or transitional deacons, may be married and 93 percent of them in this country are married. Most permanent deacons continue in their secular work although some are

assigned to full-time parochial work or have positions at the diocesan level.

The diaconate is open only to men 25 years of age or older for unmarried men and 35 years of age or older for married men. Preparation for the diaconate includes a course of study and formation over a period of at least three years. The wife of a prospective deacon must give her consent and participate in her husband's formation program.

Since the restoration of the permanent diaconate, the United States has ordained more deacons than the rest of the world combined. According to the *Official Catholic*

*Directory*, there were 7,981 permanent deacons in the U.S. at the end of 1986, with the Archdiocese of Chicago leading the way with 491.

Those who favor the establishment of the permanent diaconate usually see it as an answer to the growing shortage of priests. Those who oppose it usually see it as an obstacle to emphasis on the growing lay ministry, pointing out that lay people are now doing most of the things a deacon can do.

This is particularly true in Third World countries where lay people, usually called catechists, are administering parishes because of the shortage of priests. They are performing the functions of a deacon without being ordained.

The position of the Vatican, however, confirmed both before and during the October Synod of Bishops on the laity, is that lay people are forbidden to perform functions reserved for the clergy. For example, on

Sept. 19 the Vatican's Commission for the Authentic Interpretation of Canon Law ruled that bishops may not give dispensations from Canon 767 of the church's legal code. That canon forbids lay people and religious from giving sermons or homilies during Mass. It says the homily is reserved to ordained ministers because it is part of the Mass liturgy. The delivery of homilies is an important part of a deacon's role.

### Archbishop O'Meara's Schedule Week of November 22, 1987

TUESDAY, Nov. 24 — The Catholic Center annual Thanksgiving dinner, Assembly Hall, Indianapolis, 12 noon.

## CHD collection this weekend

(Continued from page 1)

cesses that keep people poor. At least half of the people on the policy-making board must be low-income persons, the project must aim at changing those policies or structures that perpetuate poverty, and the group must have a self-sufficiency plan.

Along with funding self-help projects CHD's educational efforts include the development of justice education materials for parishes and schools and training workshops for diocesan and parish personnel in order to build solidarity between groups of people.

Seventy-five percent of the monies col-

lected are forwarded to the CHD office for national allocation. The remaining one-quarter is retained by the archdiocese to support local self-help initiatives. Last year Catholics in the Archdiocese of Indianapolis contributed \$88,930.75.

Very Special Persons, an organized group of people who are family members of prisoners, received a national grant of \$20,000 last year. This group provides support for the families of prisoners and is presently starting programs for the benefit of families as well as those incarcerated.

Local grants this past year were awarded to five organizations: Congregations for Peace, \$500 for educational forums on Central America, sponsored through Bloomington congregations; the Indianapolis Urban Parish Cooperative, \$1,500 for attendance by 15 members at a conference to further UPC's organizational strength; the archdiocesan Office of Catholic Education, \$49,613 for support of the "I Want to Live" weekend for teenagers, a program of values clarification on life issues; St. Paul Parish, Tell City, \$500 for promotion of various social concerns activities on a parish and community level; and Indiana Rural Crisis, \$4,700 for support of a hotline and legislative actions on behalf of farmers.

A major educational project sponsored by the local CHD office was a workshop for clergy and laity on the bishops' pastoral letter on the economy, "Economic Justice for All." In further support for implementation of the pastoral, the campaign will provide funding for deanery workshops at which parish leaders will be trained to conduct activities in their parishes.

## Building solidarity and peace

My dear Family in Christ:

We know from Scripture that Jesus taught us to have compassion, respect and understanding for the poor. That is what we as Christians and members of the Catholic community must do. As People of God, we must create and take advantage of opportunities to assist our brothers and sisters who live in poverty.

The Campaign for Human Development is one such opportunity. CHD provides funding to community organizations that build solidarity and peace by promoting human development.

Last November on the eve of our Constitution's bicentennial, we bishops issued a pastoral letter challenging Americans to develop the same commitment to economic justice that our Founding Fathers devoted to civil liberty. Our letter, "Economic Justice for All," stresses the importance of self-help efforts that empower people to gain human dignity and self-reliance.

Much of our confidence in the self-help approach to poverty stems from our experience with the Campaign for Human Development. As we stated in the pastoral, "Our experience with the Campaign for Human Development confirms our judgment about the validity of self-help and empowerment of the poor. The campaign, which has received the positive support of American Catholics since it was launched in 1970, provides a model that we think sets a high standard for similar efforts."

Last year, you and others contributed more than \$11 million to the campaign. The archdiocesan collection totaled \$88,930.75. Together with my fellow bishops throughout the United States, I am designating the week of Nov. 15 to Nov. 22 as "Campaign for Human Development Week" in our archdiocese. Together, we can build justice, social solidarity and peace.

Sincerely yours in Our Lord,

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



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# Bridging gap between hospital and community

by Margaret Nelson

Daughters of Charity Sister Margaret Marie Clifford doesn't spend all of her time in the office.

True, Sister directs the work of the family practice, medicine and pediatrics clinics in the Professional Building connected with St. Vincent's Hospital, Indianapolis. But she

is also very visible among those who are "in need" in the center city.

As director of Outreach Services at St. Vincent's, Sister Margaret Marie heads a new department which she said is intended "to bridge the gap between the hospital and the community by supporting community services."

The "target areas" of this ministry are

the elderly, the families, the mentally ill, the terminally ill, the materially poor, and the hospital staff, known as associates.

The clinics serve more than 2,000 patients a month at scaled down fees. But Sister explained that her human service work "takes the form of the needs that present themselves."

Sister has gone out to the inner city to become involved in work such as that done by the Urban Parish Cooperative (UPC). She is now serving as chairperson for the education committee of that cooperative.

Pastors and staff members of these downtown Indianapolis parishes have asked for help with needs like counseling, home visits, teaching sex education to the youth, and finding warm clothing and shelter for the homeless. She has done painting at the Holy Family Shelter, which she appreciates for its work in keeping needy families together. She also works with All Saints Episcopal Church and other human service agencies. "I just do what's needed," she commented.

The Daughter of Charity explained that prior to her arrival at St. Vincent's in May, 1986, she worked in outreach services on a smaller scale at St. Mary's Hospital in Saginaw, Michigan. Since it was the only Catholic hospital in the diocese, more of the facilities and support were available in that community.

Working on the UPC education committee has provided Sister Margaret Marie with the opportunity to attend archdiocesan principals' meetings. She explained, "The principals know the families who need health care. The poor should get the best care as well as everyone else." She explained that this was the philosophy of her community's founder, St. Vincent de Paul.

Sister calls the hospital "a city within a



Sister Margaret Marie Clifford

city." She added, "There are a lot of people in the hospital with gifts and talents that they are willing to share. They need to know how to do this." Many leads come from these associates. She explained that her work is "a good opportunity to get to know people as well as their needs." Then she can hook-up services and assist in the process of filling these needs.

"We are grossly dependent on the associates to help us carry out our mission," observed Sister Margaret Marie. Explaining that there are eight Daughters of Charity at St. Vincent's, she added, "How they care for the patients portrays the whole attitude of our mission."

## St. Meinrad Seminary announces two major grants



**CHALLENGE GIFT**—Benedictine Father Eugene Hensell (left) and Archbishop Timothy Sweeney flank Virginia Marten, who has made a \$500,000 challenge gift to St. Meinrad Seminary for its homiletics program.

Two major grants are making possible a \$1.5 million program to enhance the homiletics and communications programs at St. Meinrad College and School of Theology.

Virginia Marten of Indianapolis is making a \$500,000 challenge gift toward the development of a \$1 million endowment for the homiletics program and Lilly Endowment, Inc., also of Indianapolis, has awarded the college a similar matching grant in the amount of \$50,000.

The Lilly grant is part of its "Dream of Distinction" program for selected private colleges and universities. It will enable the college to strengthen its program in the areas of communications and information technology.

The grants were announced Nov. 11 by Benedictine Archbishop Timothy Sweeney, chairman of the seminary's board of trustees.

Marten's challenge continues the work begun by her late husband, John, who was a member of the seminary's board of overseers. Since the mid-1970s, the Marten family has contributed more than \$1.2 million to St. Meinrad's homiletics and communications programs.

As a result, new courses in homiletics,

radio broadcasting, television production, mass media, and computer science were added to the curriculum. A homiletics/speech lab was constructed and furnished, and radio and TV production equipment was purchased.

"Like John, I believe that people need to hear the Word of God preached more enthusiastically," Marten said. "We want to help today's priests learn how to proclaim God's message most effectively."

Lilly Endowment is a strong supporter of religion and higher education in the State of Indiana. Since the early 1970s it has made grants to St. Meinrad's archabbey and seminary totaling more than \$1 million. The latest challenge will make it possible for college students at St. Meinrad to receive a liberal arts education enhanced by training in communications and information technology, Archbishop Timothy said.

As a result of the Lilly grant, St. Meinrad plans to establish a communications center that will bring together a learning resource center, computer lab, language lab, recording studios, and instructional resources lab. The center will be outfitted with state-of-the-art, audio-video equipment and computer hardware and software.

The grant will also make it possible for St. Meinrad to expand the use of audio, video and computer technology in teaching and offer technical training and continuing education to faculty in the use of these media for teaching.

Benedictine Father Eugene Hensell, president/rector of St. Meinrad Seminary, said about the grants: "Because St. Meinrad is preparing future priests for the ministry of revealing and witnessing the Word of God, it is essential that we help our students develop strong skills in homiletics and communications. Today, priests are expected to be good communicators in a variety of situations: pastoral instruction, preaching, liturgical celebration, counseling and administration. These grants will enable us to prepare our students more effectively for ministry in the church of the 21st century. We are deeply grateful to Mrs. Marten and her family and to the Lilly Endowment for these very generous grants."

Alumni and friends of the seminary will be invited to help it meet the Marten and Lilly challenges. The seminary plans to raise the \$750,000 in matching funds by the end of 1989.

## Committee studying role of deans

A committee of five priests has been appointed by Archbishop Edward T. O'Meara to meet with Providence Sister Loretta Schaffer, assistant chancellor, to study and revise the job description of dean to ensure that it is in accord with the new Code of Canon Law. The first meeting of the committee will be Nov. 24.

Named to the committee are Fathers Wilfred E. Day, personnel director for priests and a former dean; John F. Geis, V.F., dean of the Batesville Deanery; John

T. Ryan, V.F., dean of the Indianapolis West Deanery; James F. Byrne, pastor of Immaculate Heart Parish, Indianapolis; and Robert W. Sims, pastor of St. Paul Catholic Center, Bloomington.

Sister Loretta said that the last time the job description for deans was revised was in 1980. She said that steps would be taken to clarify the office of dean and the relationship of deans to the deanery councils contemplated by the new pastoral planning process for the archdiocese.

## Matters Temporal

by Msgr. Gerald A. Gettelfinger  
Secretary for Temporalities

### Dealing with BIG Numbers

I have always been befuddled by big numbers. Even though we priests of the Archdiocese of Indianapolis do not take a vow of poverty, the compensation we receive is small compared to the large numbers needed in reporting the operations of the Archdiocese of Indianapolis.

In order to illustrate this point, my "salary" in cash is approximately \$7,500. Those are dollars and cents I have for my personal use, not to mention my room and board. Even so, I work hard to realize that the archdiocesan operations cost the people of the archdiocese more than 16 MILLION dollars. This does not even include costs of local parish or deanery operations except those related to property and liability insurance, clergy and lay retirement and health benefits. It costs dollars in big numbers to do what we do!

### The Big Numbers

In reviewing the BIG numbers for revenue or income, we quickly see the figure in excess of 17 MILLION dollars.

Compare that to the total expenses in excess of SIXTEEN million dollars.

First impression: WOW!

Second impression: Looks good! More dollars income than expenses!

Third impression: Wait a minute!! The income upon which we depend to fund the archdiocesan budget and provide for contingencies was actually down from the previous year. The assessment on parishes increased as budgeted. The Archdiocesan Annual Appeal was less than budgeted. Investment income used to make up the budget short-fall was less than expected due to the drop in interest rates and fewer dollars to invest.

Income for service fees is another big number. The chancery collected over \$5 million to cover the costs of parish and institutional costs for insurance and retirement programs. These include property and liability insurance on all parish and institutional properties; lay and religious health programs; lay and clergy retirement programs. In short these are costs incurred by parishes and institutions (including archdiocesan departments and agencies) by reason of property and personnel. These dollars collected simply pass through or provide funding for our self-insurance programs. In short, they are funds that are annually expended out of concern for persons and property.

We will consider some of the other BIG dollar items that show up as income in our annual report.

## Three priests appointed

Archbishop Edward T. O'Meara has made the following three clergy appointments, effective immediately:

Father Thomas J. Murphy, pastor of St. Joan of Arc Parish, Indianapolis, has been named archdiocesan Ecumenical and Interfaith Officer. He replaces Msgr. Raymond T. Bosler who has been acting director of ecumenism.

Trinity Missions Father Thomas K. Stepanki, chaplain of St. Francis Hospital in Beech Grove, has been appointed archdiocesan liaison to the Catholic Charismatic Movement. This position, too, had been filled by Msgr. Bosler.

Father Michael L. Widner, associate pastor of St. Gabriel Parish, Connersville, becomes assistant archivist for the archdiocese. He will assist Providence Sister Ann Kathleen Brawley.



## COMMENTARY

Collection for sisters:  
it is a debt we all owe

by Dale Francis

So much that has been accomplished by the church in this country was made possible by the dedicated service of the sisters.

Our parochial school system, unique in the world, came through the foresight of the bishops, the hard work of pastors, the financial sacrifices of the people, but those schools thrived for decades because the sisters administered and taught them.

Catholic hospitals, which serve people of all faiths, have won the appreciation of communities and gained a special respect for the church. Those hospitals were made possible, in most circumstances, by the humanitarian service of the sisters.

In those days when six million of our



young people were in Catholic schools and Catholic hospitals reached out to serve all in need of medical care, we used to say with some pride that the sisters almost literally gave their service to others, that they did not seek any financial remuneration beyond that which was needed for their simple needs. And that was true.

Out of simple justice, perhaps we should not have taken the services of the sisters then without adequate financial compensation, but it was not really anything the sisters wanted. They generously gave their service to the church and they were appreciated. We always knew much of what we viewed with greatest pride, the schools, the hospitals, the charitable works, came to us from the sisters.

The sisters willingly gave their service because they could support themselves through their religious communities. The small salaries they received went to their communities. When sisters came to a retire-

ment age, they would be supported by the contributions of younger sisters. The education of the newest sisters was provided by the community. When the education was completed, those sisters became the support of older sisters and provided for the education of the new.

But then came the disruption that followed the Second Vatican Council. Thousands of sisters who would have provided the support for the community left the religious community. There were far fewer young women entering the convent. Why all of this happened is not for discussion here. What is important is that it did happen. Today those sisters who served us so well for so long are too many for a smaller active community to support. They are in real need and there is no doubt from whom their support should come. It must come from us whom they served. We owe them.

In 1985, the bishops, the leaders of women religious and the superiors of men's communities formed a national office to plan on how to meet the problem. This spring the National Conference of Catholic Bishops' Administrative Committee accepted the recommendation of that national office that a committee of those trained in fund-raising be consulted. That Fundraising Design Committee took a poll, discovered that two-thirds of Catholics said they would contribute to a retirement and health care plan for retired religious.

That is the report the bishops have received and at their meeting in Washington this week, they will decide what they will do.

If it is decided that there should be a national collection, asking Catholics to contribute to this important cause, welcome it.



We've been plagued in recent years by playwrights and other authors who, having abandoned their faith, remember the sister who taught it to them and decide to get even for knuckles rapped or the time they had to stay after school.

For you who remember sister for all the good things she did: you won't be able to get even for you know there's too much you owe. But a national "Thanks, Sister" collection will allow you to make a small payment on that debt.

## The Yardstick

by Msgr. George G. Higgins

Michael Novak, author of several books and numerous articles in praise of democratic capitalism, lamented in a recent column in *The Washington Times* that "the intellectual inheritance of most educated persons around the world is anti-capitalist. Almost everywhere 'capitalist' is a word of disparagement."

I don't know about the rest of the world, but so far as the United States is concerned I think Novak has overstated his case.

Given his concern and point of view, however, it is logical for him to say that business leaders, by default, must lead the way in presenting the theory upon which capitalism "intimately depends."

Novak highlights three specific points business leaders need to emphasize: a recognition of human sinfulness; creativity;



and community. For present purposes, let me concentrate on the third.

In Novak's view, democratic capitalism "allows human beings to create many new forms of community voluntarily, without coercion, apart from the state apparatus." His list of such new forms includes legally empowered private corporations, universities, political parties, businesses and private groups of many kinds.

These new forms of community, he says, are "secrets" the poor desperately need to make use of. "Business leaders," he argues, will have to articulate them "when others don't."

There is one critically important community missing from Novak's list—free trade unions, a curious omission since Novak, as one of the principal authors of an alternate "lay letter" on Catholic social teaching and the U.S. economy published just days before the U.S. bishops released their pastoral letter on this subject, has strongly emphasized their importance in a free society.

Surely trade unionism is one of the most

important new forms of community that Novak's democratic capitalism is said to encourage. Unfortunately, however, the U.S. record clearly shows that business leaders, with too few exceptions, have hindered rather than encouraged the growth of unions.

As I write this column, I have on my desk no fewer than eight scholarly books published in the last 18 months which make this very point. One author could be said to represent the view of most of the others, writing:

"Despite some temporary accommodations in the '40s and '50s, the prevailing preference of most American employers has always been to operate non-union... Employer opposition to unions appears to have intensified during the '70s... Most companies have recently been willing to take the risk of a strike because high levels of unemployment during the '80s have made it relatively easy to recruit strikebreakers."

So, rather than business leaders taking the lead in promoting new forms of community—in this case, free trade unions—the evidence points to the other conclusion: Intellectuals support the organization of U.S.

workers into unions while business leaders remain, at best, silent or, at worst, anti-union.

It is gratifying, I repeat, that Novak is on the right side of this issue. In fact, business leaders prepared to take up his challenge could do worse than copy what Novak and his collaborators on the lay letter said:

"With the Catholic tradition, we affirm the rights, legitimacy and crucial social role of free labor unions... With the American tradition, we recognize with gratitude the immense role played by U.S. labor unions in the struggle to build democracy from the grass roots both in our own country and internationally. Free labor unions are a significant litmus test of the degree of freedom within nations."

If business leaders do not take these words to heart, they will be violating the theory upon which Novak says democratic capitalism "depends intimately."

In that case, it will be necessary for intellectuals, by default, to save the day for capitalism—as many helped to do in the past.

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## The Human Side

by Fr. Eugene Hemrick

The changes occurring in the church are both fascinating and frightening. Let me cite a few examples:

► Today's candidates for the priesthood are much older, many do not have a Catholic school background and a good number reflect attitudes which predict that they will be less active in social justice issues when they are ordained.

► A recent book on parishes in the future points out that canon law puts a new emphasis on the parish belonging to the people as much as it does to the pastor. The book encourages more shared decision making and collaboration.

► In the Archdiocese of Chicago I heard of a program that provides a parish nurse to help those with chronic illnesses who are too poor or uneducated to receive the help they need. I also learned of a program to provide



routine company for those who are elderly or shut-in.

► The reports are multiplying dramatically of lay ministry and permanent diaconate teams that take responsibility for running parishes in dioceses that lack priests.

Without exaggeration, one could write a book on just one week's shifts in the church in the United States. The question is how we should react to all the change.

I turned to Rosabeth Moss Kanter, an analyst of change, and her book titled "Change Masters." She writes, "Security will not come from domination, but from flexibility. It will come not from having everything under control, but from quick reaction time, being able to cut across categories to get the best combinations of people for the job."

In this brief paragraph, Ms. Kanter focuses on flexibility, quick reactions and cutting across categories. These add up to being creative and breaking patterns that once brought success but may no longer do.

Implied in "quick reaction time" is the idea of practicing the vigilance so often encouraged in Scripture.

The concept of cutting across categories suggests that tasks once the responsibility of the clergy alone should be reassessed and perhaps reassigned to other groups such as the permanent diaconate or the laity. This already is happening, but in many quarters it is still met with resistance.

Planning for change—looking ahead to what may occur—is important. But this does not mean we must all become wild-eyed futurists, Ms. Kanter suggests. In this connection she alludes to Woody Allen. There is a tendency to think ahead to a civilization that is thousands or millions of years ahead of us. What worried Allen was a civilization that was 15 minutes ahead: "Its members always would be first in line at the movies and they would never be late for appointments. In short, a little lead time might be all the competitive advantage one needs!"

The dramatic shifts in the church call for a new astuteness and energy in church leadership. Perhaps, taking a cue from Allen, if we could add a few minutes of serious reflection and analysis to our problems on a regular basis, it would make a real difference.

Who knows, maybe we could cut across several sacred categories and react more quickly to changes which often upset so many.

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the criterion

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# TO THE EDITOR

## On communion in the hand

I have just read Father John Dietzen's column about Communion in the hand (Oct. 23 issue). Perhaps people are still questioning receiving in the hand because of the lack of reverence they see around them.

It might have been more help to your readers to reflect on the *Memoriale Domini* published May 29, 1969 by the Sacred Congregation for Divine Faith, which had been entrusted with the task of working out the directives agreed to by Vatican Council II.

History shows various forms of the celebration and reception of the Holy Eucharist. In ancient times, when the faithful were allowed to receive in the hand, the utmost reverence was shown. Later, with an enlightened understanding of the true mystery, a deeper humility was felt and the custom was established of receiving on the tongue. The congregation writes, "This method of distributing Holy Communion must be retained, taking the present situation of the church in the entire world into account."

When all the bishops were asked about receiving in the hand in 1969, the vast majority believed that it should not even be discussed. However, certain communities and places introduced this practice without requesting prior approval and without any attempt to instruct the faithful. The Holy Father, with the advice of those whom "the

Holy Spirit has placed to rule over" the church, urged bishops, priests and the laity to obey the law. Where contrary usage prevails, permission has been individually granted under certain restrictions: The new way should not in any way exclude the traditional usage and it must be adequately introduced so the faithful will not come to believe they are the priest's equal or that this is ordinary bread. Receiving in the hand is the option.

I find it strange for a priest to hold "weird" the church teaching that only the anointed hands of a priest have the privilege of touching the consecrated host, the body of Christ.

Canon Law 217 declares that Christ's faithful have the right to a Christian education which teaches them to know and live the mystery of salvation. To allow this column to stand as church teaching is unfair to all who only read the local diocesan paper to further their search for knowledge of the Holy Catholic Church.

Mary Susannah Silakowski

Scottsburg

## Coverage of St. John's

Many thanks for the appropriately-timed coverage given to St. John the Evangelist Church in *The Criterion* (Oct. 6 issue). It was truly a meaningful and informative prelude for the official celebration held the following Sunday.

Those who participated in the sesquicentennial Mass and/or the banquet which followed could not have mistaken that we, as people of God, were honoring the king of kings. It was truly majestic celebration! For the dignity and precision of the ceremony we are grateful to Father Stuneman and Father Porter.

Even the soft, gentle rains of Sunday evening contained themselves for us and the wind remained at our backs.

Kenny and Mary Jo Keegan  
Indianapolis

## Don't they want God there?

My hat is off the Ruth Grannan for what she said about respect for the Eucharist ("To the Editor," Nov. 6). I feel the very same way. Any more when you go into one of the newer Catholic churches it looks as though they don't want God there. Everything is so bare: plants on the altar, chairs instead of kneeling benches. It's so sad for me I cry a lot of times and I'm sure God cries along with me. It's time we speak out.

Mary Hammond

Indianapolis

## Modernization destroyed piety

May I thank you for printing the fine letter by Ruth Grannan in the Nov. 6 issue—"Proper Respect for the Eucharist."

This letter expresses exactly the views of, I believe, the majority of the Catholic people today. The "modernization" of the church has destroyed the sincerity and piety of our people.

The Good Book says: Do not turn your Father's house into a market place.

W.F. Stucker

Madison

*The Criterion* welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206.

## INTERMITTENT CLAUDICATION STUDY

Methodist Hospital of Indiana, Inc. is looking for individuals who have intermittent claudication to participate in a clinical study. This is a clinical condition manifested by intermittent leg pain because of poor circulation to that leg.

- Subjects need to be between the ages of 40 and 70, male or female, any race, and in otherwise good health.
- The study will last for 12 weeks.
- Free exams, blood tests, and blood flow measurements will be given throughout the study.
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# point of view

## Helping poor help themselves

by Ivan J. Kauffman

The Campaign for Human Development has now been in existence for 17 years. In that time more than \$130 million has gone to nearly 2,800 self-help projects across the nation. Virtually all this money came from annual collections on the Sunday before Thanksgiving—a collection to which the nation's 52 million Catholics contribute an average of less than 25 cents per week.

\$130 million isn't very much as national poverty programs go, but with it CHD has been able to achieve far more than other programs with more money. The reason is that CHD treats people with financial problems as people with talents rather than as problems which need to be taken care of by somebody else.

CHD does not initiate projects. "That's critically important," says Father Alfred LoPinto, who heads CHD, "because the projects have to belong to the local community to be successful. We don't think that you can organize solutions outside the community."

From the 2,800 projects funded to date here are three examples of how CHD works:

► The Zuni tribe in New Mexico subsists economically by making high quality silver and turquoise jewelry, but in the 1960s they were being pushed out of business by inexpensive imitations from abroad.

They formed a cooperative to market their products, and to buy supplies at better prices. CHD gave them a \$50,000 loan to get started, and today sales are up 60 percent. Their jewelry is being sold at the Smithsonian Institution museums in Washington, and instead of being forced onto welfare members of the tribe are self-supporting.

► In Iowa, where thousands of farm families are being pushed off the land, a group of small farm owners formed a self-

help organization called Prairiefire to deal with the emotional and financial crises they faced. CHD provided start-up funding.

"Prairiefire showed us how to keep our self-esteem and pride," says one Iowa farmwife. "It taught us how to educate ourselves instead of depending on others to get our battles."

► In New York a group of black and Hispanic women in the South Bronx formed a cooperative to provide in-home health care to the elderly and handicapped in their community. A no interest, five year, \$50,000 loan from CHD put them in business in 1983. It is now self-sustaining.

In only four years this employee-owned cooperative created nearly 100 jobs in an exceptionally poor community by providing a badly needed service to the community. By the end of this year it expects to double its staff.

"It's a very different approach than the one we've traditionally used," Father LoPinto says, "where the expert comes in from the outside and tries to tell the people what their problems are and how they can get solved. We believe that the people who are experiencing the problem really do know how to solve it, and that they can do that in an extremely cost-effective fashion."

The fact that poverty still exists in the United States is bad news. It's an ugly fact most of us would prefer to ignore. It makes us feel uncomfortable knowing people are doing without the things we take for granted—and it should. When we no longer care what happens to our neighbors we lose an important element in what makes us human.

But the fact that we as U.S. Catholics will have an opportunity to contribute to the Campaign for Human Development this weekend is good news. It's a unique opportunity Catholics have, a chance to support something we can rightfully be proud of.

Thousands of Americans who once were poor are now productive members of society because of CHD. There can be many more. It all depends on how much we give this month.

Isn't it  
**HIGH TIME**  
that you made  
out your will?



When you do,  
won't you remember  
the missions?

Just word it this way:

I hereby devise and bequeath unto the Society for the Propagation of the Faith — 1400 North Meridian St., Indianapolis, IN 46202, the sum of \$\_\_\_\_\_ for the missions.

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Rev. James D. Barton, Archdiocesan Director

# CORNUCOPIA

## The sensuous computer

by Cynthia Dewes

All the symptoms of infatuation are present: the glazed eyes, the ears dead to the world beyond, the endless time spent caressing or gazing at the beloved. Perhaps it's the beginning of a long, fulfilling commitment. On the other hand, it may mean agony and defeat.

Can this be true love? Maybe, depending on the software (sic) available. Because what we're talking about is the symbiotic relationship between man and his/her computer. It's the new passion, the modern romance of our age. If Errol Flynn were alive today he'd be cast as a rakish computer programmer rescuing the heroine from pirate hackers.

Children are tapping out their little phonics and sums at IBM's knee. Bookkeepers and detail workers of all kinds are whirling through memory banks, solving problems and answering questions before they can be asked. Matrons at the bridge table are trading gossip about their husbands' terminals, and they're not talking illness.

So many skills have been made obsolete by the wonder machines that confusion is the one bullish commodity on the current job market. Bosses and unions are both reeling, uncertain what to demand or reject. All they know is, if the word "computer" is on the guy's resume, grab him and keep him happy.

Secretaries no longer need to know spelling or grammar. Their machines will correct all that for them, and even compose greeting cards for the boss's wife on her birthday.

Typing is still helpful, but carbon paper and eraser liquid are being dug up by archaeologists. Comfy desks strewn with organized confusion have been replaced by bare utilitarian tables for "it" to stand on. Instead of soothing paper noises, we now experience

erie lights, gurgles, groans and what sounds like disembowelment.

Persons with methodical minds and a gift for super organization who formerly were viewed as grinds or nerds are now treated with respect because they know how to manage data bases. They pontificate about matrix systems and components and networking while the rest of us grin sheepishly and shuffle our feet. They are summoned, like the beloved country doctor, when the electronic baby is ill or unresponsive.

The stock market was so discombobulated by the speed with which computers changed their minds that it was almost destroyed. At this very moment stockbrokers are eyeing their machines warily, praying that "2001: A Space Odyssey" was not prophetic, and that Hal was only a fiction.

Stress reaches new dimensions, now that it needn't depend entirely on human stimulation. The red light comes on, "please wait" appears on the screen, and we can feel the gorge rising. Our frustration level is directly related to the number of items we've lost in the so-called memory of an inanimate object.

It is called a love/hate relationship we share with our personal computers. That emotion may soon inspire a whole new genre of non-books. Be ready. The next best seller in the *New York Times* Review of Books is apt to be: "How To Be Happy Making Love to One Computer For the Rest of Your Life."

### vips...

✧ **Missionary Sister of Africa Demetria Smith**, former spokesperson for the local Society for the Propagation of the Faith, left in Sept. to begin media work for her community's headquarters in Washington, D.C. There she spoke on Nov. 1 at St. Augustine Church during the Silver Jubilee of its sister church, Regina Mundi in Johannesburg, South Africa. A telephone hookup enabled the two congregations to sing and pray together during the celebration.

✧ **Franciscan Brother Jeffrey Haller**, a native of Indianapolis from St. Barnabas Parish, celebrated his solemn profession of vows as a Franciscan on Oct. 24 in Sacred Heart Church. Brother Jeffrey is currently stationed at Our Lady of Angels Friary in San Antonio, Tex.



✧ **Providence Sister Lawrence Ann Liston**, archdiocesan director of schools, has been elected one of four new members of the board of trustees of St. Mary of the Woods College. Sister Lawrence Ann is a 1966 graduate of the college. She holds a master's degree in elementary education and is active in the National Catholic Education Association. She serves on several boards of directors, and has co-authored a book about Catholic schools. Other newly elected trustees are: diplomat Jean Wilkowski and businessmen A. Jack Nickert and Frank J. Morgan.

### check-it-out...

✧ **Our Lady of Lourdes Parish**, 5333 E. Washington St. will host a **Thanksgiving Day Community Dinner** at 12:30 p.m. on Thanksgiving Day, Thursday, Nov. 26 in the school cafeteria. The \$1.75 cost per person includes turkey and all the trimmings, plus dessert. Transportation will be provided for those who need it, and deliveries will be made to shut-ins. For reservations call 317-356-7291 before Nov. 23.

✧ "Called and Gifted: A Retreat for Lay Persons" will be presented by Ray and Beth Ann Hughes Rufo the weekend of December 4-6 at Fatima Retreat House, 5352 E. 56th St. Lay Calls to Adulthood, Holiness, Ministry, Community and Discipleship will be discussed. The Rufos are co-founders of the Institute for Applied Lay Spirituality and recently participated in a gathering of lay leaders in Rome during the bishops' synod on the laity. Cost is \$75/person or \$125/two. \$25 deposit. Call 317-545-7681 for information.

✧ **St. Joan of Arc Church**, 42nd St. and Central Ave. will host a Concert by the Choir of St. Luke's Church of Evanston, Ill. at 7 p.m. on Sunday, Nov. 22. The choir consists of 18 boys and 22 adults who perform frequently in the Chicago area. They are featured annually in the Bach Week Festival in Evanston, and have sung in 24 cities in 13 states and in England. The free concert is co-sponsored by Concerts at St. Paul's and Music of Trinity.

✧ **The Benedictine Center**, 1402 Southern Ave., Beech Grove will sponsor a public **Holiday Brunch** from 8:30 a.m. to 12 noon on Sunday, Dec. 6. There will be balloons, prizes and a visit from Santa for children. Tickets are \$3 for adults and \$2 for children aged 3-12; children under 3 are free. Call 317-788-7581. The retired Benedictine Sisters of Our Lady of Grace Convent will sponsor a **Benefit Christmas Bazaar** from 9:30 a.m. to 4 p.m. on Saturday, Dec. 5 and from 8:30 a.m. to 4 p.m. on Sunday, Dec. 6 for the benefit of the poor. Items available will include quilts, afghans, baked goods and decorative arrangements.

✧ **Harmony of Believers of Central Indiana** will sponsor a free **Interchurch Gathering of Thanks Giving** featuring praise leader Joseph Garlington at 7:30 p.m. on Friday, Nov. 27 in North United Methodist Church, 38th and Meridian Sts. For information contact Gary Rietdorf, 537 E. 42nd St., Indianapolis, Ind. 46205, 317-283-6757.

✧ A program on the Gospel Message as brought to us by Mary, the Mother of God, at **Fatima and Medjugorje** will be presented at 7 p.m. on Tuesday, Dec. 1 in St. Lawrence Church, 4650 N. Shadeland Ave. The public is invited.

✧ **The Urban Parish Cooperative** will sponsor **Home Maintenance Workshop Session 4 on Energy Management** from 6 to 8:30 p.m. on Tuesday, Nov. 24 in rooms 206-207 of the Catholic Center, 1400 N. Meridian St. Note new room location. Please RSVP by calling 317-283-6179 no later than 4 p.m. on Nov. 24.

✧ **An Evening with Draga Ivankovic from Medjugorje**, Yugoslavia will be held at two Indianapolis-area locations on Tuesday, Dec. 1. Ivankovic is a cousin to two of the children who allegedly experience the apparitions of the Blessed Mother. She will speak first at 6 p.m. in St. Michael Church, 30th and Tibbs. Our Lady of the Greenwood Adult Catechetical Team will sponsor her second appearance at 8 p.m. at Our Lady of the Greenwood Church, Greenwood. Slides of the Medjugorje area will be shown at 7:30 p.m. For more information call Kathie Denney at 317-888-2861.

✧ **The Retired Senior Volunteers of Vigo County**, sponsored by Catholic Charities of Terre Haute, will hold a **Winter Floral Design Show** from 1:30 to 3:30 p.m. on Sunday, Nov. 29 at the Boston Connection Hotel in Terre Haute. Three florists will participate and floral arrangements will be auctioned at the end of the show.

## The Ad Game

**\$25 - A PUZZLE FOR PRIZES - \$25**

The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad"vantage, the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (example: MAFITA would become FATIMA). The sixth advertising name will be used as a tie breaker (see rule #4 below).

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- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Tuesday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in the next issue of *The Criterion*



**SOCCER WINNERS**—St. Patrick, Terre Haute, 10-under Soccer Team wins the first place trophy in the Vigo County Youth Soccer Association. Coaches were Larry Lindley and Jim Hellman. Team members are (from left, front) Timothy Hellmann, Tim Monaghan, Josh Mehling, Michael Cahill, Elizabeth Lindley; (back) Chris Donits, Kevin Titsworth, Frank Zwerner, Molly Jacobs, Rachel Hellmann, and John Newport. Not pictured are Katherine Ellis, Steve Gallion and Carrie Kilzer.

# 24 African children capture American hearts

by Margaret Nelson

Twenty-four orphan children from Africa captured the hearts of those who hosted them and heard their singing in the Indianapolis area last week.

The seven- to fifteen-year-old boys and girls are members of the African Children's Choir, which performs concerts in this country to benefit the starving children of Uganda. Such a concert was held at St. Peter and Paul Cathedral on the evening of Saturday, Nov. 14. The children were joined by 350 members of the Indianapolis Children's Choir.

On Friday, the young African children visited St. Matthew's School, Indianapolis. During the day, students from the two countries shared lunch and play activities, with the Ugandan visitors speaking English. The choir's own tutors worked with the African children during class periods after their morning religious devotions. The children appreciated the "peaceful, quiet time" they were able to have at St. Matthew's, according to the organizers of the trip.

The students from Uganda found the food and weather very different. They ate the fish sandwiches, but it was obvious that potato chips were their favorite food on the plate. St. Matthew students sponsored the lunch by bringing in cash donations. Excess money from this collection was given to the clinic where Dr. Ellen Einterz works in Nigeria. The physician's parents are members of St.

Matthew Parish and her younger sister, Johanna, attends school there and is a member of the Indianapolis Children's Choir.

The doctor's parents also housed one of the Ugandan children, as did other parents of Indianapolis Children's Choir members. All of the hosts were pleased with the polite manners of the visitors.

At St. Matthew's, the African children studied from individual work-level folders that are transported on their bus as they travel across the country. The students worked quietly. They raised a small Ugandan flag when they needed a tutor's help. Their director explained that they have a strict discipline and their distractions are purposely limited. Rest was planned into their Friday afternoon so that they could perform that night in Anderson.

On Saturday the African Choir members explored the Children's Museum and rode on the carousel there. Riley Children's Hospital provided dinner in the atrium for the children before the concert. The Ugandan children sang for the young patients.

The program at the cathedral consisted of familiar gospel melodies and spirited African songs. A slide presentation showed the conditions for the children of Uganda. The African Choir performed for about 30 minutes, with a similar program by Indianapolis Children's Choir, including "Love in Any Language." The two groups joined voices for such songs as "Reach Out" and "He's Got the Whole World."



VISITORS—Members of the African Children's Choir join St. Matthew's School students for lunch. (Photo by Mary Kiefer)

After the concert, one of the tutors learned about fans. Girls came to the bus with their programs in hand for autographs. First he was surprised to learn that the teenage girls wanted to see the boys, rather than the girls. Then he found that giving the program back (for the autograph) was a compliment.

Half of the proceeds of the concert went to the Father Matthias Health Care Unit in Naka, Nigeria, where Dr. Einterz is the only

physician, serving a community of about 80,000 people.

The concert was organized by Mary Breckenridge, member of St. Matthew's Parish and newly appointed director of religious education at Fort Benjamin Harrison Chapel. Henry H. Leck is the founder and director of the Indianapolis Children's Choir.

Those who wish to support the African Children's Choir may write Ambassadors of Aid, P.O. Box 250, Arlington, Wash., 98223.

## St. Simon's seeks endowment



INFORMATIVE SPEAKERS—Darlyne O'Brien (left), principal of St. Simon School and Michael Humphreys, chairman of the fund committee, speak at an informational program for patrons of the school. (Photos by Father Harold L. Knaeven)

On Sunday, Nov. 15, St. Simon Parish in eastside Indianapolis "kicked off" its Educational Endowment fund with a dinner and informational program.

About 120 persons attended the event. More than \$13,000 has already been received for the fund. The parish hopes to receive enough resources to provide tuition-assistance scholarships for deserving children and to supply additional income for the development and continuation of academic programs at St. Simon School.

About half of the children in the 26-year-old parish attend St. Simon's. The school celebrates its varied ethnic and racial representation with creative liturgies and learning projects. Presently, 20 of the 353 students are black, 17 Oriental, and 7 Hispanic. 23 non-Catholic children attend the school.

Kathy Cox is the president of the board of total Catholic education at St. Simon; Eric Rayl is chairman of the endowment committee; and Darlyne A. O'Brien is principal of the school.

The St. Simon School Development Fund is an Indiana not-for-profit corporation. Contributions are tax-deductible.

## North Deanery has workshop

The Indianapolis North Deanery Directors of Religious Education (DREs) sponsored an "All Things Are Possible" workshop for all parish catechists at St. Matthew on Saturday, Nov. 7.

Benedictine Sister Mildred Wannamuehler, pastoral associate at St. Agnes, Nashville, talked on Creation-Centered Spirituality. Four additional workshops were offered. The clown ministry entertained.



CATECHISTS' WORKSHOP—Indianapolis North Deanery and other DREs, gathered to present a workshop for catechists, are (from left) Paul Schmitt, St. Joan of Arc; Therese Lou Brennan, St. Andrew; Frieda Duncan, Sacred Heart; Anne Zink, Sacred Heart; Mary Lou Fischer, St. Plus X; Betty Krier, Christ the King; Tom Agnew, St. Matthew; Meg Spitznogle, St. Luke; and Angie Blastick, clown ministry. (Photo by Margaret Nelson)

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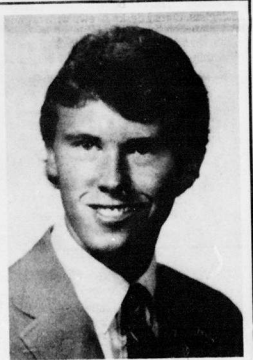
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*Eric Reigner*  
*Cathedral High School*  
*Class of 1981*  
*Senior Law Student,*  
*Indiana University*  
*School of Law*



Cathedral High School offers an experience that goes beyond its fine academics.

Drawing students from nearly every socio-economic group and every part of Indianapolis, Cathedral High School has maintained its image as a true "melting pot". This variety of interaction provides an opportunity for exposure which is not often found in the sheltered environment of secondary education.

As I have moved through my education and towards my career, my life has become more focused and my relationships, in some ways, more narrow. I realize now the importance of the broad exposure I received at Cathedral High School.

My Cathedral experience has extended beyond the four years I spent there. In small but important ways, Cathedral High School continues to affect my day-to-day life.

**CATHEDRAL HIGH SCHOOL**

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## St. Vincent de Paul's Christmas Food Campaign

# Every penny donated is used to buy food

by Margaret Nelson



Ray Benjamin

The Indianapolis council of St. Vincent de Paul (SVPD) is conducting its annual Christmas Food Campaign, hoping to raise \$50,000. These funds collected for food are used to pay for nothing but food, according to Ray Benjamin, chairman of the funding committee.

Benjamin explained, "We do not use any professional or paid help to operate our fundraising effort." He added that the operation is run entirely by unpaid volunteers and all printing, mailing, and miscellaneous fundraising costs come from separate funds obtained by the society.

The major SVPD food pantries in the city are in St. Andrew, St. Joan of Arc, St. Philip Neri, St. Rita, and Holy Cross parishes, according to Benjamin. There are ten other parish pantries, as well. Food and money collected by these parishes remain there for the use of that parish's conference. All 45 parish conferences are able to provide assistance to needy families within their boundaries with free distribution of food, or vouchers to be used at designated grocery stores.

Money donated to the central Christmas Food Campaign is available to all parishes having a need. Any parish distributing food to the poor may obtain financial assistance from SVPD at times of need.

Pantries may be stocked by charging food to the central fund at the Gleaner's Food Bank at 12 cents a pound. So every dollar buys eight and one-third pounds of food.

In addition, any parish conference that requests financial assistance receives a specified sum (usually \$300) for distributing holiday food baskets.

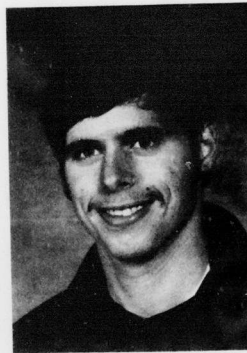
\$12,000 a year is used for food for the Holy

Family Shelter, which provides housing, food, clothing and job counseling to the needy in family units. The food fund also helps the Cathedral Kitchen program, which provides complete dinners to the hungry every Sunday and daily meals of peanut butter sandwiches and coffee.

Outside of the Indianapolis area, SVPD conferences are active in Bedford, Connerville, Madison, New Castle, North Vernon, Russville, and North Vernon.

Donations for SVPD food pantries may be sent to St. Vincent de Paul Society; P.O. Box 19133; Indianapolis, Ind. 46219.

## Two Indianapolis friends serve the missions in Africa



MISSION—Franciscans Father Mike Perry (left) and Brother Steve Suding serve in Africa.

by Cynthia Dewes

Growing up as boys in Indianapolis, Mike Perry of Holy Cross Parish and Steve Suding of St. Roch never met each other and probably never expected to live far away in another country. But today they are friends, both working as Franciscan missionaries, and living 100 miles apart in Zaire, Africa.

Father Mike, 33, has been a Franciscan of the Sacred Heart Province for 14 years. He attended Roncalli High School and then Quincy College in Quincy, Ill. During summer vacations he worked in inner city parishes in Indianapolis, an experience which encouraged his desire to help the poor in the missions.

Now 31, Brother Steve has been with the Franciscans even longer. He attended St. Joseph Seminary High School (now closed) in Oakbrook, Ill. and, like his friend, graduated from Quincy College. Both men took graduate degrees at the Catholic Theological Union in Chicago, where Father Mike was ordained in 1984.

Formerly known as the Belgian Congo, Zaire was mission territory served chiefly by Belgian Franciscans until recently, when a new Vice-Province called the Vice Province of St. Benedict the African was formed. Approximately 100 Franciscan friars of Polish, American, Zairian, Croatian and Belgian origin now work together with the Zairian people.

Father Mike worked in a bush area in the backwoods of Zaire when he first went to Africa. There he and the other missionaries served the poorest of the poor. Some of these included prisoners whose destitute families were expected by the government to feed and clothe them while they were serving their sentences. The Franciscans also carried the sacraments to Catholics in 25 or 30 surrounding areas; some of these people saw a priest only once a year.

Despite their deprivations, the Zairian people are joyous in their religion. According to Agnes Perry, mother of Father Mike, they "put their whole self" into their liturgies which last as long as three hours and include much singing and dancing. "They're not in a hurry," she says.

Father Mike is now stationed in the city of Lubumbashi in the west of Zaire, teaching in a seminary. As in many other undeveloped countries, there is no lack of religious vocations in Zaire. Most of the clergy and religious are native to the area. Joe Suding, father of Brother Steve, says Africans "accept the church if it's presented to them more readily than we do."

Brother Steve Suding is stationed in Bukavu in the northeast section of Zaire, the only white man and the only English-speaking person there. Like Father Mike, he speaks Swahili fluently. He is assistant novice master for 20 postulants, does pastoral work, and helps the people raise a garden. They grow corn and soybeans for sale in addition to food for their own use, so Brother Steve hopes that a tractor will materialize someday.

Since he is treasurer of his community, Brother Steve's duties include shopping for all needs. Once every three to four weeks he drives a four-wheel-drive Land Rover 100 miles to the nearest city. It is a six hour drive. Fortunately, the area enjoys a moderate climate, neither arid nor tropical. Temperature ranges from 60 to 90 degrees Fahrenheit.

Hazards of the missionary life include mosquitoes which carry serious diseases. Brother Steve has already experienced a bout with malaria. The community has electricity and water but not automatic hot water. Government-operated radio broadcasts are transmitted only for short periods each day. Airmail letters from the U.S. take three weeks to reach the mission, the cost of mailing packages is exorbitant, and delivery is unreliable.

Father Mike and Brother Steve may visit their families once every three years. Separation is painful for everyone, but as Agnes Perry says, "If he feels that's where he should be, you can't fight with God." And Joe Suding says, "The fact he went back again tells you he likes it."

The Perrys and the Sudings are proud of their sons' commitment. They would encourage others to help support the Franciscans' work by sending contributions to the Franciscan Missionary Union, 3140 Meramec St., St. Louis, Mo. 63118.

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Gary Rietdorf



Paul Schmitt

## Two 'pastor's assistants' expand outreach of parish staff

by Margaret Nelson

Gary Rietdorf and Paul Schmitt call themselves "pastor's assistants." Their goal is to expand the outreach ministry of St. Joan of Arc Church, Indianapolis. They live in the rectory of the northside parish.

The two men started by dividing the work of the director of religious education (DRE). The rest of their present job descriptions has evolved as they went along. They hope that their efforts help the parish expand its services, take some pressure from the pastor, and develop "a sense of community within the rectory," Rietdorf explained.

Gary Rietdorf works full-time as a night supervisor at LaRue Carter Hospital in the adolescent wing of the psychiatric ward. He receives no salary from the parish, but does get room and board.

Rietdorf explained that his special goal is to move St. Joan of Arc more into the role of helping needy young people in the neighborhood. By expanding a basketball tutor organization for the teens, he hopes to combat the area's high dropout rate, juvenile crime, and lack of constructive things to do.

In partnership with the Young Life Urban organization, Rietdorf has been able to obtain funding for this overall church, community project from McCormick Seminary and Lilly Endowment. As one of 40 churches,

10 in central Indiana, a study will be done on the church identity in relation to the outreach ministry project selected for each particular church.

The Joan of Arc plan will be built on the basketball tutoring model, with caring adults sharing the gospel with the young people. Prayers will be offered before the games. Adults will conscientiously treat the teens in a Christ-like manner. The young men will be invited to worship in the church, but not pressured. And the church will host Young Life meetings. This kind of fellowship is already offered on a small scale.

The men first learn the names of the teens they are working with. "There is power in knowing someone's name," Rietdorf observed. The young people usually respond with trust, he said. "If you really show that you care about them, you earn the right to be heard." The gym is open two nights a week for use as a community center.

But the project opens up further needs even beyond the necessity for more personnel and volunteer hours. Rietdorf is searching for ways to help adolescent girls and develop other projects for young men who are not interested in basketball. He sees the outreach worker eventually serving as a liaison with parents, school counselors, and even the juvenile system.

As far as the evangelizing work being

done, the pastor's assistant sees a need for some changes in the liturgy. "We have a lot of work to do to speak the cultural language of our neighbors." He said that St. Joan of Arc is studying the 1984 black bishops' pastoral in adult education this year. And the parish is beginning to make an effort to integrate the "gifts of blackness" into its liturgy.

Rietdorf is involved in an ecumenical pastoral association with two areas near St. Joan of Arc. The Mid-North Church Council held a combined Way of the Cross service with St. Joan of Arc last Good Friday. And Rietdorf meets regularly with the Mapleton Fall Creek, Meridian Kessler pastors. He is also active in the Urban Parish Cooperative, an organization of Catholic inner city churches with offices in the parish school.

According to school principal, Kathleen Fleming, Rietdorf is always helping and "highly visible" around the school. "The kids love him. He is a most generous, most caring, most Christian person."

Rietdorf says that Paul Schmitt goes far beyond his share of the DRE work and training of the catechists. Schmitt supervises the use of the Social Hall, which is rented out as "one way to minister to the neighborhood." He also works with the liturgy committee and the music ministry outreach. The Sunday night Mass, originally planned by and for the young people, is now the most widely attended Mass, drawing people of all ages from many other parishes.

Gary Rietdorf said that he and Paul Schmitt hope to help the inner city parish grow from concerns of "pure maintenance" to many other programs of outreach and evangelization. He said, "This mission is an exciting challenge for us."

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# Supreme Court nominee a man of 'strong faith'

WASHINGTON (NC)—Judge Anthony M. Kennedy, President Reagan's nominee to the U.S. Supreme Court and a Catholic, is a man of "strong, deep faith," said the pastor of Holy Spirit Parish in Sacramento, Calif., where Kennedy has been an active member for years.

Father Charles Brady also said in a telephone interview Nov. 12 that Kennedy and his wife, Mary, and their three children are a "very loving, caring and beautiful family" and are "very close."

A native of Sacramento, Kennedy, 51, is a longtime member of Holy Spirit—he and his family still live in the parish in a two-story home his parents built in the 1930s.

Father Brady said the judge's "strong,

deep faith" enabled him to overcome the sudden death of his father in 1963 and the deaths of his only brother, his only sister and his mother soon after each other in 1980 and 1981.

His brother died in a surfing accident in Hawaii, his sister died of liver cancer and his mother died shortly thereafter.

"He is a good, good man and is very unpretentious without making headlines," Father Brady said. "He is unassuming, compassionate and very gentle."

Sacramento Bishop Francis A. Quinn said Kennedy was "very interested in things in the church" and "an example in the Catholic community of fidelity to his religious obligation."



THIRD TRY—At the White House, President Reagan introduces Judge Anthony M. Kennedy as his latest nominee for the Supreme Court. Kennedy's parish priest, Father Charles Brady, pastor of Holy Spirit in Sacramento, Calif., calls the nominee a man of "strong, deep faith." Pro-lifers gave him a mixed reaction, ranging from apprehensive to hopeful. (NC photo from UPI)

## Judge Kennedy gets mixed reaction from pro-life groups

by Julie Asher

WASHINGTON (NC)—One pro-life organization expressed "tremendous apprehension" Nov. 12 about Anthony M. Kennedy, President Reagan's third nominee to the U.S. Supreme Court, but other abortion opponents were generally supportive of the choice.

Abortion supporters said they were waiting until confirmation hearings to give a "definitive" response.

Kennedy, 51, was nominated by Reagan Nov. 11 in the president's third bid to fill the vacancy on the high court created by the retirement of Justice Lewis F. Powell Jr.

A native of Sacramento, Calif., Kennedy has served on the 9th U.S. Circuit Court of Appeals since 1976. He is an active member of Holy Spirit Parish in Sacramento. Reagan's second nominee, Judge Douglas H. Ginsburg, withdrew his name Nov. 7 after it was revealed that he had used marijuana. The president's first choice, Judge Robert H. Bork, was rejected by the Senate in late October.

"We have tremendous apprehension" about Kennedy, said Julie Brown, president of the American Life League, in a Nov. 12 telephone interview. "Our sense is not good, and we cannot at this time support him."

She said her organization was concerned about a 1980 case in which Kennedy upheld the Navy's policy of discharging sailors discovered to be homosexuals. At the time he said he was only ruling on the legality, not the wisdom of the policy.

He also made a passing reference to Roe vs. Wade, the 1973 Supreme Court decision legalizing abortion, but in Mrs. Brown's view the reference was "not qualified and leads us to be suspicious about his feeling on Roe vs. Wade," she said.

In the ruling Kennedy refused to extend the right to privacy to protect those sailors discharged from the Navy, but in general observers say he seems to accept the right to privacy. The privacy doctrine is the basis for abortion rights.

By contrast, Bork used cases of that type to shore up his argument that the U.S. Constitution contains no generalized right of privacy.

"We will make sure our questions are asked during the (confirmation) hearings and see how he answers them," Mrs. Brown said.

In a statement released Nov. 12, Douglas Johnson, legislative director for the National Right to Life Committee, said the 1980 ruling "reveals little one way or the other about Judge Kennedy's views on Supreme Court precedent regarding abortion."

"We are pleased that Judge Kennedy has a general commitment to judicial restraint, even though he has never taken a specific position on Roe vs. Wade," Johnson said.

"We recognize that Roe vs. Wade is the product of judicial activism and has no basis in the text or history of the Constitution. Roe

vs. Wade cannot survive an honest reading of the Constitution," he added. "We believe that Roe vs. Wade will be reversed when there is a majority of Supreme Court justices who are committed to judicial restraint."

Edward R. Grant, executive director and general counsel for the Chicago-based Americans United for Life, said Kennedy fit into Reagan's platform of choosing nominees who "take a view of judicial restraint and show reverence or respect for the sanctity of human life."

"There is no reason to believe the president has backed away from those two principles," Grant said. "We don't know anything specific about his (Kennedy's) position on abortion."

The "tenor of his opinions seems to indicate he would be open to the arguments we'd present in opposition of Roe vs. Wade," he added. "In some respects he is the best we can hope for."

Grant expressed concern about confirmation hearings being delayed "unnecessarily" which would be a "great disservice" to the country.

Reagan asked for prompt hearings by the Senate Judiciary Committee but chairman Sen. Joseph Biden, D-Del., has indicated hearings might not be until January.

"I don't think opponents will find the evidence against him. If they're going to make a case, they'd have to distort the truth," Grant said.

Richard Mintz, spokesman for the National Abortion Rights Action League, which took a major role in opposition to Bork, said his organization would not take a position "until we know more."

"The Senate needs to take a cautious look at whether Kennedy is the moderate choice of reconciliation or is Reagan's last shot at placing an ideologue" on the court, Mintz said.

"We knew about Bork because he was a front runner for a long time. We knew his record," he added. "Kennedy is a different commodity. We need to approach this cautiously."

He added that his organization has been aware of what he called U.S. Attorney General Edwin Meese's "anti-abortion litmus test" for judicial nominees.

Steve McDowell, general counsel for the Catholic League for Religious and Civil Rights, reacted with "hopefulness."

"We would hope that Kennedy would be more hospitable to concern for the right to life and for parental rights and education than some of the justices currently on the court," McDowell said. "We don't know enough about his opinions in these areas to say definitely. He seems suitable."

He said the league was also concerned about Kennedy's position on the establishment clause of the First Amendment, which provides that Congress shall take no action in establishing religion or in preventing the free exercise of religion.

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# Seminaries need to give more time to theology

BOSTON (NC)—The Vatican study of U.S. seminaries showed that they need to devote more time to theological education and reflection, said the bishop who has headed that study.

Bishop John A. Marshall of Burlington, Vt., ended his six-year silence on the Vatican study with a keynote speech opening a seminar, "Excellence in Educating Priests," held Oct. 9-11 at St. John Seminary, Boston. Symposium speakers focused especially on the need for seminarians to develop a deep spiritual life and receive sound theological formation in revelation and church teachings.

Bishop Marshall stressed that in his talk he was giving his personal views and not representing the Vatican Congregation for Catholic Education.

He said he had declined to make public statements about the study, begun in 1981, while it was still in progress, but the theology-level portion of the work, about which he was speaking, had been completed, and the college-level portion was in its final stages.

Regarding theological training, Bishop Marshall said, "To me the real culprit in the academic area is not the faculty but time."

He said the typical priesthood candidate entering theological studies today "is not nearly so well prepared" as the average candidate 20 or 30 years ago, but at the same time academic theology must compete today with more non-academic demands, giving teachers "a shorter span of effective time" to train future priests theologically.

"It is entirely unfair to accuse our seminaries of teaching heresy, as some very rigid persons allege. On the other hand, I believe that it is fair to say that even the best seminary, operating under today's conditions, can hardly provide an adequate presentation of what every good priest should know," the bishop said.

While praising the pastoral "field education" programs of seminaries for "remarkable" progress in the past two decades, Bishop Marshall said that "integration with the academic and spiritual is one of the crying needs" of such programs.

He also called for:

► More presence of priests in seminaries, especially as advisers and spiritual directors of seminarians.

► "More clear-cut directives" for seminarian life from local bishops and religious superiors and from the national guidelines for priestly formation.

► "Clearer evaluation standards" for the admission and ongoing evaluation of seminarian students.

► More emphasis on community life.

► Clearer separation of the "priestly formation program" from diaconate and lay ministry programs in institutions that provide resources for more than one form of ministerial or theological formation.

Because of the unique demands of priestly formation, Bishop Marshall said, "there should be no general integration of seminarians with other students."

Despite such areas of concern, "there are any number of positive things to report" on

the state of U.S. seminaries, Bishop Marshall said.

He particularly praised the quality and dedication of seminary rectors, the overall quality of seminary faculties, and the evident "interest of the bishops and religious provincials" in their seminaries.

He also cited the interest of seminarians in spiritual life, the quality of seminary liturgies, and the quality of the academic programs in such areas as liturgy, Scripture and ecumenism.

He said it was "unfortunate" that "almost inevitably non-priest seminary faculty are offended" when it is argued that seminaries should have more priests on their faculties.

He said the non-priest faculty that investigation teams met during the seminary study "were almost universally well qualified persons." The concern, he said, is to have seminarians "immersed in a priestly environment" in order to learn about the priesthood by example and experience as well as through formal studies.

In another seminar talk Cardinal Bernard F. Law of Boston said holiness must take "absolute priority" in a seminarian's formation.

Because a priest's most fundamental job is "the eternal salvation of those entrusted to his pastoral care, beginning with himself," the cardinal said, the final measure of excellence in a seminarian is "otherworldliness."

"Otherworldliness" is not a matter of sentiment, of style, of emotional piety. "Otherworldliness" has an academic, intellectual, scientific basis. It is called philosophical and theological critical realism," Cardinal Law said.

Bishop Donald W. Wuerl, who was Bishop Marshall's executive secretary for most of the seminary study, urged that "academic freedom" in theology in U.S. Catholic institutions be understood according to an "ecclesial model" instead of the secular



Bishop John A. Marshall

model commonly understood by Americans.

"The Catholic theological tradition includes as intrinsic to the process of theological development the voice of the teaching office" of the church, Bishop Wuerl said.

"Revelation and the teaching office are given" in the theological enterprise, he said. "Both science and Catholic theology respect the process of intellectual investigation in a climate of academic freedom. Theology, however, includes as internal to its process both the demands of revelation and the exercise of the bishops' teaching office."

In theological preparation in the seminary, he added, "formation must also be sufficiently explicit to enable the seminarian to distinguish correct church teaching from personal opinion. The presentation of the church's teaching must be with such conviction as to lead the seminarian to embrace it with that internal consent and adherence that marks a disciple."

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# Focolare comes to Indianapolis

by Richard Cain

The need was pressing—and so was the fear. Jim and Millie Komro wanted to help the other family. But when they realized that it would take the money they had set aside for next semester's college bills for their three daughters, they were torn.

But then the Komros remembered the Focolare Movement's "Word of Life" for that month. It was from Jesus' parable of the sharing of the talents. They also remembered other passages from the gospel, the ones about seeking first the kingdom of God rather than material needs and the command to love one another as Jesus has loved us.

"In that moment we had more than we needed," Mr. Komro said. "It became pretty clear that we needed to share what we had." The couple decided to split what they had set aside and give half to the family with the immediate need.

But knowing and doing are two different things. It was hard not to worry about how they would pay the bills next semester. "It was a frightening thing for me to lose that grip on security," Mrs. Komro said. "But then my faith took over and it became a total yes." Their faith was further strengthened when they received an unexpected gift of money from a relative just before the beginning of the semester—enough to cover their own needs.

For the Komros the whole experience became one more example of how their involvement in the Focolare Movement has helped them to deepen their faith and put it into action.

The Focolare Movement (from an Italian word for hearth—the warm place around which the family gathers) began in Trent, Italy, during World War II in a way that was totally unplanned. At that time a young Catholic woman, Chiara Lubich (pronounced

Kiara Lubik), felt God was calling her to offer herself to God as a lay person living in the world. She took a personal vow of chastity and gathered around her a group of young women who felt a similar calling.

During 1944 as the war raged in northern Italy, the young women found themselves reading Scripture by candlelight in the dank of an air raid shelter. As they read the words from John 17:11 "Father... may they all be one," the words suddenly came alive for them.

Lubich wrote later: "It was not an easy passage for young girls like us, but one by one, those words seemed to take on a new meaning, and they filled our hearts with the conviction that it was for that very page of the Gospel that we had been born." As everything was being smashed to pieces around them, they decided to live for the one thing that could never be destroyed—God.

Thus was born the "Work of Mary" as the movement is officially known. The name Focolare became attached to the little group of women by others who noted the warmth of their love for one another. They shared an apartment together and tried to live as they imagined the family of Jesus, Mary and Joseph did in Nazareth.

After the war ended, some moved because of jobs, school or family. Other focolares were started and the movement began its rapid if unforeseen growth. Men began to form focolares. Married couples adapted the way to their own homes and were called the "volunteers." By the 1960s the movement had spread throughout Europe and had reached all the other continents of the world.

It also began to penetrate other denominations. It has become particularly strong among Anglicans, Orthodox, Lutherans, Baptists, Presbyterians and Reformed Churches. There is also a dialogue between the movement and Jews, Buddhists, Hindus

and Moslems. The movement has been approved by Pope John XXIII and Pope Paul VI. Today the movement involves over 2 million people worldwide in its various groups. In 1977 Lubich was awarded the Templeton Prize for Progress in Religion and participated as an auditor in the 1985 Extraordinary Synod of Bishops.

In recent years, the movement has started several larger communities around the world called Mariapolis, for example the Mariapolis Luminosa in Hyde Park, N.Y. There are also annual summer gatherings which are also called Mariapolis.

The Komros first learned about the movement 12 years ago in Lebanon, Ind., from a couple living in their neighborhood. "I noticed something different in their family, in the way they lived and treated each other," Mrs. Komro said.

The couple invited them to participate in their monthly Focolare meeting where people discuss how to apply a specific passage from the New Testament in daily life.

"I have been a Catholic all my life," Mrs. Komro said. "(But) it was the first time that I had heard that we had not only to study but to live the gospel."

Besides the emphasis on unity, the movement's spirituality also stresses "Jesus forsaken." The devotion of the movement to "Jesus forsaken" stems from a time when a priest told Lubich that Christ suffered most when he cried out on the cross "My God, my God, why have you forsaken me?" It was at that moment that Jesus, who had always rested in his deep personal relationship with the Father, could no longer feel the joy of that relationship. He felt the burden of all humanity's sins in his soul.

Gradually Lubich came to see that the sufferings in the world were a manifestation of Jesus forsaken in our own time. "Thus, viewing our suffering as a participation in his, we would embrace him forsaken in that



Jim and Millie Komro

suffering," Lubich said in an interview reprinted in the movement's magazine, *Living City*. "This is the way we learned to overcome inner difficulties."

Even more, this is the source of the strength with which a member of the movement tries to embrace and comfort the suffering of others. "We look at each suffering as an opportunity to embrace Jesus forsaken in order to obtain the unity that Jesus died for," Mr. Komro said. His wife added: "Jesus forsaken is the key to unity."

For more information about the Focolare Movement, contact the Komros at: 7616 Harbor Isle, Indpls., Ind. 46240, 317-257-1073.

A Focolare group is also active in Clinton. For more information, contact Anita Almone at 317-832-9129.



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# Today's Faith

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## A church must live in the world

by Fr. Herbert Weber

Several years ago another priest and I went to the airport to pick up a family of Laotian boat people. A husband and wife, their three children and the man's father had just flown in from the camp in Thailand where they took refuge after fleeing their homeland.

Needless to say, the new immigrants were overwhelmed by the United States. They spoke almost no English and knew that their lives would be changed radically.

As the family entered the terminal and looked for someone to help them, two of us got their attention and walked to them. I was ready to extend my arm to shake hands when the other priest joined his hands in front of himself and made a deep bow.

I noticed the Laotian man's eye light up when he saw this gesture, a familiar one in his culture. He repeated it—and communication had been established.

It is an old maxim that you must speak the language of the people that you come to serve. But language means more than the mere use of words. The priest who accompanied me was aware of the culture of the newcomers and used their language of ritual to break through some barriers.

On a larger scale, barriers often are broken when people of faith and conviction try to live in the world. But there is a "language" they need to know too—the values and the preoccupations of the society in which they dwell. With the help of this language they can enter into communication with the world. In the context of this interaction, the hope and challenge of the Gospel can be brought to light.

There is always a temptation for Christians to become separated from society. Sometimes good people feel that they can preserve their faith only by ignoring the principles for living that are being proposed by the media, science, business or politics. But when the document on the church in the modern world "*Gaudium et Spes*," was issued during the Second Vatican Council, it became clear that it is the church's role to interact with society in order to share an alternative way of living.

A biogeneticist recently was giving a talk to college faculty members about

the speed with which his field was developing. He talked about the ability to do work in ways that only a few years ago were considered the stuff of science fiction.

After discussing all that was happening, he grew quiet and said, "But we scientists are looking for help. Just because we know we can do something does not mean that we should."

Not all scientists acknowledge the need for help, but whenever scientists and ethicists establish contact with each other, future possibilities are great. They share concerns, as the following conversations illustrate:

► A graduate student in business administration stopped me on campus one day to talk about his need to examine business ethics.

► A physician who was entering his internship came by to discuss patients' attitudes toward family planning.

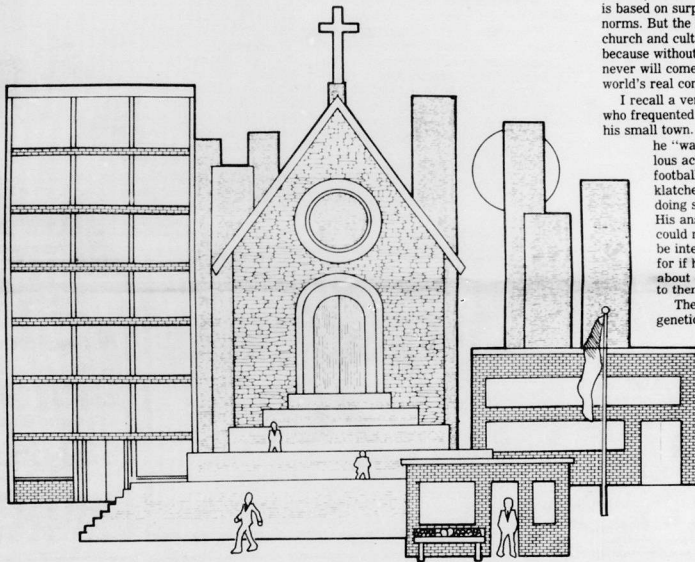
► A young high school graduate involved in a first job in marketing explained how she was fired for refusing to go along with what she felt was an unethical practice.

It is possible that Christians may feel like aliens in the world around them. And they may find that its culture—the viewpoint, the attitudes, the very fabric of the high-tech world—is based on surprisingly different norms. But the interaction of the church and culture is important because without dialogue the church never will come to understand the world's real concerns.

I recall a very faith-filled old priest who frequented most of the events in his small town. Often he was asked why he "wasted" his time on frivolous activities like schoolyard football or library coffee klatches when he could be doing something spiritual. His answer was that he could not expect people to be interested in what he stood for if he didn't show he cared about what was important to them.

The old priest, like the biogeneticist and the business major, represent an awareness that the church and the world have to listen to each other. As they begin to break through language barriers, dialogues and new relationships can be established.

(Father Weber is pastor of St. Thomas More Parish in Bowling Green, Ohio.)



## Bringing the culture of the future to the altar

by Fr. David K. O'Rourke, OP

Thirty miles north of San Francisco's Golden Gate, at the hilly point where the great Sacramento and San Joaquin rivers join to form San Francisco Bay, is the scenic little town of Benicia. It began in Spanish

colonial days as a village named after the governor's wife, then served as California's first capital during the Gold Rush.

Benicia became the seat of the U.S. government's arsenal during the years of Western expansion; now it is a major port for auto imports from Japan. Because of its beautiful waterfront location and the availability of studio space dating from the arsenal days, it also has a colony of artists.

Recently I talked with several of the artists. Michael Noroit, Ann Corcoran and David Lindsay are glass blowers. They received public attention when they were asked to produce the cruets, altar bowls and the 1,200 glass dishes used to distribute Communion to 70,000 people at Pope John Paul II's September 1987 Mass in San Francisco.

The artists' commission, which kept them working at their glass furnaces for two months, was challenging. They had to produce liturgical pieces suitable for as culturally mixed a congregation as the pope would encounter anywhere during his U.S. tour.

There would be many recent immigrants from Latin America at the Mass; Hispanics now make up about 40 percent of the church in the area. Because of San Francisco's traditional role as a port of entry from the Orient, many Catholics from the Philippines and Vietnam also live here. And there are English-

speaking Catholics from families who have been in the country for many generations as well as recent arrivals.

Many of these cultures have strong Catholic associations and each might want to see its culture represented in the papal liturgy. Instead, the artists designing the setting and implements for the San Francisco Mass did something very different.

As Corcoran put it, they chose a "modern simplicity" for their design—even for the altar design which she admitted was "simplicity on a grand scale." This was a way of favoring no one culture, while including all.

The artists' choice of design recognized, perhaps above all, that the culture they most had to address was that of the future.

The church in California has moved in a half dozen generations from the time of its quiet roots to times of extraordinary population growth and technical development in a region whose influence reaches far beyond its own boundaries.

No matter where its people come from—and many of its people have come from somewhere else—the church of this region has to cope with its role as the leaven in a changing and highly diversified world.

(Father O'Rourke is a member of the family life office in the Diocese of Oakland, Calif.)

### This Week in Focus

- Why does the church try to be in touch with all the institutions of society? It wants to be able to speak the language of the people it serves. (Top of this page)
- California glass blowers bring cultures to pope's altar. (Bottom of this page)
- How the Vatican maintains a clear channel between itself and different cultures. (Next page)
- Bridging the gap between faith and culture—what insights an Alexandrian Jew offers us today. (Pg. 15)
- Children's Story Hour: A woman who brought culture to the English people. (Pg. 15)

# How Vatican keeps in touch

by Katharine Bird

On a brilliant September day at the pope's summer residence at Castel Gandolfo, participants in an international, interdenominational conference visited the spectacular private papal gardens. They contain the vast ruins of a villa once occupied by the Roman Emperor Domitian.

Looking at the ruins was a poignant experience, Father Ernan McMullin said, because this was where Pope Pius XII concealed thousands of Jews to save them from the Nazis during World War II before helping them flee to safety using Vatican passports.

That rescue is "a practical example" of one way the church interacts with culture, said Father McMullin, director of the history of science and philosophy program at the University of Notre Dame. It shows the church taking concrete action to protect threatened people.

The conference at Castel Gandolfo, co-sponsored by the Pontifical Council for Culture, was held in honor of the 300th anniversary of Isaac Newton's "Principia Mathematica." The conference itself was an example of the church taking an interest in culture, Father McMullin said, in this case the scientific world.

The conference brought together 21 theologians, physicists and philosophers to discuss the relationship between Christian belief and the natural sciences. Such conferences ensure that the church has direct contact with scientists on "issues of common concern, such as evolution and the origin of the world," Father McMullin said.

The only way the church can effec-

tively preach to all nations "is to speak to where people are," the priest continued. Maintaining a dialogue "is a way of ensuring that each side hears the other without distortion."

"That's difficult in any human relationship," the Father McMullin added. But if the church doesn't maintain this kind of dialogue, it runs the risk of carrying on a one-sided conversation and even of having communication break off entirely. Then its preaching of the word becomes less effective.

The pope has indicated that he places a high priority on the church being in dialogue with culture. This dialogue "is a vital field in which the fate of the world at the end of the 20th century is at stake," he wrote in a 1982 letter establishing the Pontifical Council for Culture.

The pope said part of the council's purpose is to give witness to the church's "deep interest in culture" and to facilitate church-culture dialogue at various levels.

The great diversity encompassed by the term is reflected in the wide range of concerns pursued by the Pontifical Council for Culture.

It participates, for example, in a wide variety of conferences: a Buenos Aires conference on evangelization and culture; a Tokyo conference on science, technology and spiritual values to emphasize an Asian approach to modernization; a conference in Nigeria on the role of African women in social and cultural development.

Obviously the task of entering into dialogue with culture is no easy matter. Despite its vast implications, however, it is a task the church today considers crucial for the future.



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## The Bible and Us

## Marketing Judaism in 1st century Egypt

by Fr. John Castellet

About 132 B.C. a young Jew arrived in Alexandria, Egypt. He found himself in an exciting city, a center of philosophy, art, mathematics, architecture—all at that time to make up Greek culture.

At this time there were an estimated 250,000 Jews living there. The Old Testament already had been translated into Greek for them. Still it occurred to this young Jew that he had a contribution to make that would supply for an obvious deficiency in the culture.

Some years before, his grandfather, Jesus ben Sirach, wrote a work in Hebrew—the Old Testament book of Sirach. It was practical and down-to-earth, applying revealed truth to everyday life. While it extolled the supreme wisdom of God's revelation, it had

something for everyone. It deserved to be translated.

The young man broke through cultural barriers by translating his grandfather's work into the common language of the empire. But his grandfather himself had broken through cultural barriers in ways that were typical of the Old Testament Wisdom writers.

The authors of books like Proverbs, Ecclesiastes and Wisdom broke out of the ghetto not only physically, but intellectually. Widely traveled, they came to appreciate the fact that "people are pretty much the same wherever you go."

While staunchly maintaining the superiority of their own Jewish culture, these writers acknowledged that there was genuine wisdom to be found in

other cultures too. These writers deeply appreciated the advances in literature, philosophy and practical know-how that were happening then. What they wrote was a rich blend of all that human experience had to offer, their own and other people's too.

This cultural openness can come as a surprise to those who long have lived under the impression that biblical people shut themselves off in a protective cocoon so as not to be contaminated by the world. There was some of this, of course, for not everything in surrounding cultures could be reconciled with revealed teaching. But much of it could and it was too valuable to ignore.

The very temple of Solomon was modeled on existing Canaanite shrines and pagan artisans were employed in its construction. The king himself

imported "wise men" from Egypt to help administer his kingdom.

In the New Testament, too, there is evidence of borrowing from non-Christian cultures. According to Acts 17:28, for example, Paul quoted a secular Greek poet in his address to the Athenian philosophers.

If the task of Christians was to transform society in the light of the good news, they had to remain in society as a very active leaven. They had to be intimately involved in society, in all those areas of human endeavor that bear the "culture" label—giving, but also remaining open to receive what is good.

When "the Word became flesh," God entered human history in a unique, intimately involved way. This is the basic principle on which Christians act.

## Children's Story Hour

## Woman who became a leader of men

by Janaan Manternach

Hilda of Whitby lived 1,300 years ago in England. It was an exciting time and place to grow up, especially for a young girl whose Uncle Edwin was king.

Hilda had everything a girl could want. Her parents had a beautiful home and gave her a good education and lots of love.

In 627 when she was 13, Hilda was baptized with her uncle. She spent most of the next 20 years at the royal court, enjoying the good things of life, learning more and meeting England's important people.

When Hilda was 33, she felt God calling her to become a nun. She and a few friends spent a year

praying in a quiet country place by the River Wear. Her bishop then made Hilda superior of a nearby monastery.

Nine years later she supervised the designing and building of the large new monastery at Whitby. It was really two monasteries side by side, one for men and one for women.

When the double monastery was finished, the nuns and the monks elected Hilda as abbess or superior. As abbess Hilda was responsible for hundreds of monks, nuns and lay persons working in the monastery. They helped hundreds more people living nearby.

Under Hilda's direction, Whitby monastery became famous as a holy place. Families living nearby came regularly to pray with them. Others traveled far to seek Hilda's advice and spiritual direction.

Hilda also shaped Whitby monastery into a center of culture and learning. She was the most learned woman in all England. Her monks and nuns were

learning constantly. They studied and hand-copied the Bible and other great books. Almost all could play the harp or some other musical instrument. The monastery library became one of the best in England.

Once she noticed that a middle-aged man named Caedmon, who took care of the monastery cows, had a gift for poetry and singing. But he could not read or write. Hilda encouraged and taught him. With her support, Caedmon became the first English Christian poet.

In 664 the leaders of England's church gathered at Hilda's monastery for an important church meeting, the Council of Whitby. Soon after the council, Hilda became sick and never fully recovered. On Nov. 17, 680, after six years of weakness and pain, Hilda called the monks and nuns of Whitby to her sickbed.

"Love one another," she told them. With those last words, one of the church's great women died in peace. We celebrate her feast day Nov. 17.

## For Group Discussion

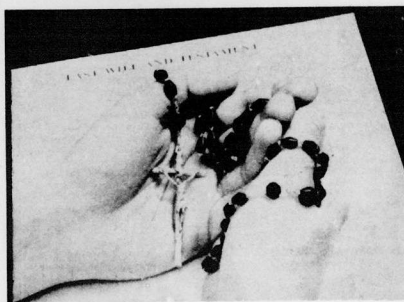
(These questions are based on the articles on pp. 11-13)

- Why do the church and its people try so hard to maintain contact with the various institutions and cultures of the world, such as with medicine, philosophy, education, the fields of communications, etc.?
- Getting to know the values and preoccupations of different groups of people is a way of entering into a dialogue with them. Why would the church and its people find it important to do this?
- In what sense can present time be described as a beginning point for civilization—a time when the process of civilization takes place? What does this say about the importance of the church's dialogue with culture?
- What might happen if Christians made no effort to be in dialogue with people different from themselves?

## For Further Reading

► "Faith and Culture: A Multicultural Catechetical Resource" discusses the vital link between evangelization and culture. Before educators and catechists can share the Word of God with people, "it is important to have a deep respect for their culture," the book says. Being rooted in a people's culture helps teachers and others to understand and appreciate a people's moral outlook, their religious precepts and the intimate ideas which they form of God, the world and other people. (Publishing Services, 1312 Mass. Ave. N.W., Washington, D.C. 20005. 1987. Paperback, \$5.95 plus \$1.50.)

► "This Year's Garden," by Cynthia Rylant, is an absorbing story about a family and the garden it works on through the seasons of a full year. The story begins at winter's end with the family awaiting spring. Everyone works together to get the planting done, then in autumn they join efforts to store and can the vegetables, and to make pumpkins into jack-o'-lanterns. Then winter returns and the waiting begins again. This lovingly illustrated story tells how a family's life intertwines with the earth's seasons. The book fosters a spirit of caring as it shows us people who share, celebrate and grow together. (Aladdin Books, Macmillan Publishing Co., 866 Third Ave., New York, N.Y. 10022. 1987. Paperback, \$3.95.)



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# Retired Educators Honored

The Archdiocesan Board of Education has initiated a program to recognize significant contributions to the ministry of Total Catholic Education. The first phase of that effort is to honor people who have served in the past as educational personnel—whether as professionals, non-teaching employees, or as volunteers.

As no central records of such personnel are kept, the Board relied on local records of service and, therefore, some were

missed. For this we apologize in advance. Please know that the honor roll will be printed once again next fall with any that have been brought to the attention of the Office of Education.

Each person on this list will receive a certificate of appreciation. In this season of Thanksgiving, the Board wants to recognize the generosity and efforts of each and every person who has in the past served the ministry of Total Catholic Education.

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## Question Corner

## Query on marriage

by Fr. John Dietzen

**Q** I am 71 years of age and have been married for 17 years to a Protestant woman. This is a good marriage. We were married in the Methodist Church and since that time we have been churchgoers in our respective churches.

We both were married previously. Although I always have attended the Catholic Church I have not received Communion in all these years. This I have always regretted. What must I do to make that possible? (Louisiana)



**A** I wish I could help you more directly and personally. But the only practical advice I can give is that you go to your parish priest, or another priest you may know and have confidence in, explain the situation and follow his instructions.

I hope you will do that, even though it may be inconvenient and perhaps somewhat difficult.

Through this column I am happy to shed whatever light I can on the church's laws and procedures

regarding matters like these. But at least two reasons make it impossible for me to go further than that.

First, almost always more details than can be included in a simple letter are required even for a preliminary judgment on what might be possible. Only personal discussion would uncover those facts.

More practically, any marriage involving a Catholic, when a previous spouse of either partner is still living, almost always requires action of the diocesan marriage tribunal in which that Catholic lives.

My advice is the same for you as for the hundreds of others who write with a similar question. Information I can give. For action you must talk with a priest in your community or diocese and ask his assistance.

**Q** I grew up in a family that really had no religion. I had never been baptized until I wanted to get married in a church wedding. You had to be a member of that church so I was baptized, but for the wrong reasons.

My husband tortured me mentally and physically and was unfaithful several times. We had no children. I wanted to get counseling to see if we could stay married, but eventually we divorced.

Six years later I met a wonderful Catholic man and

married him. We went to church together for the past seven years; only last year could I go without crying.

I consider myself Catholic. We have two children who have been baptized and I want to be a member of the Catholic Church too.

This weighs heavily on my heart. I know religion is now in my heart and I want it in my life as well. Is it possible for me to join the Catholic Church and have our marriage blessed? Perhaps you should know also my first husband was married before our wedding.

**A** The final fact you mentioned certainly is significant. It suggests another of two or three possibilities which could open the way for you.

Judging even from the few details you give in your letter, it would seem an annulment procedure is certainly worth investigating. However, there may be simpler avenues than that.

Please talk to the priest in your parish church and ask his advice on the steps you and he might take.

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

## Family Talk Christmas toy buying

by Dr. James and Mary Kenny

**Dear Mary:** I am a grandmother getting ready to shop for Christmas toys for my grandchildren. Some of the toys in the stores are cute, but many are poorly made, shoddy or downright ugly. I am looking for ways to please my grandchildren without getting everything straight off the TV ads. Suggestions welcome.—Illinois

**Answer:** You have touched a subject dear to my heart. There are few activities I enjoy more than finding and purchasing a toy "treasure," a toy that is beautiful and enduring, one that will be enjoyed long after the holidays.

My least favorite toys are guns and similar war toys. Other toys which I can easily pass up include figures or games fashioned after the latest movie or TV personality, someone who is popular this winter and will have faded into oblivion before spring arrives.

Here are some ideas which you may not have considered. For children with winter birthdays, plan year round. Since they have no occasion for spring and summer gifts, be sure to consider summer items for Christmas or their winter birthday. Swimsuits and sunglasses, tennis rackets and camping gear are gifts that winterborn children rarely receive.

Preschool and early elementary schoolchildren enjoy costumes all year round. Buy good quality or, better yet, make them. Patterns are available, and materials such as fake fur can produce sturdy, comfortable and fun costumes.

Start a set or collection which you add to over the years. A good set of blocks in natural wood finish is a welcome, but somewhat expensive toy. Buy a starter set and add to it on various occasions. Some families like to acquire a model train or road set in the same way. An older child who is interested in collecting dolls or stamps will welcome additions to his or her collection.

Many fine toys are not found in toy departments. Consider a flashlight or a backpack. Buy accessories for a bicycle such as baskets, a luggage carrier, a light, disk covers for the spokes, or even a new seat or handlebars.

Magazine subscriptions and books make excellent gifts if the child likes to read and is interested in the topic. Unless you know the child's taste very well, check with the parents about what the child likes to read. Be flexible enough to choose something the child will love, not the book or magazine you think he or she should read.

Many pre-teens and teens would love a camera, but the upkeep is rather expensive. For them a generous gift would be a camera plus a monthly roll of film, developing included, for one year.

Finally, trips and outings with you make wonderful gifts. A dinner out, a trip to the movies, a weekend trip or even a week of travel during vacation could make great gifts.

Frequently grandparents have more time and money to spend on gifts than busy parents. You are already aware of the problem in choosing good toys, and you are motivated to seek good ones. Use your time and ingenuity to make this year's Christmas gifts memorable.

(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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# the sunday readings

CHRIST THE KING

NOVEMBER 22, 1987

by Richard Cain

The poem, "Cascadilla," by Archie Ammons contains a line that awes me to this day. The poet was walking in a beautiful rocky gorge carved out of the Upper New York State bedrock by Cascadilla Creek. He wrote: "I picked up a stone, thought all its motions into it." He then went on to describe all the motions that stone was going through: the rotation of the earth, the revolution of the earth around the sun, the movement of the sun around the Milky Way Galaxy and finally the rushing of the galaxy itself toward some unknown destination in the universe. And yet it was still just the same stone sitting "motionless" in his hand.

With the gift of imagination, Ammons could see in an ordinary stone our relationship to the whole universe. In the same way, the author of this Sunday's first reading could see in shepherds and sheep our relationship with the creator of that universe.

The reading is taken from the book of the prophet Ezekiel. In this passage, the prophet first condemned the leaders of Israel. Because of their failure as moral leaders, they had let God's flock, the people of Israel, be scattered into exile.

Then in the part that forms the reading, God promised to assume the role God had all along as the true leader, the true shepherd of Israel. In one of the most tender passages in Scripture, God said: "The lost I will seek out, the strayed I will bring back, the injured I will bind up, and the sick I will heal (but the sleek and the strong I will destroy) shepherding them rightly."

This last verse introduces the idea that this shepherding will include a kind of judgment, a separating of the good and the bad sheep. This idea is developed further in the gospel reading. This reading comes at the end of the final passage of Matthew's summaries

of Jesus teaching. As such it represents Jesus' parting words to his followers and carries special weight.

It describes the final judgment in an image which would have been familiar to anyone living in that time. In Palestine, shepherds let their sheep and goats graze together. But they move the two kinds of animals in separate herds. (Shepherds in Palestine can still be observed doing this today.) In a similar way, Jesus said that when he returned he will separate the good from the wicked.

This final judgment will be based entirely on how we treat our fellow human beings. At first this might seem to leave out the important question of how we treat God. But Jesus made it clear that how we treat others is how we treat God. God is that closely identified with each of us!

This implies that love is the key to my life. How I act toward others will result at the end of my life in a definitive decision about my destiny. And this is a decision I make for myself. Am I basically a loving person or not?

The second reading is from Paul's First Letter to the Corinthians. In the passage from which the reading is taken, Paul dealt with a basic question of our faith. Evidently, some of the people in the Corinthian Church were being influenced by a Greek philosophical belief which saw the body as evil. Thus they denied the resurrection of the body at the end of time, believing that only a person's soul would enter heaven.

Paul disagreed with this idea in the strongest possible terms. Christ's physical resurrection is a pledge from God that each of our bodies will rise and be transformed into something entirely new. What God has done for Christ, God will do for us. We are that closely linked with our creator and savior.

Ezek. 34:11-12, 15-17  
Psalm 23:1-3, 5-6  
1 Cor. 15:20-26, 28  
Matthew 25:31-46

## My Journey to God

### Morning prayer

Helen Abriani of Sacred Heart Parish in Clinton wrote: "I came across this prayer years ago and always found it comforting. It is my favorite morning prayer."

Heavenly Father and God, please come to my assistance in this daily journey toward eternity. Let me see earthly pleasures according to their true value without expecting too much from them. Forgive me when my mind wanders in prayer and grant me interior strength to avoid unnecessary distractions. Show me how to recollect my thoughts and let me forget worldly things when I am united with you in prayer because you are my greatest treasure. In all my activities I desire to be aware of your nearness so that I may live my earthly life in union with you. Amen.

(Send your tips on and experiences of prayer to: My Journey to God, P.O. Box 1717, Indpls., Ind. 46206.)

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## The Pope Teaches

### The gospel miracles show that Jesus was God's Son

by Pope John Paul II

remarks at his general audience Nov. 11

On the day of Pentecost, after receiving the Holy Spirit, St. Peter delivered the first apostolic catechesis, bearing clear and courageous witness to the crucified and risen Lord. He proclaimed that God had shown the divine sonship of Jesus by the "mighty works and wonders and signs" which accompanied "all that Jesus began to do and teach, until the day when he was taken up." These wonders and signs testify that, with the coming of Christ, "the kingdom of God is at hand." The miracles thus form an essential part of the Gospel message.

A study of the context of the miracles in the Gospels shows that they really happened. In many cases the "mighty works" of Jesus were admitted by his opponents. They did not deny their reality, but they attributed the miracles to the power of Satan. They claimed that Jesus was possessed by Beelzebub, and that by the prince of demons he cast out demons. But the Lord clearly pointed out the contradiction in these remarks. He said: "If Satan has risen up against himself and is divided, he cannot stand, but is coming to an end."



All the evangelists described Jesus' many marvelous works, to which Peter made reference at Pentecost. In the Gospel of John we find the description of seven events which the evangelist called "signs." Each of these signs reveals God's action in Jesus, and encourages us to believe that Jesus is the Christ, the son of God, so that believing in him we may have life in his name. But, as Peter explained in his first catechesis, it is in the death and resurrection of Christ that we have the most complete sign of God's saving action in human history.

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# ENTERTAINMENT

## Viewing with Arnold A Yuppie becomes an instant mother

by James W. Arnold

It's been a hard season for Yuppies, and "Baby Boom," the new comedy with Diane Keaton, doesn't make it any easier.

The movie kids everything about them, from their highly organized competitive ambitions to their sex lives. About its Yuppie heroine, it seems to ask, how does a nice girl like you get in a place like this? But then it cautiously backs off.

The basic comedy idea is that the ultimate contemporary urban career woman who "has it all"—except for a baby—suddenly does have it all. She becomes an instant mother. How, you ask? Well, not in the usual way. In a crazy twist typical of the film's breathless screwball style, she inherits a 12-month-old girl from a deceased cousin, and the endearing babe is almost literally tossed into her arms within 24 hours at JFK airport.



Thus Keaton's J.C. Wiatt, a bright-bulb workaholic with a six figure salary as management consultant and a live-in banker boyfriend, comes to encapsulate in one person the modern feminine dilemma of career vs. motherhood. It's a heckuva battle, but you can be sure that motherhood isn't going to lose.

The setup is laboriously contrived. While they may struggle at times, most women feel they can combine both roles, especially with help from their husbands. But in "Baby Boom" the screws are turned to force a choice.

J.C.'s boss (Sam Wanamaker) demands maximum overdrive, even from himself; competitors lurk in the hallway, like sharks, ready to take over J.C.'s accounts and corner office, and her unexciting male friend (Harold Ramis) doesn't want to become either a father or a husband.

At crunchtime, most of J.C.'s choices are admirable. First, she decides against letting little Elizabeth be adopted by a dour fundamentalist couple from Duluth who plan to name her Fern (the film manipulates a wide variety of stereotypes). She's clearly

fallen for Liz, and opts to keep her. But after a hilariously detailed effort to balance demands of baby and high-powered job—easily the best half of the movie—J.C. finds herself alone and out on the street.

Not to worry: this is definitely not a documentary on the problems of single motherhood. The affluent heroine recuperates by buying a pretty postcard farm in Vermont, and settles down to picking apples and taking Liz for boatrides on their private pond.

Too bad the movie isn't over. Since this is Show Biz and we have to find a way to be funny in Vermont, the ancient trials of city-girl-in-the-country are resurrected. It's desolate up there, and everything imaginable (and expensive) starts to go wrong with the farmhouse. If the first half is a female version of "Kramer vs. Kramer," the dying farmland is a quick re-run of "The Money Pit."

We also can't leave J.C. without Mr. Right, or without her career wishes (and greed) fulfilled. Certainly she can't be left poor but happy, the normal human condition. So Sam Shepard materializes as a shy bachelor country veterinarian, and romance blossoms (as Keaton turns delightfully girlish). Then J.C. finds not only a way to become a millionaire entrepreneur up in the boonies but to get delicious revenge on the men who pushed her out back in polluted Manhattan.

The boardroom climax offers Keaton a moment to make the most of a fantasy of every working girl who ever worked.

Let's face it. In the end, J.C. does have it all, and even has it in bucolic Vermont rather than in the evil city.

Audiences may not believe any of it, since events occur almost outside the

dimension of time, like the Cary Grant comedies of the 1930s. Thus Baby Liz never seems to age through a cycle of events that include job loss, relocation, starting a new business that sweeps the country, falling in love, etc. It all seems to happen as if cooked in a microwave.

But "Baby Boom's" assets, of which Keaton is foremost, get the edge over the dumb stuff. That was also true of "Irreconcilable Differences," the last previous film of the producer-writer-director team of Charles Shyer and Nancy Meyers. They are decidedly sympathetic to the nuclear family amid the current onslaught of moral distractions. But their real talent is making most of it funny.

Among the better moments: J.C. and her boyfriend offering the baby a dish of linguini; Liz reacting to TV shows and crying when Cap Weinberger talks about the Soviet threat; J.C. taking Liz to a Yuppie school where the infants are trained to recognize photos of items like sushi and a BMW.

"Boom" may be the first movie this year with a female central character who is not about to kill or be killed.

(Good-natured wacko satire for thinking persons; implicit pre-marital sex; generally satisfactory for youth and adults.)

USCC classification: A-II, adults and adolescents.

### Recent USCC Film Classifications

Fire and Ice	A-III
Hello Again	A-III
The Hidden	O

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

## His many friends remember Bing Crosby

by Henry Herx

Bing Crosby is not unknown to young people today because his movies still show up on television, especially "Holiday Inn" at Christmas time for the simple reason that it contains his rendition of Irving Berlin's "White Christmas."

What young people can't know is what Crosby meant to an older generation in which he represented a congenial, happy-go-lucky crooner who helped people forget their troubles in the Depression and through World War II.

Bridging the generation gap is "Remembering Bing," an unabashedly nostalgic celebration of the man and his era, airing Saturday, Nov. 28, 9-10:30 p.m. on PBS.

Hosting the show is Dorothy Lamour, the some-

times sarong-clad siren who supplied the love interest to the ever-popular Bing Crosby-Bob Hope "road" movies. It was an appropriate choice, not only because she does it so gracefully, but also because she was one of his many friends.

What the program sets out to do, and does quite well, is to explain what made this particular performer so popular for half a century. It is not at all interested in his private life and problems that gossip-seekers have alluded to. The picture presented here is that of the public persona of an icon of popular culture.

Remembering Bing are a host of his friends and colleagues—Bob Hope, Patti Andrews, Mary Martin, Rhonda Fleming, Donald O'Connor and Mel Tormé among them. All have telling stories to relate about their work with Crosby, save for Anthony Quinn, who seems to have been interviewed solely because he was available.

The real value of the program, however, is the wealth of Crosby performances presented in the form of records, radio shows and motion pictures. Though he made his first appearance in films as a singer in Paul Whiteman's band for the 1930 "The King of Jazz," it was his CBS radio show that made him and his records an overnight sensation during the Depression.

The research required for gleaming a sampling of excerpts representative of such a long and successful career as Crosby's is formidable. The choices made by James Arntz and Katherine MacMillan, who wrote and produced the show, are right on the mark.

The result is a program that young people can enjoy by learning about a popular performer of the past. Their elders, however, will find themselves brought back to their youth and the performer whose crooning and sense of fun personify what "the good old days" were all about.

It is a documentary which deals with a nostalgia for a past that many find irresistible.

### TV Programs of Note

Sunday, Nov. 22, 7-9 p.m. (ABC) "The Thanksgiving Promise." Rebroadcast of a drama about a young boy torn between his love for an injured Canadian goose and his agreement to fatten and slaughter it for a neighbor's Thanksgiving dinner. Beau Bridges stars with his real father, mother and son (Lloyd, Dorothy and Jordan Bridges) in this family-oriented drama.

Monday, Nov. 23, 9-11 p.m. (NBC) "Lena: My 100

Children." Fact-based dramatization about a Jewish woman (Linda Lavin) who risked her life after World War II to save 100 Jewish children from poverty in Poland by bringing them to Israel. Of special interest for family viewing.

Wednesday, Nov. 25, 8-9 p.m. (PBS) "Norman Rockwell, An American Portrait." Rockwell painted life as full of hope, and millions of people shared his sense of optimism as shown in this retrospective of his work and popular success over a 60-year period, from pioneer pilot Charles Lindbergh to the first moon landing.

Wednesday, Nov. 25, 9-10 p.m. (PBS) "Buster Keaton: A Hard Act to Follow." The last in a three-part series, the program focuses on the silent comedian's rediscovery in the 1950s and his comeback in television.



TV FARE—"Remembering Bing," a documentary on the life and career of Bing Crosby, airs Nov. 28 on PBS. Clips from Crosby's films are mixed with interviews of his many friends including Bob Hope, Patti Andrews, Mary Martin, Rhonda Fleming, Donald O'Connor and Mel Tormé.



CHILD-SAVER—Linda Lavin stars as a Jewish woman who saves 100 abandoned children from poverty and prejudice in post-World War II Poland in "Lena, My 100 Children," an NBC drama based on a true story airing Nov. 23. (NC photos)

# Irish bishops say that supporting IRA is sinful

DUBLIN, Ireland (NC)—The Irish bishops, reacting to recent violence, have said that joining or supporting violent "republican" organizations such as the Irish Republican Army is a sin.

They also said Irish Catholics faced with the choice of joining the IRA and similar groups are choosing "between good and evil."

The bishops also urged Catholics to help police catch those guilty of violence.

In a statement read during Mass in Ireland's parishes Nov. 15, the bishops'

standing committee said that an IRA bombing Nov. 8 which killed or wounded more than 70 people in Northern Ireland and the brutal treatment by the splinter Irish National Liberation Army of a kidnapped dentist have triggered "a new sense of revulsion and shame" among the Irish.

Fourteen of the 35 bishops of Ireland and Northern Ireland sit on the committee, which is authorized to speak for the entire membership.

"There is in the Catholic community north and south a strong desire to find some

way of collectively expressing our sympathy and solidarity with the Protestant community in this tragedy," the statement said, referring to the bombing at a ceremony for British war dead at Enniskillen.

Earlier this year, Dr. John O Grady, a Dublin dentist, was kidnapped by Liberation Army members who subsequently cut his little fingers off to demonstrate they were serious in their demands for ransom. The two fingers were left in a Catholic cathedral in Corlow, Ireland. O Grady was released after 24 days.

The bishops' statement asked Catholics to attend daily Mass "in large numbers, so that the whole population may be united in repentance, sorrow and prayer at this terrible time."

"Everything should be done to demonstrate Catholic revulsion at these crimes," it said.

The statement pointed directly at the "republican" movement represented by the IRA and the Liberation Army.

"In the face of the present campaigns of republican violence the choice of all Catholics is clear," it said. "It is a choice between good and evil."

"It is sinful to join organizations committed to violence or to remain in them," the statement said. "It is sinful to support such organizations or to call on others to support them."

The statement said the bishops sympathize with police "north and south" who uphold the law "in most difficult and dangerous circumstances."

"We call on all our people to cooperate with the police in bringing the guilty to justice," the statement said.

It said that those who shelter members of violent organizations, store weapons, or help their fugitives "share in the awful crime of murder."

"There is no longer any room for romantic illusion," the statement said. "There is no excuse for thinking that the present violence in Ireland can be morally justified."

The statement called for prayers for repentance.

A spokesman for the bishops' conference, Jim Cantwell, said that the bishops said nothing new in their statement, but they said it in a different way.

"They have stripped it of all qualifications" or superfluous language to make their point.

It is a "stark statement," he said.

## Filipino Cardinal Sin visits China again

PEKING (NC)—Filipino Cardinal Jaime Sin, visiting China for the second time in three years, said he was in the communist nation to improve relations between Peking and the Vatican, which have no diplomatic links.

His trip included talks Nov. 11 with Zhao Ziyang, China's premier and Communist Party general secretary.

It was the first meeting between such a high-ranking member of the Roman Catholic hierarchy and a Chinese party leader since Chinese-Vatican links were severed nearly 30 years ago.

The cardinal's visit was seen by some as contact between the Chinese leadership and the Vatican's "inner circle." But there was no indication from the Holy See that Cardinal Sin was on an official mission.

The cardinal commented on the purpose of his visit on the steps of the Cathedral of St. Mary of the Immaculate Conception in Peking Nov. 11.

Details of his talks with Zhao were not disclosed.

He also met with leaders of the government-approved National Association of

Patriotic Catholics which does not recognize Vatican authority.

The Filipino churchman first visited China in 1984 on what he described as a private journey for a reunion with relatives.

But during that trip, he also met with government and patriotic association officials. Soon after Cardinal Sin's trip, Vatican Secretary of State Cardinal Agostino Casaroli told journalists in Rome that the Vatican wanted direct links with China.

Chinese officials say the barriers to such links are the Vatican's insistence on naming bishops and its recognition of Taiwan—which regards itself as the legitimate government of China.

Cardinal Sin's 10-day China visit was scheduled to take him to the cities of Xian, Shanghai and Xiamen. In Shanghai, Cardinal Sin was expected to seek a meeting with Bishop Ignatius Kung Pin-Mei, the ailing Vatican-appointed bishop of Shanghai who has spent 30 years in prison because of his loyalty to the Holy See.

There is also a patriotic association bishop of Shanghai.

Bishop Kung was paroled in 1985 and now



Filipino Cardinal Jaime Sin

lives in the patriotic bishop's residence, according to a family member.

Chinese officials say he is too ill to receive visitors.

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## youth CORNER

## Youth speak of the devil

by Amy Schueler

He is dressed in red, has pointy ears and tempts people to do evil. This is how many see Satan.

But there is a more serious side to the topic—the effect that Satan has in everyday life. This was the focus of a recent talk on satanism given by Matthew Turk, a former youth minister and now parish manager in Illinois. He spoke at St. Mary's Church at Floyds Knobs.

As a Glenmary Home Missioner in Appalachia, he came into contact with satanic rituals and people who practiced witchcraft and studied the subject for several years.

During his talk, he brought up different symbols that have been turned around, such as the upside down cross and the inverted star.

Another Christian symbol that has been changed is the swastika. In its original form, it represented air, earth, fire and water. The Nazis turned it

around and changed the meaning to hatred.

Turk also discussed how satanism is implied in some hard rock music. He showed different album covers and pointed out subtle things that promote satanism, such as members of the group having the satanic symbol "666" painted on their knuckles.

"When music meets the brain, it stays," Turk said. If the words to a song have a satanic message, he said the lyrics can affect the way a person thinks.

Jenny Atkins, a senior at Floyd Central High School, attended the presentation because "it sounded interesting." She said it made her more aware of the things that are going on in her school that might be related to satanism.

Jill Freiburger, a sophomore at Floyd Central, said: "It scared me. I know now that I won't pay attention to this stuff."

But this will not stop her from listening to hard rock

music. She said she doesn't listen to it very often, and "half the time you can't understand the words," so she doesn't think it will affect her attitude toward religion.

Richard Becht, an adult who attended the presentation, saw a positive value in learning about satanism. "To grow in my faith, I need to know as much as possible about the obstacles," he said. He learned that if people place their attention toward Christian life, there isn't time to think about the negative things.

Turk said the strongest attractions to satanism include music, literature and movies. However, he said that Christians believe in free will and if a person doesn't allow it, Satan can't take him or her over. When it comes to satanism, he said, "be critical and think. That's the best thing you can do."

(Schueler is a youth correspondent for the New Albany Deanery.)

## Tell City Deanery youth events

There are three upcoming events for youth in the Tell City Deanery. The deanery volleyball tournament is Sunday Nov. 22, from 1-5 p.m. at the St. Meinrad Monastery gym. The cost is \$1 and will cover the volleyball, bowling and tours of the abbey. For more information contact Gloria Lange at 812-357-7463.

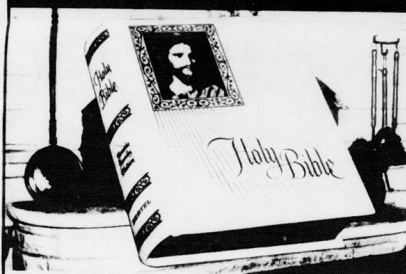
There will be a senior re-

treat Dec. 10-13. The cost is \$30 per person.

Finally, there will be a deanery lock-in Jan. 9-10 at the St. Paul Youth Ministry Center at Ninth and Fulton Sts. in Tell City. The night will include movies, games, breakfast, Mass and an open gym. The cost is \$3 per person and registration will be limited to the first 100 people.



**ACTING UP**—Cardinal Ritter High School sophomore Jason Adams waits in line to be "prepped" for the filming of "Eight Men Out" at Bush Stadium, in which he and fellow students acted as part of the crowd. (Photo by Mary Frances Mohr)

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## Mr. Mister on being real

by Charlie Martin, NC News Service

## SOMETHING REAL (INSIDE ME-INSIDE YOU)

Everyone's looking for something real/Everyone's taking all they can steal/Brother to sister, look at each other face to face/There's something missing here in this human race

Refrain: Inside of me/All we want is something real/Is a part of you/We can make this last forever/And I know inside of you/Make a world where we can feel/Is a part of me/We will always be together

Person to person, place to place/We run from each other, lost in the race/Brother to sister, hold on to each other with all we got/Our time is coming, if we're ready or not, ready or not

Recorded by Mr. Mister; written by Page, Lang, Farris  
1985 by Warner-Tamerlane Publishing Corp.-Entente Music

Have you ever felt that something is missing from your life—even, perhaps, within you?

Mr. Mister's latest hit, "Something Real," holds that something is missing from everyone, but what we lack can only be found in others. In the song's words, we face a choice: We can either "run from each other" or "hold on to each other with all we got."

The refrain suggests that, somehow, there is a part of others that is alive inside us. We can increase the caring in our world if we start sharing more of that "something real" living in each of us.

Often the meaning we get out of life depends on how freely we are willing to give what God first has shared with us. Spend some time thinking about this during the Thanksgiving season.

For example, how freely have you shared your dreams with others? Each of us needs inspiration and inner vision. However, life at times bogs us down with problems and difficulties. That is when we need another to lift us up with the power of his or her dreams.

How freely have you given of your courage? All of us get frightened at times. We wonder if we can meet the challenges that life has given to us. We need to see the example of others' courage.

We also need others to show us how to live by convictions and beliefs. When you take a stand for what you believe, your courage is a model for the rest of us.

How freely have you given of your joy? We need each others' sense of fun and enjoyment. Sometimes this joy comes through just by sharing together the wonders that God has put in our world: the magic of a sunrise, the cool, crisp Thanksgiving morning air or the reassurance found in each others' smiles when we let our joy spill out in laughter or when, together, we help make our world into a better place to live.

This Thanksgiving take time to say "thanks" to God for the gifts of the year. And think of one new way you can share that "something real" part of yourself, thus bringing more hope, courage and joy to others.

## Archdiocesan group formed for Hispanic youth

*'I feel more natural in my culture,' said one youth*

by Linda Cain

For Rita Cruz, the Hispanic Catholic Youth Group is like family. For her as for many Hispanic youth, this is important, something they do not feel they normally get from the church and community. "I feel more natural in my culture," she said.

At a time when many Hispanic teens in Indianapolis are feeling isolated, the Hispanic Apostolate of the archdiocese is meeting their needs through this youth group. The teens enter with a quest for knowledge about themselves and their faith. They feel supported and develop a sense of belonging as they learn, grow and share their faith.

The things that draw the teens to the group are similar to the things that draw young people to any youth group: "to learn more about God, to get closer to him and to get closer to youth and to be able to talk with them," in the words of Dolores Vasquez. But sharing a common heritage helps them feel comfortable as they grow together in their faith.

The group is open to any Hispanic teen in the Indianapolis area. It includes youth from a variety of backgrounds—from those who

come from Spanish-speaking homes to those who can not speak the language at all. There are currently 18 members ages 13 to 18 and two leaders, Maria Tapia and Delia Diaz.

The group meets every Sunday from 3-5 p.m. at the Marian Center, 311 N. New Jersey, right after the Spanish Mass held next door at St. Mary's.

The group tries to meet a wide range of practical needs among Hispanic youth. Goals include religious education, confirmation, guidance, speakers, retreats, service, social events, liturgy, leadership development and outreach.

In meeting these needs, the group has developed some creative and unique activities. The group has just introduced peer leadership in the confirmation program. Teens who have been confirmed help prepare others for confirmation.

Another unique activity is centered around the personal interests of the teens. They suggest questions and issues they want to know more about and speakers are then brought in to address these topics.

Some of the issues addressed so far include: drugs and alcohol, peer pressure and

suicide, church teaching and sexuality, and careers and college financial aid.

A third activity area is service. The teens have devoted considerable time and energy to renovating the former St. Mary's Child Center into what is now known as the Marian Center. The center also serves as their meeting place.

They have also visited the Barton House to help feed the elderly residents.

The teens also are involved in the Spanish liturgy at St. Mary's. They participate as altar servers, ushers, choir members and lectors. Once a month they do a majority of the work for a special youth liturgy.

The most important work of the group is the effort to develop leadership among the teens. "They get to know themselves first so that they can reach out to others," said Diaz.

The president of the youth group, Vicente Vasquez, III, speaks of the desire to "offer leadership to other Hispanic youth." Through their growth, these youths can offer themselves as role models and as leaders to their Hispanic community and to the community at large.



APOSTOLATE—Francisca Vasquez works at the newly renovated Marian Center for the Hispanic Apostolate in Indianapolis.

## Roncalli ends season at semi-state

by Carla Aton

The Roncalli Rebels girls volleyball team suffered a tough loss to Jennings County in the afternoon round of the recent Perry Meridian Semi-State Tournament.

The match went three games with Roncalli winning the first one 15-11. In the

second game, the Panthers came back to beat the Rebels 15-6. In the third, the Rebels were down by as much as six before pulling into a tie at 11-11. Jennings County eventually won the critical game 15-11. The Rebels ended their season as a member of the "Sweet Sixteen" with a record of 35-3.

"It was a fantastic season because of a fantastic bunch of ladies," said Coach Kathy Nalley-Schembra. "They did everything they could to make themselves the best volleyball team possible."

(Aton, a senior, is a Criterion correspondent at Roncalli High School.)

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November 22

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"The spirit of Seccina Memorial High School is one of mutual respect of teachers and students nourished in an atmosphere of freedom and charity. The student, considered and instructed as an individual, learns to modify his behavior in adjusting to the student community of the classroom and the total school. Seccina cares about each student and educates to the individual's needs."

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"Everything that can be said about Catholic education in general can be said about Seccina in particular. At Seccina you can get a superior academic and vocational preparation for life. Compare the Seccina graduates that have gone to college and are in positions of responsibility in our community against any other high school."

"But, also at Seccina you have the benefit of an intense tradition. You are part of an alumni that constitutes the leadership of the Eastside Catholic Church."

"Seccina's size insures that you get the personal attention from staff and teachers that is simply not happening in large schools."

"But, finally, it is the Catholic religion which is taught, its beliefs and values integrating the programs and activities of Seccina High School which make it the distinctive high school that it is."

William Munshower, Pastor, Holy Spirit Church

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MAJOR PRESENTATION 1:20-1:45 PM

SCHOOL TOURS 1:30-3:20 PM

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at Conclusion of Open House*

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# Nicaraguan clergy disagree on how to reach peace

by Joanne Sisto

MANAGUA, Nicaragua (NC)—Nicaraguan churchmen say they agree that the country needs peace, but there is disagreement among them on how to achieve it—depending on their view of the ruling Sandinista National Liberation Front.

Auxiliary Bishop Bosco Vivas Robelo of Managua said he wants neither "the dictatorship of an unjust Somoza" nor the "Sandinistas' brand of Marxism."

Anastasio Somoza was the Nicaraguan president unseated in 1979 by the Sandinista-led revolution.

Bishop Vivas is a member of the National Reconciliation Commission—established to monitor compliance with the Central Ameri-

can peace pact signed by Nicaraguan and the four other nations of the region Aug. 5. The peace process is called the Arias plan after its author, President Oscar Arias of Costa Rica. It aims at ending civil wars and establishing civil rights and democratic government throughout Central America.

"I wouldn't say the Sandinistas haven't done some good for the people," the bishop said, "but what I lament is their tendency to be totalitarian, to make it a crime to think differently from them."

Msr. Bismarck Carballo, director of communications for the Managua Archdiocese and a vocal critic of the government, said "long-term peace in Nicaragua must revolve around justice and the service of truth."

U.S.-born Bishop Salvador Schlaeffer of Bluefields—where indigenous Miskito Indians have frequently clashed with the government—said that "the church is in favor of dialogue, but not necessarily in the ways the government proclaims."

"Reconciliation must be for the good of the people," he said.

But a number of priests, who view the bishops of Nicaragua as trying to minimize the Sandinistas' role in the peace process said they believe the hierarchy equates "reconciliation" with "suppression of the (Sandinista) revolution."

"We don't want reconciliation if it means a return to the class system," said Father Jose Maria Vigil, a Claretian theologian living in Managua. "We cannot return to a

situation where one man is exploited by another," he said, "that would be going backwards."

The papal nuncio to Nicaragua, Archbishop Paolo Giglio, said he sees a "ray of hope in the Arias peace plan." The archbishop has been an important force in discussions between the Nicaraguan hierarchy and the government.

Jesuit Father Ricardo Bendana, who teaches at Central American University in Managua, said he believes that the peace plan will humanize the conflict in Nicaragua a little.

But he added that he believes the U.S.-backed rebels, called the *contras*, and the Sandinistas are so far apart ideologically that they are "irreconcilable."

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## Pope calls global food imbalance a 'tragic situation'

by John Thavis

VATICAN CITY (NC)—Pope John Paul II, describing the world food supply imbalance as a "tragic situation," called on governments to adopt a better system of distribution based on justice and concern for the weak.

In a talk to members of the United Nations Food and Agriculture Organization Nov. 13, the pope said that while current food production is more than enough to meet worldwide needs, there remain "immediate and acute shortages" in particular countries and regions.

He said there was an impressive contrast between the current surplus of cereals in some countries, for example, and the "real danger of death through starvation" in others.

"In responding to this tragic situation there is an urgent and inescapable need for international solidarity. There exists a duty, now and in the future, to make resources available to those whose lives and welfare are the most threatened," he said.

The pope praised the FAO's food programs, many directed to African countries that have been devastated by drought in recent years. But he said a general solution is needed to balance producers' demands for a just price and the ability of poorer nations to pay for urgently needed goods.

"Above all, a new mentality is required, directed at achieving a genuine form of justice in international relations" based on a "sincere pursuit of the true common good," the pope said.

One of the most aggravating factors in the imbalance, he added, is the continued strain placed on poor nations by huge foreign debts. He recalled the recent Vatican document on the issue, which urged reform of the current international finance mechanisms.

The pope also noted that environmental degradation—including deforestation and desertification—often accompanies the search for food and resources in poorer countries.

In addition, he criticized practices in industrialized nations which have led to acid rain, contamination of the seas and other environmental dangers.

Pope John Paul said that while genetic engineering has raised serious concerns when applied to humans, it "offers the hope of great benefits to developing countries when applied to plant and animal genetics." He praised the FAO's efforts to develop guidelines for the application of plant genetics, including the open sharing of research findings.

In a talk Nov. 9 to the annual meeting of the FAO, which is based in Rome, the organization's director-general, Edouard Saouma, said the number of the world's undernourished was rising. Contributing factors, he said, are "worsening climate of international cooperation," heightened financial tensions, growing indebtedness and exchange market fluctuations.

Saouma also appealed to the United States to pay its assessed contributions to the FAO. The United States owes \$67 million for the 1986-87 budget, but has delayed payment, citing current congressional restrictions on funding to all U.N. organizations. The United States is assessed for about 25 percent of the budgets of major U.N. agencies.

A U.S. official in Washington said the "picture does not look good" for future assessments, as well, because of congressional funding cutbacks in a wide range of foreign affairs activities.

The pope said the FAO's program "calls for responsible collaboration on the part of all the states which have given their support to its statutory goals."

"Unless states are willing to assume an attitude of openness and solidarity in the one human family, your efforts will meet with serious obstacles and delays," he said.

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**MEDIATOR FOR PEACE**—Cardinal Miquel Obando Bravo of Managua, Nicaragua, arrives at Miami International Airport on his way to Washington. The cardinal met with U.S. and Nicaraguan leaders in his role as mediator in the Nicaraguan peace process. (NC photo from UPI)

## Cardinal Obando Bravo, Ortega talk peace prospects

by Bill Pritchard

WASHINGTON (NC)—Nicaraguan Cardinal Miguel Obando Bravo and President Daniel Ortega discussed the prospects for cease-fire negotiations in their civil war-torn

country at the Vatican Embassy in Washington Nov. 13, during a day of intense activity on the Nicaraguan peace front.

The cardinal also received a letter from the Nicaraguan Resistance, the umbrella group of the U.S.-backed anti-Sandinista

forces, while visiting the Washington Archdiocesan Pastoral Center that afternoon.

After the morning meeting with the cardinal and House Speaker Jim Wright, D-Texas, at the embassy, Ortega presented an 11-point cease-fire proposal to Wright for forwarding to the leadership of Nicaragua's U.S.-backed contra rebels.

Archbishop Pio Laghi, apostolic nuncio to the United States, was present at the discussions as a "neutral host," a Vatican Embassy spokesman said.

Rebel leaders steered clear of any face-to-face involvement in the Washington talks. The content of their letter to the cardinal, delivered by the Nicaraguan Resistance's Washington representative, Ernesto Palacio, was kept secret.

On Nov. 12, Adolfo Calero, one of the six directors of the Nicaraguan Resistance, told National Catholic News Service that he and his colleagues would be out of town before Cardinal Obando Bravo's plane landed that evening. They had no intention of participating in cease-fire talks in the U.S. capital, he said.

"We expect to speak to him in Central America," Calero said. The cardinal had his own program for the Washington visit, he said.

It would be up to the cardinal to set the time and place for cease-fire discussions, he added.

Of the churchman's mediating role, Calero said the resistance leaders are "full of enthusiasm" and "accept him wholeheartedly."

Calero met privately with Wright that afternoon to discuss the "overall situation" in Nicaragua.

On Nov. 11, the Nicaraguan bishops approved the cardinal's taking the mediating role. Although he had been appointed by

Ortega on Nov. 6, Cardinal Obando Bravo said he would first consult with his fellow bishops before deciding whether to accept the job.

"The bishops consider this a very important step and give all their support to the cardinal," said the bishops' conference spokeswoman.

In a homily during Mass in Managua Nov. 8, Cardinal Obando Bravo said of the impending negotiations: "If God does not illuminate minds and move hearts, we are going to face unvarying fixed positions."

Without "a certain flexibility the mediation will continue for months on end," he said.

Ortega picked the cardinal despite the churchman's history as a leading critic of the government and the cardinal's accusations that the Sandinistas repress the Catholic Church.


"He has shown his willingness to assume this task, which is so important and so transcendent for peace in our country," Ortega said, announcing the appointment after a 40-minute meeting with the Catholic leader.

Cardinal Obando Bravo is chairman of the National Reconciliation Commission, a panel established to monitor civil rights and other provisions of the peace pact signed by the five Central American nations.

The rebels have linked the cardinal to their cause. They have circulated a leaflet with his picture and the notation, "Cardinal Obando is with us."

The rebels have announced a three-point agenda for cease-fire talks.

They want the right to control territory in which rebel troops operate, the right to supply the troops with non-combat supplies, and the right to unimpeded radio links with units in the field.



### Carpet Column

JIM O'BRIEN

### STAIN TREATED CARPET

We gave you an exclusive news scoop in this column on September 12, 1986, when we announced DuPont's chemistry breakthrough with Stain Master fiber. As quick as DuPont unveiled their discovery, competitive fiber manufacturers followed with Allied Chemical's AnsoV Worry Free, Monsanto's Silver and Gold label and 3 M's Scotchgard Stain Release. Many carpet mills have also followed with their own version of stain treated carpet.

We advised you not to go out and purchase carpet immediately. The new chemical treatment was introduced with high priced carpet. We predicted that the new treatment would be available in more favorably priced carpet fairly soon.

The time is here! Today, we have stain treated carpet available in the \$9.99 price range.

It is mind boggling to hear of the multi-millions of dollars that fiber manufacturers are spending to convince the consumer that their treatment is BEST. DuPont has Ricky airplaning food on the carpet and the pretty lady, formally allied, catching spills before hitting the carpet. Allied is using Don Rickles as the "face" of their carpet and 3 M is using the comedian, Gallagher, to smash all types of food on to the carpet.

We keep advising you that there is NO STAIN PROOF CARPET made today. The new chemistry breakthrough is definitely a step in the right direction. Remember, there is not an invisible shield over the top of your carpet. Spills will stain and dirt will soil your carpet. In time your carpet should be cleaned professionally.

There are a great deal of conflicting sales pitches out there so be sure you get the true facts. Some stain treatments only last five (5) or six (6) commercial cleanings, some claim life of the carpet and one manufacturer extends no warranty.

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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

## November 20

The National Association of Pastoral Musicians, Indianapolis chapter will present a meeting on "Caring For Our Gifts" at 7:15 p.m. at the Catholic Center, 1400 N. Meridian St. Optional dinner at 8:15 p.m.

Holy Cross Parish, 125 N. Oriental St. will sponsor a Holy Cross Hoodown square dance for adults at 7:30 p.m. Beginners and experienced dancers welcome. \$2.50/person.

## November 20-21

The Archdiocesan Board of Education meeting and morning of reflection will be held at Alverna

Retreat Center, 8140 Spring Mill Rd.

Holy Family Parish, New Albany will sponsor a "Let the Good Times Roll" lip sync show at 8 p.m. following social hour at 7 p.m. in Marchione Hall, 129 W. Daisy Lane. Must be 21 or over.

St. Catherine Alumni Players will present the comedy "Laffing Room Only" at a dinner theatre in the church basement. \$8/person. For reservations call 317-784-3369 or 317-632-9311.

## November 20-22

A Retreat for Knights and Ladies of St. Peter Claver will be

held at Fatima Retreat House, 5353 E. 56th St. For information call 317-923-2950.

The 7th Annual Christmas Bazaar of St. Joan of Arc Parish, 42nd and Central will be held from 1-4 p.m. Fri., from 9 a.m.-3 p.m. Sat., and from 9 a.m.-1 p.m. Sun. in the social hall. Chili and cornbread available Sat. Collectibles, booths, drawings.

A Men's Retreat will be held at Mount St. Francis Retreat Center. For information call 812-923-6817.

## November 21

The Men's Club of St. Michael

Parish, Greenfield will hold a Chili Bingo at 7 p.m.

St. Christopher Parish, Speedway will conclude its 50th anniversary celebration with a buffet dinner and dance from 7 p.m.-midnight in the Westside K of C. Music by Double Vision band.

Franciscan Father Thomas Richstatter will speak on "The Church at Worship" as part of the Liturgical Ministry Formation Program from 10 a.m.-3 p.m. at Sacred Heart Parish, Jeffersonville. For information call 317-236-1483.

A Benefit Dinner for St. Meinrad Seminary will be held in the grand ballroom of the Marriott Hotel, 7202 E. 21st St. beginning with cash bar at 6:30 p.m. Buffet dinner 7:30 p.m.; music by New Ventures Dance Band. Reservations only.

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold a pitch-in dinner at 6:30 p.m. at St. John the Apostle Parish, 3410 W. Third St., Bloomington. For information call Patrick Fitzgerald 812-396-1500.

St. Catherine of Siena #109 KSPC Annual Fund Benefit Luncheon Fashion Show will be held from 11 a.m.-3:30 p.m. at West End, 617 W. 11th St. Donation \$17. Call 317-637-7711 for information.

St. John the Baptist Parish, Dover will sponsor a Holiday Bazaar from 9 a.m.-7 p.m. in the parish house.

A Chili Supper from 5-8 p.m. and Monte Carlo from 7 p.m.-midnight will be held at St. Bernadette Parish, 4826 Fletcher Ave. Adults \$5; children 12 and under \$1.50. Adults only for Monte Carlo.

St. Jude Parish, 5353 McFarland Rd. will sponsor Armchair Horseracing and Monte Carlo at 7:30 p.m. in the school cafeteria. Over 21, please.

St. Mark Parish, U.S. 31 S. and Edgewood Ave. will hold a Craft Fair from 9 a.m.-4 p.m. in the church basement. Work of 19 crafters will be presented; lunch available; bakery, discounted stuffed animals.

A Turkey Dinner and Sauerbraten will be served from 5-8:30 p.m. at St. Maurice Parish, St. Maurice. Free will offering, cake walks, crafts.

Brebeuf Preparatory School's Winter Garage Sale for the benefit of the scholarship fund will be held from 9 a.m.-2 p.m. at 2801 W. 86th St. Reasonably priced winter sporting goods, Christmas decorations, quality winter clothing.

St. Augustine Parish, Jeffersonville will present its Annual



Christmas Bazaar from 9 a.m.-3 p.m. in the parish hall. Bazaar and Bake Sale at 1 p.m. Sat. and on Sun.

## November 21-22

St. Luke Parish, 7575 Holliday Dr. E. will sponsor a Christmas Bazaar from 8:30 a.m.-7 p.m. Sat. and from 8 a.m.-5 p.m. Sun. in the parish reception room. Folk art, wood items, hand-crafted jewelry, refreshments.

The Altar Society of Sacred Heart Parish, Terre Haute will sponsor its Annual Christmas

## November 22

The choir of St. Peter and Paul Cathedral, directed by Geraldine Miller and accompanied on the organ by Ed Greene, will present a free concert at 3 p.m. in observance of the Marian Year. Free will offering taken.

Chatard High School, 5885 N. Crittenden Ave. will hold an Open House for eighth graders and their

## Msgr. Hoyer re-elected USCC general secretary

WASHINGTON (NC)—Msgr. Daniel F. Hoyer, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference, has been re-elected to the post for another one-year term. He was re-elected unanimously Nov. 14 during a meeting of the NCCB-USCC Administrative Committee, the NCCB announced Nov. 16. Msgr. Hoyer has been general secretary—chief administrative officer—of the NCCB-USCC since February 1982.

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parents from 1-3 p.m. Tours, entertainment, information.

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, 3300 Rahke Rd.

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

The Adult Catechetical Team of Jefferson County will sponsor a program entitled "Thanks and Giving: Overdone or Underdone?" presented by Tim Hoffman at 7:30 p.m. in Pope John Cafeteria, 201 State St., Madison. Featured guest: Special Olympic student athlete James Reynolds.

St. Martin Parish, Yorkville will sponsor a Turkey Social at 7 p.m. in the parish hall.

The Altar Society of Holy Name Parish, Beech Grove will hold a Christmas Bazaar and Eva's Famous Chicken Noodle Dinner from 1-6 p.m. in Hartman Hall. Adults \$3; children \$2; pre-school free. Drawings, games for all, craft booth, Santa arrives at 3 p.m.

St. Ann Parish, 14 1/2 Locust

Sts., Terre Haute will hold a Christmas Bazaar and Bake Sale after 11 a.m. Mass.

The Secular Franciscans of the Sacred Heart Fraternity will meet at 3 p.m. in Sacred Heart Church, 1330 Union St. Canned goods collection for Matt Talbot House.

## November 23

Separated, Divorced and Remarried Catholics (SDRC) will hold a Thanksgiving Mass and pitch-in dinner. Call 317-236-1596 days or 317-844-5034 or 317-291-3629 evenings for information.

## November 24

New Albany Deaconry Youth Ministry will conclude its Basic Catechesis series at 10 a.m. at the Aquinas Center, Clarksville. Call 812-945-0354 for information.

A workshop for catechists and youth workers on Working With Volunteers will be conducted by Jerry Finn from 10 a.m.-12:20 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354 for information.

The Wedding Ring spirituality of marriage series concludes from 7:30-10 p.m. with "Cana" at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

## November 26

Our Lady of Lourdes Parish, 3333 E. Washington St. will host a

Thanksgiving Day Community Dinner at 12:30 p.m. in the school cafeteria. \$1.75/person. Reservations due by Nov. 22. Transportation available if needed, and deliveries made to shut-ins. Call 317-356-7291.

## November 27

A Compulsive Overeaters' Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

## November 27-29

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

Rd. Call 317-257-7338 for information.

## November 29

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.

A Family Advent Concert featuring Carey Landry and Carol Jean Kinghorn will be held at 6 p.m. at St. John Parish, Osgood.

## 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. Plus X Council 3435, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. 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 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Peter Claver Center, 3105 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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December 11-13

Presenter: Fr. Rick Tucker

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# 'Pope's visit showed unity of faith'

(Continued from page 1)

tration policies in the region to consideration of a 1988 budget for the NCCB and its public policy arm, the U.S. Catholic Conference.

Throughout the week the bishops also were briefed on such items as the conclusions of the Oct. 1-30 World Synod of Bishops in Rome on the laity.

Archbishop May, giving an address which traditionally has become an assessment of the state of the church in the United States, said the papal trip "has already accomplished a vital task: It has convinced Catholics in America of the depth and unity of their faith."

He said the pope during the trip learned of the liturgical vitality in the U.S. church, the depth of its ecumenical and interfaith relations, its multicultural dimensions, and the vitality of lay Catholic involvement. Archbishop May also praised the prepared dialogues that took place during the trip and said the dialogue between the pope and the U.S. church would continue next year when U.S. bishops would receive their five-year visits to Rome.

For the most part, though, the agenda for the bishops' meeting was focused not on the papal trip but on statements and reports for the bishops' consideration.

One report that had been expected at this meeting but was put off until spring was an assessment by a committee of bishops of the morality of current nuclear deterrence policies.

The committee, headed by Cardinal Joseph L. Bernardin of Chicago, who chaired the committee which drafted the bishops' 1983 pastoral letter on war and peace, was formed two years ago after some bishops

argued that the pastoral's strictly conditioned moral acceptance of deterrence had been violated by lack of progress in arms control and increased defense spending by the Reagan administration.

Cardinal Bernardin noted in a report mailed to bishops before the meeting that there have been rapid changes in recent months in U.S.-Soviet negotiations on nuclear weapons and said the situation "should be made more clear in the next six months."

The action items on which the bishops were to vote included:

- The Central American statement, which updates a statement approved by the bishops in 1981. The new statement calls U.S. policy on Nicaragua "morally flawed" and says the lives of Central Americans should not be used "as pawns in a superpower struggle."

- A national pastoral plan for ministry to U.S. Hispanics based on the U.S. bishops' 1983 pastoral letter on Hispanics and the conclusions of the Third National Hispanic Pastoral Encuentro in 1985. The plan, among other things, calls for creation of small ecclesial communities within parishes to give Hispanics a greater sense of belonging and to respond to recruitment of Catholic Hispanics by other denominations.

A statement critical of school-based health clinics which give contraceptives and abortion services to teen-agers. Providing such services is not only "morally objectionable" but may also be impractical, the proposed statement says.

- A proposal to begin a national collection aimed at easing the retirement crisis facing the nation's religious communities, particularly nuns. If approved, the monies collected would be distributed through a formula developed by the Tri-Conference Retirement Project. The project, organized by the bishops' conference and the conferences of

men and women religious, was begun last year to respond to a retirement debt estimated at \$2.5 billion.

- Guidelines for relations between bishops and theologians. Seven years in the making, the guidelines outline a four-part procedure bishops and theologians can use for resolving differences.

- A proposed new rite for use in celebrations of marriage between persons of different faiths.

- Norms for the retirement of diocesan priests which stress that retirement is not, as used to be, ministry but the entrance into a new stage. The norms urge dioceses to include their retired priests in diocesan programs and to look after the physical, emotional and spiritual health of the priests.

- A proposal to make Dec. 12, the date Our Lady of Guadalupe appeared in Mexico in 1531, a feast day in the United States. Raising the date to a feast would give Our Lady of Guadalupe special prominence but would not make the day a holy day of obligation.

(A complete report on the bishops' decisions will be in next week's issue.)

## Pope's trip topic of pronuncio's address

WASHINGTON (NC)—The visit of Pope John Paul II and the response to it made it clear that the U.S. church is not "a church in the church," said Archbishop Pio Laghi, apostolic pronuncio, addressing the general meeting of the U.S. bishops Nov. 16.

Rather, he said, quoting Cardinal Joseph L. Bernardin of Chicago, "the church is a communion—a communion of particular churches in which and from which exists the one and unique Catholic Church; a communion which is not fully the church unless united with the bishop of Rome."

He also quoted the pontiff's remark that "the visit" showed a profound bond of U.S. Catholicism with the universal church, through sincere communion with the church's apostolic center, constituted by the church of Rome."

Unity—the theme of Pope John Paul II's Sept. 10-19 U.S. trip—and plurality represent the church's constant challenge, the pronuncio said. He quoted from the 17th century philosopher Blaise Pascal:

"If one contemplates the church as unity, then the pope who is her head is also the

whole. If one perceives her as plurality, then the pope is only a part. From time to time, the fathers of the church thought of the church in one way or the other... but they emphasized both; they excluded neither. A plurality that cannot be integrated into unity is chaos; unity unrelated to plurality is tyranny."

Archbishop Laghi said, "The challenge and the opportunity, now as always in the church's history, lie in integrating these realities, unity and plurality, in the one communion of faith and charity."

## Philip Berrigan leads prayer service for the homeless

WASHINGTON (NC)—Former priest Philip Berrigan led a prayer service for the homeless Nov. 11 at a downtown Washington subway stop where gates recently were installed to keep out people seeking shelter.

Berrigan, an anti-war activist and former member of the Josephite order, led the service at the subway station as midnight approached and the city suffered the effects of a 12-inch snowstorm earlier in the day.

After the service, which was part of an hourlong protest against the chain-link fences, actor Martin Sheen, homeless advocate Mitch Snyder and another demonstrator, Mark

Parker, were arrested for refusing to leave an entrance to the station when it closed.

Elizabeth McAlister, Berrigan's wife and a former Sacred Heart nun, was one of about 60 persons at the service, which she described as "not a formal Mass, but a liturgy."

"The words of consecration were not spoken, but the spirit was there," she said in a telephone interview Nov. 13 from Jonah House, a non-violent resistance community in Baltimore.

Berrigan and his wife, anti-war activists since the Vietnam War years, have both been jailed for civil disobedience.

**"A lot of people said it couldn't be done. . ."**

"... but JONAH went ahead anyway," says William King of Haywood County, Tennessee.

JONAH is a network of community organizations whose members are primarily rural, black, low-income people in western Tennessee. Over 700 families in seven counties are involved in JONAH groups working on projects like the one organized by Mr. King.

In this example, a community of 28 black families in Haywood County, living about three-fourths of a mile from the nearest city, tried to get water to their neighborhood. All of the families had to share a common hand pump or had to pay to get someone to bring water to them. And, without city water, the families had little fire protection — without a hydrant, they could get no fire insurance on their homes. Working through JONAH, the families now have city drinking water, a fire hydrant, and low fire insurance rates. "We just couldn't have done this much without CHD support," says Mr. King.

The Campaign for Human Development is the domestic anti-poverty pro-



gram of the Catholic Church in the United States. It funds projects like JONAH that encourage poor and low-income people to take charge of their lives and find creative solutions that will make a lasting difference.

So this year, when you're asked to give to CHD, dig deep. CHD deserves your generous support.

**1987 Collection Sunday—  
November 22**



**Campaign for  
Human Development**



**CAMPAIGN FOR HOMELESS**—Former priest Philip Berrigan conducts a religious service for about 75 homeless people and their supporters at a Washington subway station. Homeless activist Mitch Snyder (below, left) and actor Martin Sheen, who portrayed Snyder in a television movie last season, are asked by transportation police to leave the station before being arrested. Snyder, who heads Washington's Community for Creative Non-Violence, has been campaigning to keep entrances to the subway stations open as shelters for the homeless. (NC photos by Rick Reinhard)

## 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.)

† ADANK, John M., 57, St. Lawrence, Lawrenceburg, Nov. 5. Husband of Elizabeth; father of John A., Peggy Evans and Kathy Calh.

† BATH, Violet E., 85, St. Michael, Brookville, Nov. 3. Mother of Betty Lamping; sister of Stella Dault; grandmother of seven; great-grandmother of six.

† BECHT, Alison, 16, St. Gabriel, Connorsville, Nov. 5. Daughter of James E. and Phyllis (Wiley); sister of John M.; granddaughter of Rita M.

† BEIDELMAN, Estelle, 95, Little Flower, Indianapolis, Oct. 30.

† BERNARDON, Primo, 83, Christ

the King, Indianapolis, Oct. 30. Father of Dina Graffitti, and Berto; brother of Maddalena Zanitto and Berto.

† BRISCOE, Adele, 69, St. Mary, New Albany, Nov. 9. Wife of Robert L.; mother of Robert D.; sister of John, Charles and Donald Schnell. Irene Niemeier, Catherine Bachman, Ethel Snodgrass, Barbara Humphrey and Blanche McGlothlin; grandmother of five; great-grandmother of nine.

† CAHILL, William V., 87, Sacred Heart of Jesus, Terre Haute, Nov. 7. Husband of Marie.

† COMBS, Irene E. (Flastohler), 71, Our Lady of the Greenwood, Greenwood, Oct. 26. Wife of Ted; mother of Richard H. McCall; sister of Sister Helen and Viola Flastohler; grandmother of seven; great-grandmother of nine.

† COPELAND, Anna Rose, 56, Our Lady of the Greenwood, Greenwood, Oct. 30. Wife of George E.; mother of Arthur, Grace Ann and Mary Jo.

† DEZELAN, Mary Ellen (Reidy), 49, Sacred Heart of Jesus, Cicero, formerly of Indianapolis and

Terre Haute), Nov. 11. Wife of Joseph M.; mother of Christopher, Anne Marie and Susan; sister of Thomas and Charles Reidy; Catherine Burton and Theresa Simon.

† DURBIN, Mary L., 58, St. Anthony of Padua, Clarksville, Oct. 19. Mother of Donna Gedling and Mary A. Mayfield; sister of Jack, Jerry and Clarence Napier and Henrietta Bedard; grandmother of two; great-grandmother of two.

† FERBER, Lawrence, 71, St. Mary, New Albany, Nov. 4. Husband of Margaret (Nadoff); father of Gene L., Linda Whitesides, Rhonda Voshell and Melba Powell; brother of Freda Stuckey; grandfather of eight.

† FISHER, Thomas F., 65, Annunciation, Brazil, Nov. 6. Brother of Holy Cross Father Ralph.

† FLEITZ, Margaret A., Our Lady of the Greenwood, Greenwood, Oct. 27. Wife of Ted; mother of Charles L., Jr., David A., James F., Phillip A., Christopher A., Joseph A., Maria "Tina" and Regina A.; sister of John, Robert, James and David O'Connor, Mary Young, Anne Stilwell, Martha Brown, Theresa Moore, Patty Lawrence and Marie Siler; grandmother of seven.

† GOEDEKER, Henry William, 73, St. Michael, Charlestown, Oct.

29. Husband of Nellie (Bailey); father of Julia Rehm; grandfather of two; sister of Josephine.

† GOOD, Michael Wayne, 27, Sacred Heart, Jeffersonville, Nov. 5. Son of Dorothy and Charles J.; stepson of Catherine; brother of Charles J.

† GUMBEL, Dorothy M., 76, Our Lady of the Greenwood, Greenwood, Nov. 9. Wife of Norbert W.; mother of Beverly Lutes; sister of Mary Lou Childers; grandmother.

† HORNUNG, Alma A., 89, St. Augustine, Jeffersonville, Nov. 3. Mother of Robert E. and Betty J. Boone; sister of Edward F. and Louis B. Fetter and Dorothea Wagner; grandmother of 12; great-grandmother of 23.

† JENNER, Jane L., 86, Our Lady of Lourdes, Indianapolis, Nov. 7. Justus, Cecil, 81, St. Paul the Apostle, Greencastle, Oct. 27. Brother of Jane Layman; brother-in-law of Clara DeSutter and Martha Davis.

† KESLO, Margaret, 82, St. Mary, New Albany, Nov. 5. Sister of Dorothy Stevens and Paul.

† MIDDLETON, Elizabeth L., 80, St. Anthony of Padua, Clarksville, Oct. 19. Mother of Elizabeth Ann Vissing, Arthur Michael and James Patrick; grandmother of 10; great-grandmother of 13.

† MILLINER, Alford E., 90, St. Anthony of Padua, Clarksville, Oct. 26. Father of Elmer D. and Michael.

† O'BRIEN, Nancy Elizabeth, 62, St. Michael, Charlestown, Oct. 26. Wife of Walter; mother of Betty Branstetter, Nancy Fox, Toni Rogers and Susan Adams; sister of five; grandmother of nine.

† O'NEAL, John, 75, St. Christopher, Speedway, Nov. 9. Husband of Carolyn (Kord); father of Carol Ann Burke, Nancy Lawrence and Janet Diney; brother of Robert, James T., Mary Elizabeth Smith and Margaret Cohen; grandfather of seven.

† REHR, Velma L., 57, St. Andrew, Richmond, Nov. 7. Mother of Jay and Rick Brown; grandmother of four; sister of Tron Bailey and Agnes Florence.

† ROGGE, Mary, 86, St. Mary, New Albany, Nov. 9.

† ROSENBERGER, Leona G., 74, St. Michael, Brookville, Nov. 2. Wife of Sylvester; mother of Sandra Bevelhymmer, Jay M., Keith and Jerry; sister of Scela Schultz, Doris Morrison, Elsie Voltz, Pat Gerald, Clifford and Donald Alley.

† RUSSELL, Phyllis Ann, 60, St. Peter, Franklin Co., Nov. 8. Wife of Kenneth; mother of Donald,

Richard, Connie Sumners and Susan Kraus; daughter of Lawrence Womack; sister of Anthony and Joseph Womack; daughter of Nancy White, Jov Hill, Anita White and Martha Fields; grandmother of seven.

† SCHWARZ, Anthony, 70, St. Lawrence, Lawrenceburg, Nov. 8. Father of Cathy Ann Faulkner; brother of Edward, Henry, Marie Satchwell and Nettie Weanire.


† SIMONS, Madeleine M., 61, St. Andrew, Richmond, Oct. 31. Mother of Danielle Parrett; sister of Raymond Audret, grandmother of four; great-grandmother of two.

† THISS, Gladys Gibson, 78, St. Christopher, Indianapolis, Nov. 10. Wife of Arnold J.; sister of Mary Louise Williamson; grandmother of two.

† ZELLER, Matthew B., three days, Little Flower, Indianapolis, Nov. 7. Son of John and Sherry; grandson of John R. and Marilyn, and Frances Kurburky; great-grandson of Mabel Keller, and Bud and Helen Sanford; brother of Amanda K. Hampton.

† ZISKA, Tess J., 59, St. Pius X, Indianapolis, Oct. 27. Wife of Leonard; mother of Loumann Whitman, Joni, David A., Carrie Ponder and Sizi; sister of R.F. Schack; grandmother of four.

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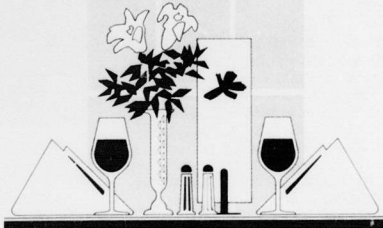
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## Book Reviews

# The limits of papal power

*The Limits of the Papacy*, by Father Patrick Granfield, OSB. Crossroad (New York, 1987). 207 pp., \$15.95.

Reviewed by Fr. Robert Kress

The recent trip of Pope John Paul II to the United States, especially given the media hype imposed upon the trip, makes this book even more topical. On the other hand, one must always be aware that the papacy, its power and role, has always been a crucial element of the church.

On the basis of recent papal interventions (for example, in the Kung, Curran and Hunt-Hausen cases), Father Granfield discusses the basis and scope of papal authority in the church. Although papal authority is not delegated to the pope by the members of the church, it is still subject to various limitations.

These limitations are rooted in the natural and super-

natural realities of reason and faith. The pope must always act in accord with reason and revelation. These general limitations are made concrete by the collegiality of the bishops, the local churches, canon law, general historical and cultural realities, and the faith-understanding of the church's membership at large.

In his explanation of these limitations, Father Granfield discusses such topics as the gradual concentration of power in the papacy, the decline of the local churches (dioceses) as counterbalances to centralized papal power, the primacy of conscience, the relationship of Roman Catholicism to other Christian churches and the "sense of the faithful." Throughout he presents the arguments for and against the various positions examined.

This is a clear and orderly book. Father Granfield has clearly shown that even papal government is not abso-

lutist but limited. He could, however, have strengthened his already strong case by showing that the theology of the papacy has been developed entirely in terms of the old European experience of government, namely that of emperors and kings.

These monarchs supplied the models for the theologians who then developed their explanations of the office and ministry of the pope. This monarchical theory was intensified by the practice of Caesar-papism, in which both pope and emperor claimed to possess all power, both churchly and civil. Is it any wonder, then, that the pope, who is supposed to be the "servant of servants," has often acted like the autocrat of autocrats?

Father Granfield could have pointed out that the American experience is of precisely limited government. This addition to the theology of the papacy may well have met with less than enthusiastic response in some quarters, but in this anniversary year of "We the people," it would have been a most welcome contribution.

I must also say that Father Granfield is much more sanguine about freely adopted voluntary limitation of papal power on the part of the popes. Nothing in the history of the church and papacy gives much reason for confidence in this regard.

I do not mean this criticism to detract from the value and timeliness of this book. It should be read and pondered by many. Unfortunately, one fears that those who should read it the most will read it the least.

Father Kress is head of the department of theological and religious studies at the University of San Diego and author of many articles and books on the theology of the church.)

## Past successes and future hurdles

*And We Are Not Saved: The Elusive Quest for Racial Justice*, by Derrick Bell. Basic Books (New York, 1987). 288 pp., \$19.95.

Reviewed by Bro. Ronald D. Pasquariello, FMS

The underlying theme of this very interesting book seems to be what religion, with its doctrine of original sin, as well as history and experience tell us: that every new victory over injustice both removes a barrier and reveals another obstacle that we must grapple with and overcome.

Derrick Bell is a black man of eminent qualifications. He is professor of law at Harvard Law School and an expert in civil rights legislation. His book is full of remarkable legal expertise and insight, written at a level quite available to the general reader.

Bell carefully reviews the Constitution, the civil rights amendments, the Voting Rights Act, and the Brown school decision to point out that not only has racial justice remained elusive, but also that whites and blacks have directly benefited from those legislative changes.

The literary form of the book is unusual: It is written as a dialogue between a fictitious black female lawyer and the author. They represent two different points of view: the former, radical, the latter more resigned.

In this way, the book's appeal is to the right side instead of the left side of the brain. The truth the author presents to us is not that of the academician, but that of the playwright.

Indeed, all the facts of the academician are there, but their force is to affect the consciousness and attitude of the reader. The book simply helps us to see old ideas in a fresh way.

Readers may be surprised at the "ultimate civil rights strategy" the author offers. Most of the argument of the book would lead one to believe that seeking racial justice through legislative change is akin to the plight of Sisyphus: progress is at best apparent.

Instead, Bell recommends that the goal to be sought is still that of a just society, but the objectives are not for blacks to try to gain what whites have. "The stark truth is that whites as well as blacks are being exploited, deceived, and betrayed by those in power."

Rather, the job ahead is for blacks to take a leadership role in working with others to construct a new society on entirely different premises. I think the idea is right. Let us hope that Bell will lay out those premises in his next book.

(Brother Pasquariello is executive director of the Churches' Center for Theology and Public Policy.)

## Sr. Marie Catherine O'Toole dies

TERRE HAUTE—Providence Sister Marie Catherine O'Toole died here Nov. 2 in Union Hospital at the age of 84. She received the Mass of Christian Burial on Nov. 4 in the Church of the Immaculate Conception at St. Mary of the Woods.

The former Margaret Irene O'Toole was born in Chicago. She entered the congregation of the Sisters of Providence in 1928 and professed final vows in 1935. Sister Marie Catherine taught in Illinois, Indiana and Massachusetts schools. Her assignments in the Indianapolis Archdiocese included St. Agnes Academy and St. John Academy in Indianapolis, and St. Patrick Parish in Terre Haute.

Sister Marie Catherine is survived by a sister, Providence Sister Francis Theodore of St. Mary of the Woods, and a brother, Edward, of Chicago Heights, Ill. She also leaves many nieces and nephews.



## "It Was My Daughter's Idea To Visit OAKLEAF VILLAGE..."



...But it was my idea to move in."

It's true! My daughter, Jeri, had to talk me into visiting the Oakleaf Village Retirement Community. But the moment I walked in the door I knew I'd found what I was looking for. Beautiful. Secure. A warm and open atmosphere. It's the perfect place for active retirees like me who want to remain independent and free our children from the worry they naturally feel as we get older.

My new apartment at Oakleaf Village is perfect for me. I brought my favorite pieces of furniture and knick-knacks and gave the rest of it to Jeri for her to enjoy. One really nice thing about Oakleaf Village is that I just pay rent. I didn't want to pay a big up front fee like they charge you at some places.

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!

For me, living at Oakleaf Village was Jeri's good idea...but it was my great decision.

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# Vatican praises important ecumenical document

by Jerry Filleau

WASHINGTON (NC)—The Holy See has called the World Council of Churches' "Baptism, Eucharist and Ministry" document a "remarkable achievement" in ecumenism and theological cooperation.

In an official critical appraisal, the Vatican expressed reservations on many aspects of the ecumenical text and stressed a need for further developments but said, "There is much that we can affirm, and we must build on these positive achievements."

The Vatican response, drawn up by the Secretariat for Promoting Christian Unity in consultation with the Congregation for the Doctrine of the Faith, was submitted to the World Council of Churches' Faith and Order Commission last summer but not immediately made public.

It was published in English Nov. 13 by *Origins*, the documentary service of National Catholic News Service in Washington.

Ecumenists usually call the "Baptism, Eucharist and Ministry" document BEM, after the initials of its title, or the Lima document, because the interfaith team of theologians that wrote the statement of agreement completed it at a meeting in Lima, Peru, in January 1982.

The Lima document was an attempt to say what the Christian churches can affirm in common on baptism, the Eucharist and ministry and to suggest guiding principles for churches to enrich their own traditions and recognize the value of other traditions in the areas where they have disagreements.

On baptism, for example, BEM affirmed the legitimacy of both the tradition of infant baptism and that of adult or "believer" baptism. It also affirmed the principle that baptism is unrepeatable and asked those with the tradition of believer baptism not to rebaptize those who were baptized in infancy.

The Vatican response said the BEM text is "grounded in the apostolic faith" as understood by Catholics and "draws in a balanced way from the major New Testament areas of teaching about baptism."

"While it does not discuss all major doctrinal issues that have arisen about baptism, it is sensitive to the effect they have had on the development of the understanding of this sacrament and to the positive values of the differing solutions that emerged," the Vatican said.

Difficulties that the Vatican found with the BEM text on baptism included:

- Lack of a discussion of "the doctrine of original sin."
- Insufficient attention to the emergence of confirmation as a distinctive sacramental rite, which Catholics consider "a normative development in the faith of the church."
- Use of the term "believers" rather than "adults" in distinguishing from infant baptism, since in Catholic teaching and practice the baptized infant is incorporated "into the community of believers" with a recognition of the responsibility to bring the child "through Christian nurture, to that profession of faith."

On the Eucharist, the BEM text noted that some churches, while affirming Christ's real presence in the Eucharist, "do not link that presence so definitely with the signs of bread and wine" as others do. It also sought to overcome Catholic-Protestant differences over the Catholic understanding of the Eucharist as a sacrifice.

The Vatican response praised the BEM document for presenting the Eucharist "as the central act of the church's worship" and for giving strong Christological, trinitarian and eschatological dimensions to its treatment. Eschatology refers to the relation of this world to the final reign of God.

It also praised the text's use of "the classical liturgies of the first millennium" as points of reference, combining "Scripture and tradition" in understanding what the Eucharist is.

Among problems the Vatican cited were:

- Inadequate treatment of the nature of reconciliation in the Eucharist, which in Catholic understanding involves reconciliation of the role of the sacrament of penance as well.
- Ambiguity in references to Christ's presence in the Eucharist. "For Catholics this is a central mystery of faith, and they cannot accept expressions that are ambiguous. ... Further work must be done on this," the Vatican said.

► Use of the term "intercession" to explain the continuing saving presence of Christ in the Eucharist, because this "does not seem to do justice" to the belief of Catholics in the Eucharist as "a real sacrifice, the memorial of the sacrifice of Christ on the cross."

► The text's neutrality regarding those who would "deny the duration of the real presence (of Christ in the Eucharist) after the celebration." Catholic teaching and practice would insist on "acknowledging the continuing presence of Christ in the Eucharist," the Vatican said.

On ministry, the Vatican response acknowledged the complexity of the issue and the difficulty of addressing it in a multilateral ecumenical document. "Perhaps none of the churches or ecclesial communities ... can find its faith and practice in regard to ministry fully reflected and stated in this document in precisely the way that it has understood and experienced it," it said.

The Lima text affirmed "the threefold pattern of bishop, presbyter and deacon," established throughout the church in early Christianity.

It challenged churches which no longer have bishops to restate their traditions to see whether they might reinstate episcopal ministry to strengthen their unity and apostolic fidelity. At the same time, it asked churches which have retained all ordained ministries to be open to recognizing an apostolic content and other forms of faithful governance in the ministry of churches which do not practice ordination of priests and/or bishops.

The Lima document noted differences among churches over ordination of women and suggested approaches to resolve

those differences but did not try to formulate a definitive answer to the issue.

On ministry the Vatican response again praised the BEM text for its trinitarian, Christological and eschatological dimensions and for its efforts to analyze both Scripture and tradition in the search for a common theological ground.

The Vatican also found in the BEM text a "well-balanced description of the ordained ministry," combining elements of God's call and the church's commissioning.

Among difficulties the Vatican had were:

► Insufficient reference to ordination as a sacrament or to the need for a competent ordaining minister—who must be a bishop in Catholic belief.

► The BEM approach to the ancient traditions of the church is "incomplete because too often it involves only a statement of fact and is insufficiently supported by theological reflection on the normativity" of some of those traditions.

► A fuller ecclesiology is needed, from Catholic perspectives, "to put the ordained ministry in clear perspective" and to develop adequately the theology of authority, apostolic succession, and the ministry of unity in ordained ministry.

► While the BEM text recognizes both the common priesthood of all and the special role of the common priesthood, it does not state sufficiently, from a Catholic perspective, a belief that these two "differ from one another in essence and not only in degree."

The Vatican said it approved "the nuanced way in which the 'ministry of men and women in the church' is treated." It acknowledged as "a challenge to our own position" the experience of churches which ordain women.

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## Vatican Letter

# Pope has chance to reshape College of Cardinals

by Agostino Beno

VATICAN CITY (NC)—Among the closely guarded secrets at the Vatican is when the pope will name new cardinals. Experienced Vatican watchers often find their guestimates off by months and sometimes by as much as a year.

Even more strongly guarded is the list of people the pope will appoint as princes of the church.

The guessing usually starts when there is a large number of vacancies in the College of Cardinals. Under church rules, there can be no more than 120 cardinals under the age of 80 and thus eligible to elect a pope.

When Cardinal James Darcy Freeman, retired archbishop of Sydney, Australia, turns 80 Nov. 19, there will be 22 openings for voting-eligible cardinals, giving Pope John Paul II the chance to significantly restructure the geography and ideology of the college if he wishes.

This is important because under the current pope, the college has grown in influence. Every three years he has convened special meetings of the college to advise him on pressing church matters, such as Vatican finances and reform of the Curia, the church's central administrative offices.

When Pope John Paul first started the practice in 1979 he called it "an important step on the path of collegiality."

In 1985, he also raised the college to its highest number, 152—including those over the voting age.

Historically, cardinals have been principal advisers to popes. Today many individual cardinals still are, such as those who head curial agencies and the heads of major Sees who can afford to periodically travel to the Vatican to gain the pope's ear.

But, except for electing popes, the College of Cardinals, as a body, had been declining in influence.

Much of the decline has been due to the internationalization of the college begun by Pope Paul VI and continued by the present pope. This has made frequent meetings of the college impractical and costly, especially for heads of poor Third World Sees.

How the office of cardinal developed in the early church is unclear. But by the 11th century the power of the cardinals was well documented, and the title was given to bishops, priests and some deacons from Rome and the neighboring dioceses who were the pope's main advisers.

In 1059, under the reign of Pope Nicholas II, they became papal electors.

Currently, there is a regional imbalance in the college in relation to the global Catholic population.

Most of the cardinals eligible to elect a pope are European. They number 48—not far from half the electors—although the continent has slightly less than one-third of the world's Catholic population.

Latin America, with 42 percent of the Catholic population, has only 16 electors. Africa, with less than 10 percent of the world's Catholics has 13.

By adding 22 new members, the pope can readjust the imbalance or increase it. He can also make the college more ideologically compatible with his own views or he can keep it diverse and pluralistic so that no one view dominates and all views are challenged.

For those who want to make their own guestimates about the future composition of the college, here are two guidelines:

► The pope chooses archbishops who are in charge of Vatican agencies normally headed by cardinals.

► He also chooses churchmen who head archdioceses normally ruled by cardinals.

## Catholics, Methodists discuss death issues

HOUSTON (NC)—Catholics and Methodists worked to develop a common document on death and dying during the third session of a six-part dialogue on these issues, Oct. 18-20 in Houston.

"We are arriving at a common language," said Catholic Bishop Joseph P. Delaney of Fort Worth, Texas, one of the 16-member dialogue team.

"Areas of divergence remain to be explored," he said, but "by the end of the next meeting we ought to have a clear direction."

Bishop Delaney co-chairs the dialogue with United Methodist Bishop Ben Oliphant.

Participants in the dialogue heard several papers on death and dying issues, including one which called for the group to produce a Christian version of the "living will," a statement by an individual about how much medical care he wants should he become too incapacitated to make his own decisions.

"The group agreed that providing persons with alternatives to suicide and aids in handling one's own death are critically needed," according to a report in the United Methodist News Service.

However, it "rejected the form of living will circulated by the Hemlock Society that promotes suicide in cases of prolonged and painful terminal illness," the report said.

The next session of the dialogue, which is co-sponsored by the ecumenical offices of the U.S. bishops and the United Methodist Church, has been slated for March 6-8 in New Orleans.

Previous Catholic-Methodist dialogues have resulted in a joint statement on holiness and spirituality in the ordained ministry and on eucharistic belief and practices in the two churches.

Under these criteria, some likely candidates are Archbishops James Hickey of Washington; Roger Mahony of Los Angeles; Prospero Penados del Barrio of Guatemala City; Rene Fernandez Apaza of Sucre, Bolivia; and Edward Bede Clancy of Sydney, Australia.

Pope John Paul has already named 60 cardinals since taking office and pulled several surprises in the process.

In 1983, he named Bishop Julijans Vaivods, apostolic administrator of Riga, Latvia, as the first cardinal living in the Soviet Union, a sign of Vatican desire to keep religion alive in the communist-ruled zone. In 1985 he made Archbishop Miguel Obando Bravo of Managua the first Nicaraguan cardinal, giving the critic of the Marxist-influenced Sandinista government greater prestige.

There is little inside information on when the pope will name new cardinals. What little there is indicates that it will be after he announces a curial reform plan based on the recommendations of the College of Cardinals.

The pope has been studying the plan over the summer and now that the Synod of Bishops is over has time to put the finishing touches on it.

The plan may include new cardinal-rank offices.

The pope would have the opportunity to extensively restructure the Curia by replacing several officials who are over the retirement age of 75. These include Cardinal Johannes Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, and Cardinal Paul Augustin Mayer, head of the Vatican Congregations for Sacraments and Divine Worship.

When will the pope announce curial reforms?

That is another closely guarded Vatican secret.

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