

# THE CRITERION

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## Bishops take stands on vital issues

BALTIMORE (CNS)—During their general meeting Nov. 6-9, the U.S. Catholic bishops took stands on numerous vital issues affecting the church, the United States and the world, passing statements or resolutions on abortion, AIDS, the Mideast, black Catholics, and priestless Sundays, among other matters.

The prelates reaffirmed the sacredness of life, stating that the unborn should be protected constitutionally and that all Catholics, including politicians, should reject "pro-choice" stances on abortion.

They called for foreign forces to leave Lebanon, pushed chastity over "safe sex" to fight AIDS, and unanimously endorsed a pastoral plan written by and for black Catholics.

Archbishop Daniel E. Pilarczyk of Cincinnati began his three-year term as president of the National Conference of Catholic Bishops (NCCB) and U.S. Catholic Conference (USCC) at the end of the meeting, replacing Archbishop John L. May of St. Louis.

Elected vice president was Archbishop William H. Keeler of Baltimore, who had been secretary. Bishop Raymond W. Lessard of Savannah, Ga., was elected secretary for the two remaining years of Archbishop Keeler's term.

In other actions during their meeting, the bishops:

- Approved a food and agricultural policy statement which criticized domestic hunger as "morally intolerable." The 30-page document, approved without dissent, calls for every human being to have enough food, seeks broader ownership of farmland, asks federal programs to attain adequate farm incomes, promotes fair wages and working conditions for farmworkers, and encourages cooperatives and environmental stewardship.

- Voted 225-18 to set guidelines for priestless Sunday worship. Vatican approval is needed before the suggested services could be used when no priests are available.

- Decided, 175-12, to ask that the Vatican approve any requests from bishops in vast missionary territories to permit laypersons to perform marriages when no priests or deacons were available. The request for use of Canon 1112 of church law

### Bishops' meeting at a glance

BALTIMORE (CNS)—Here are the major items approved by the U.S. Catholic bishops at their Nov. 6-9 meeting in Baltimore:

- A resolution reaffirming the "conviction that all human life is sacred whether born or unborn," urging Catholics to redouble their efforts for laws, social policies, attitudes and constitutional protection for unborn life, calling on politicians to shun "pro-choice" positions and advancing "morally acceptable alternatives to abortion." (See story on page 8.)

- A document on black Catholics responding to the National Black Catholic Pastoral Plan developed by a national congress of black Catholics in Washington in 1987. (See story on page 24.)

- A statement on AIDS urging the restoration of Christian sexual morality

and an end to drug abuse as the only real solutions to the AIDS epidemic in the United States. (See story on page 16.)

- A policy statement on the Middle East which supports both the security of Israel and sovereignty for the Palestinian people and which urges a more active role by the United States in restoring peace in Lebanon. (See story on page 17.)

- Establishment of approved prayers and liturgical norms for Sunday celebrations in the United States when no priest is available, an increasingly common phenomenon as the numbers of U.S. priests dwindle. Vatican approval is required. (See story on page 23.)

- A statement calling for changes in U.S. food and agricultural policy and increased attention to rural concerns in the United States. (See story on page 16.)

came from Archbishop Francis T. Hurley of Anchorage, Alaska.

- Approved a 1990 budget of \$31,650,756. The NCCB-USCC's about \$1 million higher than for 1989. By a 165-6 vote, they also approved a 157 cents per Catholic levy on dioceses, and approved, 141-29, the use of income from reserves to meet 1991 spending if necessary.

- Approved steps for negotiating the exclusive arrangement the bishops' conference has with the Eternal Word Television Network for broadcasting the conference's television programming.

- Proposed that Rome authorize substitution of "istodes" for "cosotops" in Spanish liturgical texts used in this country. *Istodes* is the common Spanish word for "you" used in the United States.

- Agreed to disband the NCCB ad hoc committee for implementing their 1986 pastoral letter on the economy. But the work of seeking economic justice will be carried out by other agencies.

In unanimously adopting their statement on the Mideast, the bishops said that a sovereign Palestinian homeland should be negotiated. That should include

protection of Israel's sovereignty and territorial security.

Archbishop Roger M. Mahony of Los



BISHOPS MEET—Archbishop John L. May of St. Louis (second from right) presides at the meeting of the U.S. Catholic bishops. With Archbishop May, outgoing president of the bishops' conference, are (from left) Archbishop Daniel E. Pilarczyk of Cincinnati, vice president who later in the meeting was elected president; Cardinal Agostino Casaroli, Vatican secretary of state; and Msgr. Robert N. Lynch, general secretary of the bishops' conferences. (CNS photo by Denise Walker)

## Archbp. May calls CRS bishops' 'best kept secret'

by Laurie Hansen

BALTIMORE (CNS)—The president of the National Conference of Catholic Bishops Nov. 6 blessed the new Baltimore headquarters of Catholic Relief

Services, calling the agency the bishops' "best kept secret."

Archbishop John L. May of St. Louis said that CRS, the U.S. bishops' international relief and development agency, was a means for the U.S. church to "participate in the apostolate of the universal church."

He said people "tend to overlook the fact that CRS stays with the poor after the occasional TV crew moves on" following natural disasters. It is this "day-to-day dedication to human betterment" that makes CRS the bishops' best-kept secret, he said.

In August CRS relocated from offices owned by the New York Archdiocese in Manhattan to a Baltimore warehouse that once was a hat factory. CRS officials said the move would be cost-effective and increase efficiency.

The blessing was attended by some 100 bishops who crowded into a small room. It included a prayer service during which bishops on the CRS board of directors walked through the halls of the building, shaking ferns dipped in holy water to impart their blessing.

The blessing was conducted the evening of the first day of the U.S. bishops' Nov. 6-9 annual meeting, held this year in Baltimore.

Archbishop Edward T. O'Meara of

Indianapolis, chairman of the CRS board of directors, expressed his hope that CRS's new home would help the agency "serve better its constituency—the poor of the world."

Cardinal Agostino Casaroli, Vatican secretary of state who was in Baltimore for the bishops' meeting, called CRS "a marvelous Catholic agency" that demonstrates "the openness of American Catholics to being part of a universal church."

Archbishop Pio Laghi, primate to the United States, said that in past positions he held as Vatican representative in South America and the Middle East he had witnessed the effects of CRS programs. "You are helping the people and they are helping you," he said.

The next day, Archbishop O'Meara reported to the bishops on CRS activities during 1989. He said that while there was "mercifully no major disaster during the year," ongoing CRS programs and new initiatives kept the agency busy.

CRS, working with the church in African nations, helped to meet food, medicine and shelter needs in east and southern Africa, where "war, weather and severe environmental degradation still hold hundreds of thousands of families in great peril," said Archbishop O'Meara.

Ethiopia, Sudan and Angola, "all embroiled in violent and protracted internal conflicts," he said. They feel the

suffering most acutely as they struggle to meet "huge relief needs with feeble war-weakened infrastructures," the Indianapolis archbishop said.

The situation in war-torn Ethiopia remains "volatile and ominous," he said. (See ARCHBP. O'MEARA, page 17)

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THE CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## A day with diplomats in West Germany

by John F. Fink

BONN, West Germany, Oct. 12—Our morning today was spent at the West German Foreign Ministry, the equivalent of the U.S. State Department, and the afternoon was spent at the U.S. Embassy here in the capital of West Germany. Then this evening we were guests of the West German government for dinner at the Bonn Press Club. During those meetings we explored a considerable number of issues, but let me report on only a few of them.

The meetings were, by the way, off the record and for background only, so I won't be quoting anyone by name.

The German diplomats emphasized the strong bonds Germany has with the United States. In these days of changes, both in East-West relations and in relations among the members of the North Atlantic alliance (NATO), it is important for our two countries to stay in close collaboration and cooperation, we were told. Formerly, our briefers said, it was clear that the enemy was whereas today many in West Germany do not consider the Soviet Union to be a threat.

WHEN IT CAME TIME for questions, my first one concerned the U.S. troops stationed in West Germany. There are 220,000 of them (plus many dependents), more than we have stationed anywhere else in the world. I asked if, in light of the recent changes referred to, it wasn't time to start bringing some of those troops home and if doing so wouldn't please a lot of Germans. The response was that the troops must stay because they are essential, not only to the security of Germany but to that of the free world. Our troops are here because they are necessary for U.S. security, the German diplomat said.

The Soviet Union still has superiority of troops, he

continued. Soviet president Mikhail Gorbachev has unilaterally reduced some of those troops and wants an agreement to reduce more. If we succeed in those negotiations we will have a reduction of our troops, he said, but until that agreement is in place we must not reduce troops. He added that the fewer conventional forces we have the more risk there is of a nuclear war.

WE HEARD THE SAME line at the U.S. Embassy—that now is not the time to cut back, but only after there's a conventional arms agreement. But the U.S. diplomats confirmed that many West Germans would like to see our troops go home. A recent poll, we were told, showed that 38 percent of the Germans would be happy to see the U.S. troops leave, only 30 percent would not like to see it, and a full 32 percent are undecided.

The U.S. diplomats said that U.S. policy is "to maintain the perception that U.S. presence is the key element to European democracy, peace and stability." They said that our troop presence is part of the NATO alliance which has brought about the longest period of peace and stability in Europe in history and that our investment in our military presence in Germany is the best money spent to prevent war.

However, it was admitted, Germans today are no longer as strong in their support of NATO as they once were. Another recent poll showed that 83 percent of the West Germans do not believe that there is danger of imminent war with the Soviet Union, so they see no need for all those troops. In a country the size of the state of Oregon but with 15 times the population, there are more than a million troops, including the U.S.'s 220,000. With that many troops, and with noise from low-flying planes, many people are simply tired of the military and have turned to pacifism, we were told.

I have to tell you that noise from the U.S. jets can be annoying. Several times during our trip, our guides had to stop talking until U.S. planes got by because the guides' voices were drowned out by the noise of the planes.

At both the Foreign Ministry and the U.S. Embassy a great deal of the discussion concerned the European Community (E.C.) to which 12 European countries have now committed themselves. I frankly was surprised at how determined the Germans are to promote a unified Europe. (We heard the same thing in Brussels, Belgium before we went to Germany.)

AT BOTH PLACES I also asked about the possible reunification of the two Germanys. At the Foreign Ministry we were told that it was unlikely to happen, but at the U.S. Embassy we were told that reunification is closer now than anyone would have thought in the past.

Until about three months ago, we were told, a divided Germany was part of a divided Europe. But now things are changing, especially with the new non-communist governments in Poland and Hungary. For the two Germanys, he said, self-determination is the key and polls indicate that Germans on both sides of the Iron Curtain want reunification. He said that a recent telephone poll showed that 73 percent of the West Germans and 71 percent of the East Germans want reunification.

When I mentioned this at our dinner with the German diplomats tonight, one of them presented a different concept of reunification: He said that the overriding political concept today is the E.C., and he thought it quite possible that both Germanys might someday become members of the E.C. Then, he continued, if the E.C. would become the United States of Europe, the two Germanys would be reunited as states in the U.S.E. But he didn't expect a reunited Germany as it was before World War II.

This seemed like an interesting idea. For one thing it shows how determined the Germans are to make the E.C. work. For another, it shows that at least one German diplomat is thinking along the lines of a United States of Europe that would include East Germany.



## CHD collection will be taken up this weekend

by Grace Hayes

This weekend will mark the 19th year that Catholics throughout the United States have contributed to the Campaign for Human Development (CHD)—a self-help program for low-income persons that is the largest of its kind.

## Parishes plan to give thanks by serving others in the community

by Margaret Nelson

Several Indianapolis parishes are recognizing the Thanksgiving feast by serving others in the community.

Holy Cross Parish is again providing food for 1,000 families in the neighborhood in a "food basket distribution to the needy" that will take place on Tuesday, Nov. 21.

"Families line the sidewalks outside the church for many blocks in order to obtain their baskets. For many, this will be the most wholesome and satisfying meal they will eat. It is a beautiful witness when the community of Christ's followers can join together to serve the poor among them," said the Holy Cross appeal for assistance.

People from the parish and other

The recipients of CHD funds are community-based groups that are working to create employment, develop job training programs, build affordable housing, improve education for their children, create financial environments that promote strengthening and repurchasing of family farms, and combat drugs and revitalize neighborhoods.

churches, schools and groups will gather Sunday, Nov. 19, at 11 a.m. to package the non-perishable items and leave them on the church pews. The food basket program coordinator, Mark Scott, begins the work with a prayer for the recipients.

Anyone wishing to help on the "assembly line" may report to the church at that time. Those wishing to help have no family in the distribution should be there at 4:30 p.m. Tuesday.

Each family receives poultry, milk, produce, bread and canned goods that has been donated or purchased through the \$10,000 worth of gifts from individuals, businesses, schools, and organizations throughout the central Indiana area.

Our Lady of Lourdes Church is again offering a Thanksgiving Day Community Dinner in its school cafeteria, with the cooperation of other Irvington area churches. Intended to reach people, generally elderly, who might not have a place to celebrate Thanksgiving because they have no family here, the dinner begins at 12:30 p.m.

The traditional feast of turkey, dressing and "all the trimmings" will be served for \$1.75 per person. Delivery to shut-ins and transportation will be provided. Those wishing to make reservations should call 317-356-7291 before Nov. 20.

St. James and St. Catherine parishes will hold a meal for those parishioners "who would otherwise be unable to have a Thanksgiving dinner" on Thursday. The meal will be served in the St. James school cafeteria at 2 p.m.

St. Mary Church, with the help of people from many other parishes, will sponsor a Mass and luncheon at Barton Apartments for the elderly and handicapped.

The Sat. Nov. 25 event will begin with Mass at 1 p.m. and the full-course Thanksgiving dinner meal will follow.

Seventy-five percent of the funds collected will be forwarded to the CHD national office for allocation at the national level. Twenty-five percent will remain in the archdiocese for local allocation, education, and program expenses.

Last year's archdiocesan collection totaled \$100,768. Eastside Day Care Cooperative, one of the recipients of a national grant in the archdiocese, was awarded a grant of \$12,000. These funds were allocated for the development of a cooperative for 29 newly-trained day care providers on the near eastside of Indianapolis.

A second national grant of \$30,000 was directed to Citizens Action Coalition for the Indiana Rural Organizing project to support statewide organizing of farmers and other rural persons to address issues of concern identified by the group.

On the local level, the Catholic Youth Organization received \$1,000 and the Muse Improvisational Theater for Children received \$1,500.

To receive CHD funds at least half of a

group's decision-making body must be from the low-income community. The group must also be involved with a project that demonstrates a change from the traditional approach to poverty by effecting institutional change. CHD defines institutional change as: a) modification of existing laws and/or policies; and b) establishment of alternative structure and/or redistribution of decision-making powers.

Four years ago the local CHD committee initiated funding available for education grants at a maximum of \$500 each. Parishes and community groups are encouraged to seek information about these and other grants from Grace Hayes at (317) 236-1550.

## Archbishop O'Meara's Schedule

Week of Nov. 19

SUNDAY, Nov. 19—100th anniversary of the founding of Sacred Heart Parish, Clinton, Eucharistic Liturgy at 10:30 a.m.

## CHD assists people to gain the skills to do for themselves

Dearly beloved in Christ:

During the past 19 years, your generosity has helped us relate to poor and low-income people in our society in a way that builds dignity. Instead of doing for others your contributions have enabled the church through the Campaign for Human Development to assist people to gain the skills to do for themselves. This effort has led to a new approach to resolving the effects of poverty in many parts of our land.

Poor and low-income people energized by the faith that is placed in them are establishing cooperative efforts to build affordable housing, to rid their neighborhood of drugs, create jobs, improve education in their area and access decent, affordable health care. As a result of these successful experiences poor and low-income people are being empowered to escape the bondage of dependency, discover their own vitality, and join in the efforts to build a society of justice that creates a culture of peace.

In our archdiocese projects assisting persons to be successfully self-employed through a day care, and the initiation of organizing in rural areas to address the concerns of farmers and the rural community have been among those made possible through the Campaign for Human Development.

May I appeal to you this Sunday to increase your support for the Campaign for Human Development? Our future depends on its continued success.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

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



11-17-89  
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THE **CRITERION**

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# Felicetti inaugurated at Marian College

by John F. Fink and Margaret Nelson

During his inaugural as the new president of Marian College in Indianapolis, Dr. Daniel A. Felicetti proposed that Marian offer "new mentorship training opportunities from the switchboard operator down to the president."

Dr. Felicetti was inaugurated last Sunday. Besides the inaugural ceremonies, the day included a Mass, a luncheon and a reception.

Indianapolis Archbishop Edward T. O'Meara was the principal celebrant at the Mass. In his homily he said that Marian College, owned by the Sisters of St. Francis of Oldenburg, has been noted for its pursuit of knowledge rooted in truth.

The archbishop said that Marian College is part of the teaching mission of the Archdiocese of Indianapolis and of the church universal. This, he said, should be looked at as "an extremely freeing thing because it helps the college understand its reason for being. In this way Marian can form its own identity from a 2,000-year-old faith tradition."

Archbishop O'Meara pledged himself "to the selfless love that will make the college grow in the future."

Representatives from about 70 other colleges were present for the inaugural ceremony.

The invocation was given by Rabbi Dennis C. Sasso, congregation Beth-El Zedeck. Bain J. Farris, chairman of the Marian College board of trustees and president of St. Vincent Hospital and Health Care Services, served as master of ceremonies.

Greetings were given by Father David Coats, vice general and representative of the Archdiocese of Indianapolis; Mark Daniels, president of the alumni association; and Bill Peddie, Jr., president of the student association.

Franciscan Sister Gertrude Marie, 88, a 1937 faculty member, drew a standing ovation when she welcomed the new president, concluding, "Peace and all good things to you."

Others who offered greetings were faculty representative, Franciscan Sister Monica Zore; administration, Franciscan



INAUGURAL—Board chairman Bain Farris (left) congratulates the new Marian College president, Dr. Daniel A. Felicetti, as the president of the college from 1971 to 1989, Dr. Louis C. Gatto, looks on. (Photo by Margaret Nelson)

Sister Norma Rocklage; higher education, Jesuit Father Robert Mitchell, president of the University of Detroit; Indianapolis, Deputy Mayor Dr. Robert Krauss; and family representative, Dr. Thomas C. Felicetti, brother of the new president.

Franciscan Sister Annata Holohan, congregational minister of the Sisters of St. Francis, Oldenburg, performed the installation ceremony.

In his inaugural address, Dr. Felicetti said, "We have come to celebrate a wonderful college." Giving a brief history of the progress of the school, he said, "Our past is certainly our present

and our future. . . . Most significant is the spirit of St. Francis of Assisi who said, 'It is in giving that we receive,' " Felicetti said.

But he added, "Despite all the good work of my predecessors, much is unsettling," pointing to academic deficiencies and other problems of students entering college.

"The difficulties are not limited to students. Most of our problems are ultimately fiscal," Felicetti said, giving statistics in decreases in money being received for remediation and financial aid, while costs are rising.

The new Marian College president said that the primary message from a recent survey of trustees, faculty, administration and staff was that Marian will become known as "the college which mentors."

He pointed to the importance of mentors to support, challenge and provide vision, especially during times of transition. "This form of empowerment is important to all of us," he said.

Felicetti cited other goals: making Marian an all honors college, with scholarship opportunities for service as well as academics and sports; establishing an holistic health program; refocusing the core curriculum; and being open to physical plant changes.

Jesuit Brother Patrick Sheehy, president of Brebeuf Preparatory School, offered the benediction.

## Wanted: your Christmas stories

What was your most memorable Christmas? What made it so joyous, humorous or meaningful?

Readers are invited to submit their special Christmas memories for possible publication in our Christmas supplement. Stories should be true, involving a real event, should be typed double-spaced, and no longer than 300 words (about a page-and-a-half).

Deadline for receipt is Tuesday, Dec. 7. The stories to be published will be selected by the editors.

Parishes are also invited to send us information about special Christmas events planned in the parish.

## National evangelization congress to be in Indianapolis Aug. 15-19

by John F. Fink

A large group of Christians attended a dinner Nov. 7 at Lakeview Christian Center in Indianapolis at which plans were unveiled for a national evangelization congress in Indianapolis Aug. 15-19, 1990. It is expected that Catholics will be the largest single body at the congress.

Called Indianapolis 1990, the full name of the gathering will be the North American Congress on the Holy Spirit and World Evangelization. It will be a follow-up to similar congresses in Kansas City, Mo., and New Orleans. From 40,000 to 50,000 people are expected to attend.

The national leaders of the North American Renewal Service Committee, which is planning the congress, met in Indianapolis Nov. 7. The congress chairman is Dr. Vinson Synan of Oklahoma City, and the congress director is David Skorenko of Charismatic Renewal Services of South Bend. Local chairman is Rev. Tom Paimo II of Lakeview Christian Center.

Father Thomas J. Murphy, pastor of St.

Joan of Arc Church and director of Ecumenism and Interfaith Offices of the Archdiocese of Indianapolis, and Father Clarence Waldon, pastor of Holy Angels Church and archdiocesan director of evangelization, are members of the steering committee for the congress. Other Catholics in leadership positions for the congress are Carl Lentz, vice chairman, and Leonard E. Bielski and Bill Yeardon, members of the steering committee.

At the dinner Nov. 7 Synan said, "Indianapolis 1990 will probably be the most important gathering of Christians ever to assemble in North America. Those attending the congress will represent the widest spectrum of Christians ever to gather on this continent. All church traditions will be represented."

The 1990 National Catholic Charismatic Renewal Conference will be held as part of the congress. Among the speakers at this conference will be Cardinal Joseph Bernardin of Chicago. The Catholic School of Evangelism will also be held during afternoon sessions.

## St. Chris raises \$1,200 for SVDP

by Winifred Pushor

The St. Christopher Parish music ministries raised \$1,200 for the St. Vincent de Paul Society when they presented "Night, Club Under the School" Oct. 28.

Dressed in a black tuxedo, white shirt and red tie, six-year-old Justin Young was the star attraction when he played "Concerto #2 Third Movement," by Seitz, on his violin.

The son of Arthur and Jennifer Young has been playing since he was four. His three-year-old sister Allison was a bit overwhelmed by the audience when she tried to accompany him for "Twinkle, Twinkle Little Star."

The presentation permits parishioners to enjoy the talents of their fellow

Catholics and help those less fortunate at the same time. The music director, Larry Hirt, has coordinated the comic, musical and dramatic talent for the three years the show has been presented.

The 1989 show was presented in the style of a '40s radio show, with Bill Fike serving as announcer, comedian and ad man for commercials of business sponsors.

Others starring in the show were Mike Chamberlain, the Steve Cunningham family, Chris Debbie, Judy Ernst, Tina Evans, Jim Gibberly, Don Jesse, Theresa Kamm, Mary Jo Maxwell, Tom McManney, Ralph Meyer, John and Julie Mundell, Val Phelps, Jim Sperry, Joan Stucker, Lisa Whitaker, and Dave White.

Members of the St. Vincent de Paul Society served refreshments during the intermission.

## Workshop held for counselors of those who had an abortion

by Charlotte Ventresca

"Rachel mourns her children, she refuses to be consoled because her children are no more. Thus says the Lord, Cause your cries of mourning, wipe the tears from your eyes. The sorrow you have shown shall have its reward, says the Lord. . . . There is hope for your future."

There is no sin so great that God, in his mercy, cannot forgive it. Father Joseph Naumann, director of the Loan Pro-Life Office, told a group of about 40 priests and other counselors and volunteers at a Project Rachel workshop at the Catholic Center on Nov. 9. The meeting was sponsored by the Pro-Life Office.

Father Naumann said that the abortion statistics point to large numbers of people in need of healing and hope. Project Rachel is a program designed to help women in post-abortion reconciliation to experience God's forgiveness and healing.

The priest said that reconciliation does not detract from the church's teaching on the sanctity of human life. Its very need to exist shows how important it is to recognize the sacredness of human life, he said.

Obstetrician/gynecologist Dr. Paul Muller gave a medical explanation of abortion, explaining that he could not understand how anyone could deny that the fetus is a human life.

Dr. Susanne Harvath, director of Project Rachel in St. Louis, discussed post-abortion syndrome. She emphasized that it is important to consider the whole person when working with women who have had an abortion. She explained that women who have made this "unhealthy" choice are often struggling with other problems.

A single woman who had an abortion



Father Naumann

Dr. Harvath

told the group about her own post-abortion experience. She explained that her decision was made at a confusing and fearful time in her life, when she did not know how she could support her child.

When asked what might have prevented her from having the abortion, she said that practical help would have enabled her to keep and raise her child. And she said that Bible stories, such as God forgiving David despite his sin, helped her begin to forgive herself.

In the afternoon session, Father Naumann and Dr. Harvath discussed methods of assisting women to penetrate their pain and begin to resolve their feelings of guilt, grief and loss. They identified ways to help those involved in abortions to forgive themselves and others so that they could experience God's forgiveness and healing.

Father David Coats, vicar general for the archdiocese, explained the application of canon law to the abortion issue.

Father Crawford, archdiocesan Pro-Life director, concluded the workshop by explaining how Project Rachel will work in the archdiocese. Those wishing further information may call the Pro-Life Office, 317-236-1569 or 1-800-382-9836, ext. 1569.



# Commentary

## THE HUMAN SIDE

### Considering the new models for parishes

by Fr. Eugene Hemrick

If your diocese found itself with a number of priestless parishes and your parish was slated to become one of them, which of the following models of leadership would you most like to see your parish follow?

The indigenous model, with a pastoral administrator selected from within the parish.

The professional model, in which the administrator receives formal training that includes an internship.

The permanent deacon model, with a deacon appointed pastoral administrator.

The team model, in which the team consists of a priest along with a woman



religious, permanent deacon or lay person appointed to the parish.

The cluster model, where a team would administer three or more parishes.

The fact that alternative parish models are being considered and that there is serious conversation about full-time lay parish administrators signals radical changes for the church in the United States. It also signals a time of conflict.

Most Catholics are accustomed to having a priest who is a priest available on a regular basis. More than likely his absence will cause confusion and resentment. Why? Because this is a revolutionary social change.

People might react in a number of ways: Those who don't understand what is happening may feel deserted.

Many may become fearful of losing the parish as they have known it.

Malcontents who feel the church

brought the changes on itself may become even more malcontented.

Some will see other parishes with priests and feel hurt, wondering if their own parish was considered less worthy.

A good number of people will welcome the changes, but will be confounded about how to adjust to them.

What can we do in the face of all these possible reactions?

First, we must practice the virtue of acceptance. Remember that new changes seem like death, and death is accompanied by grief, anger and resentment.

Given that fact, we also need to practice the true role of learners. We must listen more intensely, keep each other more thoroughly informed through effective networks, demand more intelligent arguments, seek out the facts, and create peer groups in which to learn more quickly.

We must be more than fledgling students with narrowly defined concerns. We must be self-educators concerned about the weight of the entire issue. A real desire to come to grips with the issue will be needed.

Even before that happens, there must be a period of listening in which all of us come together to better realize that this is an important moment in our history that needs careful weighing. Feelings must be brought to the surface before changes are even suggested.

Just as a teacher must first get to know a class before hoping to get students to learn, there is in this case a need before anything else to get to know each other and our feelings better.

A key to successfully responding to new



models of parish is the right order we employ in facing possible new parish models.

First, we must accept the fact that no matter how gently change is discussed, its discussion causes frustration. Frustration, in turn, leads to feelings that one is being made a scapegoat—that one's parish is being made a scapegoat, that is.

Second, we must listen and share. Only after we accept our feelings of frustration and conduct a sincere dialogue should we begin to exercise our learning role. And when we do learn, it must be in the sense of true self-education.

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## THE YARDSTICK

### The man who turned Poland right side up

by Msgr. George Higgins

In the historic Polish August of 1980, an unemployed electrician in the Lenin shipyards in the port city of Gdansk, a man who had never been outside Poland, and even within Poland was not well known, was unexpectedly catapulted, right out of the blue, into international celebrity status.

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offices of the world, on both sides of the Iron Curtain.

Characteristically, he took it all in stride with the wry and irreverent wit which has become his familiar trademark. "Who is this fellow," he asked in jest, "on account of whom soldiers were not allowed to take their boots off even when they slept?"

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## EVERYDAY FAITH

### The Lord strengthens those who come to him in time of need, trial

by Lou Jacquet

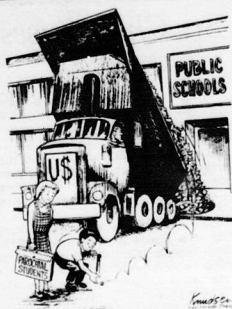
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something that a kid just knew. You didn't need any explanations.

This Thanksgiving, candy corn and childhood memories are two of the many things I find myself thankful for. You don't manage to get through nearly four decades of living without amassing a list of life's blessings. My list includes good food, good music, good books, and good friends around the country.

But I am most thankful for the inner strength the Lord has given me to begin again. It has been a year of transition, and transitions are never easy. There's an inherent tendency in the human animal to resist change, to stick with the comfortable rather than to explore unfamiliar ground. Few among us, given a choice, would lean toward pulling up stakes and starting over in a new location if we could stay in familiar surroundings among old friends. Those who must move for reasons not of their own choosing are even more likely to resist making a change.

When I sit down for dinner this Thanksgiving, I will understand in a way I have never understood before how grateful we should be to this Lord who helps us find the will to press on, no matter how dark the

way may seem. I find it endlessly comforting to know that people who come to him in time of need find the strength within to survive every trial.

There was a time that I understood that with my head. This year, I understand it with my heart.

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# Commentary

## THE HUMAN SIDE

### Considering the new models for parishes

by Fr. Eugene Henrick

If your diocese found itself with a number of priestless parishes and your parish was slated to become one of them, which of the following models of leadership would you most like to see your parish follow?

The indigenous model, with a pastoral administrator selected from within the parish.

The professional model, in which the administrator receives formal training that includes an internship.

The permanent deacon model, with a deacon appointed pastoral administrator.

The team model, in which the team consists of a priest along with a woman



religious, permanent deacon or lay person appointed to the parish.

The cluster model, where a team would administer three or more parishes.

The fact that alternative parish models are being considered and that there is serious conversation about full-time lay parish administrators signals radical changes for the church in the United States. It also signals a time of conflict.

Most Catholics are accustomed to having a pastor who is a priest available on a regular basis. More than likely his absence will cause confusion and resentment. Why? Because this is a revolutionary social change.

People might react in a number of ways: Those who don't understand what is happening may feel deserted.

Many may become fearful of losing the parish as they have known it.

Malcontents who feel the church

brought the changes on itself may become even more malcontented.

Some will see other parishes with priests and feel hurt, wondering if their own parish was considered less worthy.

A good number of people will welcome the changes, but will be confounded about how to adjust to them.

What can we do in the face of all these possible reactions?

First, we must practice the virtue of acceptance. Remember that new changes seem like death, and death is accompanied by grief, anger and resentment.

Given that fact, we also need to practice the true role of learners. We must listen more intensely, keep each other more thoroughly informed through effective networks, demand more intelligent arguments, seek out the facts, and create peer groups in which to learn more quickly.

We must be more than fledgling students with narrowly defined concerns. We must be self-educators concerned about the weight of the new issue. A real desire to come to grips with the issue will be needed.

Even before that happens, there must be a period of listening in which all of us come together to better realize that this is an important moment in our history that needs careful weighing. Feelings must be brought to the surface before changes are even suggested.

Just as a teacher must first get to know a class before hoping to get students to learn, there is in this case a need before anything else to get to know each other and our feelings better.

A key to successfully responding to new



models of parish is the right order we employ in facing possible new parish models.

First, we must accept the fact that no matter how gently change is discussed, its discussion causes frustration. Frustration, in turn, leads to feelings that one is being made a scapegoat—that one's parish is being made a scapegoat, that is.

Second, we must listen and share. Only after we accept our feelings of frustration and conduct a sincere dialogue should we begin to exercise our learning role. And when we do learn, it must be in the sense of true self-education.

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## THE YARDSTICK

### The man who turned Poland right side up

by Msgr. George Higgins

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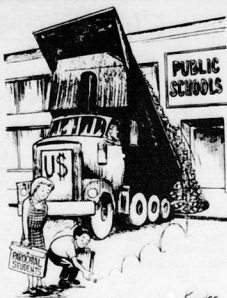
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# To the Editor

## Directory mailing 'a leap of faith'

I was very pleasantly surprised to read in the Nov. 3 *Criterion* that each subscriber would be receiving a copy of the new Indianapolis Archdiocese Directory and Yearbook. What a wonderful idea! The Indianapolis yearbook is, as you pointed out, widely recognized as one of the very best in the country and I am pleased that you are placing one in the home of every subscriber to *The Criterion*. I am certainly looking forward to my copy, and hope your other subscribers will appreciate and enjoy their copies as well.

I also encourage all your readers to make an appropriate donation towards the cost of the books, as printing enough copies for all your subscribers was certainly a "leap of faith" on your part, although one that I think is most appropriate as part of the apostolate of information the Catholic press shares with other agencies and instrumentalities of the church. Congratulations to *The Criterion* for making the Directory and Yearbook so widely available.

I would also like to thank Mr. Fink for the very interesting and informative series "Prelates and Patriarchs" written in 15 installments as part of the commemoration of the bicentennial anniversary of the establishment of the American Catholic hierarchy. Those articles were enjoyable and educational and I hope Mr. Fink will consider further features of this type in the future.

I have also enjoyed the series of articles on the Urban Parish Cooperative in Indianapolis. I think once again the Archdiocese of Indianapolis is offering a ministry to the inner city that should be widely emulated elsewhere. Congratulations to all the people of the Archdiocese of Indianapolis for their support of this very important witness.

*The Criterion* continues to be a great paper and I look forward to every issue. Thank you for all the work that goes into putting it out week after week.

Raymond E. Gadke

Chicago, Ill.

## One-sided slant to abortion issue

Wednesday, Nov. 8, I was called by a representative of Channel 8, Indianapolis, to be interviewed about the elections of Nov. 7 and the effect they might have on pro-life legislation in Indiana.

I decided to consent to an interview with the hope of reaching someone with the truth of the abortion picture as seen through the eyes of a mother, nurse and religious educator.

My interviewer was very gracious and attentive. She spoke with me for 10 to 15 minutes. I felt that I had responded to her questions in such a way as to more fully inform people of the reality of abortion and an immediate need to contact their legislators and support pro-life legislation.

I was shocked to see myself on TV that night. I did not even complete a full sentence. There was no lead-in question to my abbreviated answer. Most of the time devoted to the issue was given to the results of the election in other states and a coalition being formed in Indianapolis to support pro-choice. The terminology now is pro-choice, not pro-abortion, to take the focus off the unborn baby being killed by abortion and the exploitation of women by the abortion industry.

The media have continuously given a one-sided slant to this most critical issue. I have seen it time and time again. Are we, the people of Indiana, going to sit by and allow the media to present bias and incomplete information?

If in fact women are to have a choice, let us give them a choice to save their babies. Choice means alternatives and options. Does anyone explain to them what happens to their baby and themselves during an abortion? Does anyone explain the physiological and psychological effects of abortion?

Are we willing to help these women and do we respect life enough to stand up and be counted? Let our legislators know how we feel. Go to the steps of the Statehouse Nov. 18 at 2 p.m. and be a part of the Thanksgiving Rally for Life. Write your senators and representatives asking them to support legislation that protects the lives of mother and child.

Freedom means choice. The choice to live in a society that has values based on basic human rights. Everyone has a right to life and everyone needs help at some time. Please, now is the hour. Neutrality only helps the oppressor, never the oppressed.

Peggy Geis

Indianapolis

## Thank God for the gift of priests

As Thanksgiving Day approaches, it is a perfect time to express appreciation for priests who gladly proclaim the Good News of God's love, who reveal a mirror image of Christ when they minister to the sick and dying, the poor and homeless; who nourish us with the Eucharist, assuage our hurts and comfort us in our afflictions; who increase our self-esteem by helping us to know ourselves and discover our purpose in life.

Thanksgiving Day is a splendid time to thank God the Father for the gift of priests who follow the pattern of the great high priest, Jesus Christ. Thanksgiving Day is a splendid time to show love and gratitude for priests who touch us with the love of Christ, through their enthusiasm and zeal, their selflessness, perseverance and generosity.

Lucille A. Zimnoch

Wethersfield, Conn.

## Not enthusiastic about Christmas

Thanksgiving Day is coming up fast now. But every day is a day of Thanksgiving for the redeemed of God! And it is so necessary for admission into his presence, as the Word tells us to "come before his presence with thanksgiving."

And so, if Thanksgiving Day is coming, can Christmas be far behind? Alas, and no, it can't be. I wish I could be a bit hypocritical at this point and tell you that I share your enthusiasm. But, in all honesty, I don't.

Oh, I love to see the cookie-baking, the tree-trimming, all the family fun things that go along with it. But always, about the middle of November I cringe as I watch my little nieces sidling up to grandpa and saying, "I want this, oh, buy me that," and I feel a bit helpless as I watch greed being manifested.

And each time I determine in my heart that Christmas isn't going to be like it was last year, that I am going to keep it very simple, and I'm not going to let it sap me of my spiritual vitality—about which simplifying is next to impossible, and being drained emotionally can't be avoided.

And then I ask myself questions like: Why is Christmas synonymous with "bustle" for so many? Why do you feel less spiritual after Christmas than you did before? Why do the children seem disgruntled after the last gift has been opened? Why do we feel compelled to buy things for one another that we don't really need and to do with what? What does Santa have to do with all this? Why do people send you cards only if you sent them one the year before? Why do you never hear the cheery ring of a "Merry Christmas" anymore? Why is there such a letdown when the decorations have disappeared? Do the people who celebrate his birth ever think of his death and resurrection (or their own)?

No, I don't think in terms of "Bah, humbug!" but in terms of "why?"

Don Critchlow

Indianapolis

## On abortion and Catholic schools

As a Catholic mother I feel compelled to write this letter to arouse others like me to take a stand on two vitally important issues affecting our lives and the lives of our children and grandchildren.

As I listen and read all the pronouncements by the pro-choice activists, I feel a need to speak out more. Perhaps too many of us have been too busy to make our opinions known in the past, but I think we can make a difference.

They would have us believe that they are the majority but I can't believe a majority of the American people could support murdering our babies. The pro-choice groups are going after our elected officials. It is time for us silent Catholics to stand up and be counted. We can't afford to be quiet any longer.

Another topic we need to be counted on is the support of our Catholic school system. There is a challenge here for all of us to meet. In this day of the decline of the family unit, changing moral values, and the "me first" attitude, the Catholic school is more needed than ever before. The Christian atmosphere available in the Catholic school can only help support the difficult task of being a parent.

Today it is a sacrifice to make Catholic education available to our children, but it is well worth that sacrifice. Can't we all pull together to make this a reality for our children? They are tomorrow's leaders and their education must be our priority. I believe the money is there for this support but must be channeled in the right direction. Visit a Catholic school and you can see and hear a difference.

We Catholics need to support each other and stand together for one another.

Judy Neidlinger

Indianapolis

# Point of View

## Giving thanks for the great holdup

by Shirley Vogler Meister

In the fall issue of *Living Stream*, a Christian writers' journal, Editor Kevin Hrebik added a small column of "Things Editors Like to Get in the Mail." One listing: "Being told that you are being held up in prayer."

Two points struck me about this, the first being the phrase "held up in prayer" and the second being the coincidence that I am currently penning a poem about how prayer bolsters a sagging spirit.

What I'm writing is a poetic thank-you to anyone who has prayed on my behalf, especially in the last few years when, because of physical and family problems, despair often seemed to strangle me. My poem, whose title represents anyone who has experienced hopelessness, begins, "If it weren't for Rita's prayers, I would have swallowed death and at that moment known I'd sown grief, not peace..."

There is emotional impact in these words, more revealing than this writer likes her work to be. It is important that they be read, so that the depths of my gratitude can be appreciated.

The actual "Rita" of my poem is a friend and neighbor in my hometown. She and her helpful husband, Art, were among the many loved ones who gave me practical and moral support during a long convalescence. Rita promised to include me in her evening prayers, with a decade of the rosary. She still does.

Whenever the temptation to give up seemed stronger than my willpower, I remembered Rita and her prayers; and I prayed myself—Christ's own words: "Father, if it is possible, let this cup pass from me; nevertheless, not as I will but as thou wilt."

I wanted to be strong for faithful and faith-filled Rita. I couldn't let her down. I didn't give up hope, because I was "held up in prayer."

The current Thanksgiving holiday reminds me to be grateful not only for my life and blessings but for those, like Rita, whose prayers sustain life and help bring those blessings forth. As poet Alfred Lord Tennyson wrote in the prologue to his 1850 poem "In Memoriam, A.H.H.": "... More things are wrought by prayer than this world dreams of..."

The Jewish Talmud states, "He who prays for his neighbors will be heard for himself." I hope that applies to every "Rita" who holds up others in prayer.

## LIGHT ONE CANDLE

## Death with dignity

by Fr. John Catoir  
Director, The Christophers

When Cardinal Joseph Bernardin of Chicago called for a national consensus opposing "euthanasia or assisted suicide" for individuals who are

sick, infirm, comatose or in pain, he insisted that such a consensus should allow for the withdrawal of artificially provided food and water from certain patients for whom these measures are useless or excessively costly or painful.

I applaud the cardinal for his leadership in this complex moral issue. Assisting in the suicide of a dying person is always morally wrong, but removing extraordinary and artificially provided life-support systems in certain circumstances is morally good.

When Karen Quinlan was dying, a process that took over 10 years and millions of dollars in state-subsidized health care, her parents asked the New Jersey courts for permission to remove the respirator from their brain-dead daughter. After a long court battle they won their case and the respirator was removed. However, as you may recall, Karen lived for eight more years. A moisturizer was needed to spray water into an open wound in Karen's throat to keep it from drying up because she could no longer produce saliva, swallow or digest food in a normal way. A

feeding tube connected directly to her stomach kept her alive all that time. It was a terrible sight to behold.

Modern technology has advanced faster than human compassion and medical ethics. The civil courts also have some catching up to do. For instance, the New Jersey Supreme Court recently handed down landmark rulings expanding the patient's right to die. "In three decisions the court ruled that the individual's right to refuse treatment must come before the interest of the state" (N.Y. Times 6/28/89). The court upheld the right of a conscious patient to refuse life-saving measures as an exercise of privacy, and the court provided immunity from civil and criminal liability for those who help them make such decisions "in good faith."

Moral theology permits a patient to refuse extraordinary means to preserve life, and it is the patient's moral establishment, who decides what the word "extraordinary" means in his or her case.

What may be considered a routine medical procedure can be extraordinary as far as the patient is concerned. A patient has a right to die with dignity and the patient's conscience must be respected.

We oppose euthanasia, but we do not oppose the withdrawal of artificially provided food and water in some circumstances.

A peaceful death is a gift from God. (For free copies of *The Christophers* News Notes, "The Fruits of Hope," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, N.Y. 10017.)



## CORNUCOPIA

# The joke is usually on us

by Cynthia Dewes

Today, boys and girls, we are going to talk about the rise and fall of expectations. Events may not always unfold the way we expect them to. As we all know, life is one big surprise after another.

Entertainments do not prove to be as pleasurable as we'd imagined. Religious gatherings may leave us less Christian than we were before. And like that.

A case in point: Here was this musician with his English horn poised under the hood, as it were, of a grand piano. The piano was folded open, its innards exposed, naked to the world.

As the player produced muffled sounds on his horn, the piano strings echoed them. It appeared that the two instruments were engaged in some kind of emotional encounter.

As if that were not enough, a buxom pianist suddenly loomed above the keyboard end of the distressed instrument. She reached over the music stand to scrape what looked like a scrub brush over the quivering strings.



The horn hesitated a bit, then continued to wail softly in obligato. The audience was stunned but remained generally respectful until the music (for such it was advertised) ended.

At intermission, concertgoers voted on the new work with their feet. Many seats were empty during the second half of the program.

The audience had come to doze through its favorite classical chestnuts, and instead was forced awake by insulting new sounds it couldn't identify as music.

Then, there was this Mass celebrated by a visiting priest-musician. Every verse of every song he had written in the past ten years was sung, and those who believed that "he who sings prays twice" prevailed.

Accompaniment was provided by guitars, keyboards, electrical gizmos, harp, and two kinds of drums (it was a multi-racial, multi-ethnic parish).

Liturgical dancers swayed before the altar at appointed junctures. Banners proclaimed the glory of the Lord and of the morning's events.

During the Mass, Father baptized several adults and children, confirmed one or two others, and blessed a couple of remarriages. Restless children were passed

among the laps of the congregation or allowed to roam the aisles.

By the time of the so-called peace one was a stranger, and the scene was strictly out of The Peaceable Kingdom as seen by Cecil B. DeMille. The Spirit was definitely moving.

So were several 1-churchers, who edged toward the doors. As the time for Holy Communion approached, their excitement grew, not with religious fervor but with a suppressed desire to be gone.

A guest at the Mass, who'd "fallen away" before Vatican II, had been invited to witness the New Church in action. She saw action, all right, but her spiritual war didn't end. No convert here, either.

What wondrous things! We set out to enjoy an ordinary symphony concert and we get Crazy Al. Or we take a friend to Sunday Mass and wind up in a cosmic happening. Who says God has no sense of humor.

## vip...

**Providence Sister Jeanne Knoerle**, former president of St. Mary of the Woods College and a Fulbright Scholar, has been named as a full-time program director of the religion division of Lilly Endowment, Inc. For the past three years she has served as a consultant to the Endowment and other non-profit organizations.

## check-it-out...

A Pilgrimage to the National Shrine of Our Lady of the Snows in Belleville, Ill. will be sponsored by St. Rita Parish on Thursday and Friday, Nov. 30-Dec. 1. Pilgrims will leave St. Rita at 8 a.m. Thursday. The day will include a tour of the shrine and related attractions, dinner, the Way of Lights Tour, and overnight lodging at the Pilgrim's Inn. On Friday, Mass and breakfast will precede departure to Indianapolis. Cost of the entire trip is \$75. Call Lillian Stevenson at 317-632-2641 or 317-632-9349 for information or to make reservations.

**St. Vincent Hospice** will hold its first annual **Tree of Life Benefit** beginning with the dedication and lighting of the tree on Friday, Dec. 8 at the Indianapolis Zoo. Donors may give amounts of \$10, \$25 and up for lights honoring special people or in memory of loved ones. Each \$25 (or more) donor will receive two tickets to "Christmas at the Zoo," good any time during the December 8-30 event. All donors will receive gift cards to announce their gifts. To make a donation or for information call 317-875-4726.

**Coping**, a support group for people experiencing the pain of separation, divorce or abandonment by a spouse, will meet weekly at 7 p.m. on Thursdays in the living room of St. Ann Parish offices, beginning Thursday, Nov. 30. The offices are located on the northwest corner of South

Holt Rd. and west Berwyn St., one block north of the intersection of Holt Rd. and Kentucky Ave. No fees, time commitments or registrations are required. For more information call Tom Agnew at 317-244-3750 days, or 317-283-1139 evenings.

An ecumenical prayer service entitled "Like Grains of Wheat," commemorating the ninth anniversary of the death of four American women in Central America in 1980, will be held at 7:15 p.m. on Friday, Dec. 1 at Marian College chapel, 3200 Cold Spring Road. Parking fees for the event, which is sponsored by the ARIA Peace and Justice Committee, will be marked.

The **Cleaners Food Bank of Indiana** is collecting food for the hungry at this Thanksgiving time. Boy Scouts, religious groups and others will make food collections during the month of November, and filled Share Your Feast bags are being accepted at Kroger stores in central Indiana. **Dr. Robert Riegel**, director of Catholic Social Services and a member of the religious advisory committee for the Food Bank, says that donations of food and money are welcome. Contact: Cleaners Food Bank of Indiana, Inc., 1102 E. 16th St., Indianapolis, Ind. 46202.

The Ladies Club of Little Flower Parish will sponsor a **Christmas Bus Trip to Chicago** on Tuesday, Nov. 28. The bus will leave Eastgate Shopping Center at 7 a.m. and return by 11:30 p.m. from the Water Tower Shopping Mall. Cost is \$32, which includes sweet roll and box lunch. Call Julia Ross 317-356-4107 or Catherine Dangler at 317-356-4220 for information and reservations.

**St. Lawrence Parish**, 4850 N. Shadeland Ave., has begun the **DeSales Program on Our Catholic Creed**. Future sessions will be held from 7:30 to 9:30 p.m. Tuesdays, Nov. 21 and 28, Dec. 5, 12 and 19. The cost is \$8 for the manual. Call 317-543-4925.

The Greater Indianapolis Literacy League and Noble Centers seek volunteers to provide literacy training for adults with developmental disabilities. Training sessions for volunteers are scheduled for Saturday, Jan. 13, 1990 from 9 a.m. to 3 p.m. and Wednesday, Jan. 17 from 6-9 p.m. Anyone who wishes to volunteer may call the League at 317-269-1745. Those who have information on developmentally disabled adults who would like to learn to read, may call Michele Mohan at 317-264-1430.

The Theatre on the Square, 1110 Shelby St. will present "Joseph and the Amazing Technicolor Dreamcoat" on weekends, beginning Friday, Nov. 24 and continuing through Saturday, Dec. 23. "Holiday Week" performances of the Tony Award-winning musical by Andrew Lloyd Webber and Tim Rice will be held at 8 p.m. Tuesday through Saturday, Dec. 26-30. The Vogue nightclub in Broad Ripple will host two performances on Monday and Tuesday, Dec. 11-12. For tickets call 317-637-8085.

A convocation featuring former Indiana Governor **Otis Bowen** will be presented from 12 noon to 1 p.m. on Tuesday, Nov. 21 at Marian Hall Auditorium on the Marian College campus. Governor Bowen, who holds an honorary degree from Marian, will discuss last year's U.S. Surgeon General's report on nutrition.



**FUN CAUSE**—Brian Lowe (from left), Bert Lefel, Paul Kirpatrick, Kim Krogmeier, Jason Hodges and Betsy Bowman, fifth-grade students at St. Pius X School, crush cans their classes collected to raise money to adopt a zoo animal. (Photo by Margaret Nelson)

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# Bayh addresses St. Lawrence HSA

by Margaret Nelson

"During the next ten years, 75 percent of new jobs will require some level of post-high school education," said Governor Evan Bayh. He was speaking at the St. Lawrence Home School Association meeting on Nov. 6.

On the subject "The Future of Education in Indiana," the governor said that there are 600,000 adults in the state who "have trouble reading and writing." In comparison to other states, "our drop-out rate is slightly better," he said. "But 25 percent of our young people don't finish high school. And half of our welfare families are

headed by dropouts, who earn 60 percent less than those who finish high school."

"We can shape the future," Governor Bayh said. Emphasizing "the importance of a good start," he said "only 17 percent of those who qualify for early childhood education have the opportunity to attend."

Early education was one of the points of agreement when the Indiana governor met in September with the other 49 governors for the first education summit. He called the meeting "a good thing," noting that it was the first time there has been agreement on national education goals.

Governor Bayh wants to "wage war in the state of Indiana" on illiteracy and to

assure a quality education "when you grow up in Hoosierland." He said that the role of technology in the state is already recognized among national leaders.

"Parents must serve as better role models," the governor said. "The president, governor, and legislators can act, but if we don't get Mom and Dad involved, we're not going to make the progress in education that we should."

Governor Bayh talked about visiting a Lafayette facility for treatment of alcohol and other substance abuse. He asked a group of 20 clients, "What can we do to reach out to our children?" He said that "without exception they emphasized the importance of education . . ."

Evan Bayh told those in attendance at St. Lawrence that they can help "by speaking out more forcefully that education can make a difference."

Before the governor spoke, eighth grade St. Lawrence student Michael McGowan drew a rousing ovation after he delivered the message that made him a state Optimist speech finalist and earned him the CYO championship.

He said "the most important issues facing today's society" — are not the arms race, abortion, or the drug war, but why people do these things. McGowan said, "People do these things because they are only thinking of themselves." He said that the nation must return to "the traditional values of family, church and community."



Governor Evan Bayh

## Nashville 'saints' bring canned goods for needy

Saints of all ages packed the parish hall of St. Agnes Catholic Church in Nashville again this year to celebrate the Feast of All Saints Day.

Parishioners and guests arrived costumed as their favorite saints Oct. 29 for special games and activities planned as part of the second annual event, according to Therese Chamblee, coordinator of religious education at the Brown County church.

Franciscan novice Ron Carroll and parishioner Laura Anne Parker in costume as King Louis and St. Elizabeth Queen of Hungary greeted the young saints at the door and collected the admission fee of donated canned goods for the St. Vincent de Paul Society's Thanksgiving Basket project.

Billed as "a big success," the celebration was an exciting educational experience as preschoolers through adults visited different rooms and areas cleverly decorated with Biblical themes.

Participants heard Jonah's story while sitting inside the belly of a whale, worked with Mary and St. Joseph as apprentice carpenters, and fished in the Sea of Galilee. They also visited St. Bernadette at Lourdes and Mother Seton's schoolhouse. "The True Ghost Story," another special activity, featured the reenactment of Pentecost with innovative props.

Other unique learning opportunities presented by Franciscan novices and both youths and adults in the parish brought Bible stories to life in relevant and fun ways. Dramatizations also included meeting Moses in the desert for a cupcake walk, obtaining refreshments at Abraham and Sara's tent, and watching films on the lives of Dorothy Day and St. Dominic Salvio in the All Saints Theater.

Children also enjoyed the challenges of walking an obstacle course called Highway to Heaven, which concluded with a greeting from St. Peter, and of discovering the secret, mystery saints roaming the halls throughout the evening.

Awarding of prizes for costume, story, and enthusiasm followed interviews with the young saints. Winners were Annie Schmidt, Tommy Bullock, Candice Clark, Paul Spahr, Jennifer Bush, Stephen Chamblee, Geneva Aull, Laura Aull, and Talia Aull.



SAINTS—Franciscan novice Ron Carroll and St. Agnes parishioner Laura Anne Parker collect canned goods during an All Saints Day celebration at Nashville.

## Paoli's Our Lord Jesus Christ the King parish dedicates new hall

On Sunday, Oct. 29, Archbishop Edward T. O'Meara dedicated a new hall after a special Mass at Our Lord Jesus Christ the King Parish in Paoli.

The pastor, Father John M. Hall, and former pastor Father Andrew Diezeman consecrated.

The multi-purpose hall was the culmination of a building project that began with a building drive in 1982.

Christ the King began with 14 families in its present location in 1952 in a garage.

Remodeling was completed on the new church in 1983.

The work on the new hall began in 1988. Other priests serving the mission parish during the building project were Fathers William Blackwell and David Coats. There are 48 families in the parish now.

Members of the parish council include: George Lumley, president; Larry Terrell, vice president; Mary Meadows, secretary; Martha Lumley, treasurer; and Leo Tobey, John Halbert, Eileen Delong, Mike Seger, Martin Frank and Therese Newlin.

## St. Pius X classes collect cans so they can 'adopt' zoo animal

Fifth-grade students at St. Pius X School in Indianapolis decided they wanted to be part of the Adopt-A-Animal Club at the new Indianapolis Zoo.

Not only will it involve them more in their studies of vertebrates and invertebrates this year, but it will teach them more about recycling and their environment.

The science classes of Mary Pat Sharpe and Michelle Reid decided to collect cans from the north side neighborhood. By last week, they had the necessary minimum of \$200 to feed and provide medical care for one of the animals.

Reid said, "They really got into it." She

smiled and pointed at the bags. "Look at all those cans. I'll be glad to get them out of the room."

The students get a little pleasant exercise by jumping on the cans to flatten them and separating the kinds of metal.

After they raise enough money to qualify, the students will vote on which animal they can "afford" that they would like to sponsor.

On Wednesday, the zoo sent its mascot, Amigo, to St. Pius to give an informative talk and to present a certificate.

Later, the classes expect to visit the new Indianapolis Zoo.

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Life has been good to me! I am blessed with a fine family and a successful career. What my situation would be today without benefit of my Cathedral High School education, I will never know. What I do know is that life is unpredictable, the challenges worthwhile, and the competition formidable! The education and values gained in the early years of life are of major importance. My parents realized this (even though I did not) and I am very lucky they pointed me towards Cathedral.

During my tenure and for a few years after, I was sometimes critical of Cathedral's insistence on following their rules and procedures. The result, however, was a good education and a sound development in moral and ethical values, which have stood the test of time so well.

When I attended Cathedral, the times were very unsettled. World War II started three months into my freshman year and each week the bulletin board reported on former Cathedral students who became war casualties, many of whom were upperclassmen in my Freshman and Sophomore years. As a football player, I experienced four different Head Coaches, one each of the four years I was there. The devoted, high-caliber faculty of Cathedral guided us through, just as the present faculty is doing for Cathedral students today.

It is difficult to express how much I value the education, memories and life-long friendships from my days at Cathedral. . . I am proud to be a Cathedral graduate and will be ever grateful for having had the opportunity to spend my school days there!

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# Bishops say no Catholic can be pro-choice

by Liz Schevchuk

BALTIMORE (CNS)—"No Catholic can responsibly take a pro-choice stand when the 'choice' in question involves the taking of innocent human life," the U.S. bishops said Nov. 7 in reaffirming their opposition to abortion.

In a "Resolution on Abortion," the bishops called for constitutional protection for the unborn, for assistance to pregnant women, for more state and federal laws against abortion and ultimate reversal of the Supreme Court rulings allowing abortion.

It added that the bishops "urge public officials, especially Catholics, to advance these goals in recognition of their moral responsibility to protect the weak and defenseless among us."

Action came at the fall general meeting of the National Conference of Catholic Bishops in Baltimore when the prelates debated and then approved the resolution promoting renewed pro-life efforts after a Supreme Court decision in July allowing greater state restriction of abortion.

"Because of the critical importance of the issue, and the need for a timely response, we wish to reaffirm our conviction that all human life is sacred whether born or unborn," the resolution said.

"At this particular time, abortion has become the fundamental human rights issue for all men and women of good will," it added.

As part of the resolution, the bishops urged Catholics to commit themselves to the existing, three-pronged NCCB Pastoral Plan for Pro-Life Activities, which promotes education and public information, pastoral care for pregnant women and their children, and a public policy effort.

According to the resolution, the bishops' long- and short-range public policy goals include:

► "Constitutional protection for the right to life of unborn children to the maximum degree possible.

► "Federal and state laws and administrative policies that restrict support for, and the practice of, abortion.

► "Continual refinement and ultimate reversal of Supreme Court and other court decisions that deny the inalienable right to life.

► "Supportive legislation to provide morally acceptable alternatives to abortion and social policy initiatives which provide support to pregnant women for prenatal care and extended support for low-income women and their children."

"For us," the resolution said, "abortion is of overriding concern because it negates two of our most fundamental moral imperatives: respect for innocent life and preferential concern for the weak and defenseless."

The bishops said in the resolution that "this right of the unborn to life demands legal protection and we will continue to insist on this."

However, it added, "at the same time, we recognize, as we rightfully engage in this debate, that we must hear the issues, the struggles and the anguish of women who face issues in a way that we never will."

"Both in word and deed, we must inspire the entire community to help carry the burdens of all our sisters in need," the resolution said.

During floor debate, the bishops discussed the use of the word "pro-choice" to describe those who favor abortion rights and heard a suggestion that they consider responding to Catholic politicians who back abortion rights.



PRO-LIFE RESOLUTION—Bishop James W. Malone of Youngstown, Ohio, makes a point during discussion on the bishops' pro-life resolution Nov. 7 in Baltimore at the fall general meeting of the U.S. Catholic bishops. (CNS photo by Barbara Stephenson)

The latter issue of hierarchical responses, including church penalties, against abortion-supporting Catholics also dominated an early afternoon news conference.

"It isn't" all right to be a Catholic abortion rights proponent, said Auxiliary Bishop Austin B. Vaughan of New York. "You're going to be pressed more and more for a response to Catholic (public officials) who are pro-choice," he told his brother bishops. "Collectively, we're going to have to have some kind of a response to that kind of situation."

Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., objected to changing a reference in the draft document to "pro-abortion or pro-choice groups" to read "pro-abortion or so-called 'pro-choice' groups."

The modification, proposed by Bishop Rene H. Gracida of Corpus Christi, Texas, had been accepted by the NCCB Commit-

tee on Pro-Life Activities, chaired by Cardinal Joseph L. Bernardin of Chicago, which oversaw development of the resolution.

"It doesn't help us to use this new language," Bishop Sullivan said. "It's polemical. I think it's a mistake. I'd rather stay with the original language."

But on a close stand-up vote, Bishop Sullivan lost.

Thus, as approved, the resolution said that "pro-abortion or so called 'pro-choice' groups have mounted a campaign to convince legislators and others that Americans want abortion on demand."

It added that "as leaders of the Catholic community" the bishops "acknowledge our right and responsibility to help establish laws and social policies protecting the right to life of unborn children, providing care and service for women and children, and safeguarding human life at every stage and in every circumstance."

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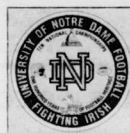
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# Marilyn Hess uniquely fit for Family Life Office

by Margaret Nelson

Marilyn Hess is uniquely qualified to serve as associate director of the Family Life Office. She has experienced most of the life issues she deals with.

Hess is liaison for the Catholic Widowed Organization (CWO), Separated, Divorced and Renarrried Catholics (SDRC), Beginning Experience (BE), Pre-Can II (marriage preparation) and Pre-Can II (preparation for those entering into a second marriage after the death or divorce of a spouse).

At age 30, Hess experienced "a divorce I didn't seek." Her ex-husband died three years later.

"One of the reasons that I'm doing this work is that I've had much healing in my life and I know the value of that," she said.

Hess said, "When I was going through my divorce, there was no such thing as SDRC. There weren't very many divorced Catholics. I had never personally known anyone who was divorced. There were some groups that were not Catholic. I went to a meeting, but it was not for me."

Ironically, it was through her disappointment with that national group that she began to find healing. A local member put her in touch with another Catholic woman who also felt she did not fit in.

Hess said, "I think I really began to get better when I met a girl my age who had kids the same ages and who was divorced for the same reasons. We were able to listen to each other and just be there for each other. We began to do things together as families. We healed each other. That experience gave me an understanding of the importance of peer ministry."

When her ex-husband died three years after the divorce, Hess again learned the importance of peer ministry—this time because of its absence. No one seemed to understand that she needed to grieve for the former husband—the father of her children. Because of the divorce, people seemed uncomfortable talking about the issue.

"Technically, I wasn't considered a widow, but there was grief just the same. Anyway, I hadn't resolved all of the feelings after the divorce," Hess said. "It seemed that there was no one who could understand how I was feeling."

"But it was not a period of my life that was without healing," she said. "It was

during that time that my dependence on God was strengthened."

By 1980, Hess had been dating a man who filled most of her qualifications. "But we didn't have shared faith. I prayed that the Lord would let me know what to do. We were even looking at houses. I kind of bargained with God about finding the right house. I wanted something close to a Catholic church where the couple were Christian sharing neighbors and I could be involved in ministry."

About the same time the St. Simon parishoner heard about a prayer group forming at nearby Holy Spirit Parish and decided to join it. Dick Hess was a member of the prayer group. A widower, he had four children the same ages as Marilyn's three. Months went by and there was no special attraction.

One Sunday the prayer group gathered before the altar, holding hands. Marilyn was having a severe problem with her 16-year-old daughter. "I just started crying," she said. "The hand on my right felt like the presence of Christ. It was Dick Hess's hand. Nothing was said."

"As I drove to the penance service the following Tuesday," Hess said, "I wondered whether I was really going just to see this man. I prayed, 'Don't let him be there if this is wrong.' When I got there a friend waited and I climbed over everyone to sit next to her. Dick was sitting on my right. Again, I felt the presence of Christ. That night we talked. We decided to take it slow and easy and to pray."

"We went to church services together on Friday," she said. "That Saturday he repaired the lock on my front door. We stopped by his house on the way to the hardware store. I thought to myself, 'If I ever had a big family, this is the kind of house I would like.' On Sunday we went for a walk and he asked me to marry him."

The couple's deep faith was important to them. Two months after they were married when Dick's only daughter, at 19, was mistaken only given an overdose of nitrous oxide after childbirth. She was in a coma for 39 months before she died.

Instead of being able to focus their attention to their newly-blended family, Marilyn and Dick Hess had to direct their energies to the needs of his dying daughter and the resolution of their grief at her death.

Marilyn said, "It was a difficult period. That time in my life gave me a lot of compassion for the problems of blended

families and of dealing with illness and death."

Marilyn and Dick now have two children of their own who are four and seven years of age.

This family has grown beyond the usual "blended." Dick's mother-in-law from his first marriage also lives with the Hesses.

Marilyn said, "We brought her here from Paducah, Kentucky, when it got difficult for her to live alone. Her grandchildren were the only family she had. East Side Adult Day Care Center, sponsored by Catholic Social Services, has been wonderful for her. After all, she had to leave all her friends when she left Kentucky."

Hess said, "I probably ended up in the Family Life Office because Dick and I have been coordinators for Pre-Can II for two or three years."

But she said she really wants to minister to people who are widowed, grieving or have blended families.



Marilyn Hess

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### December-February SCHEDULE

#### Dec. 1-3 STRENGTHENING YOUR BLENDED FAMILY

A retreat weekend for couples remarried with children. This weekend is designed as a support for remarried couples facing the challenge of creating and maintaining a happy blended family.

Presenter: Ella Vinci, ACSW

Cost: \$130/couple

#### Dec. 8-10 CHARISMATIC RETREAT

To Be Called... To Be Chosen—Come together to hear, to speak, and to celebrate the word of God, the life of Jesus and the joy of the spirit.

Presenter: Fr. John Jude

Cost: \$75/person

#### Dec. 14, 17 & 20 LAS POSADAS

A Christmas Celebration in the Mexican Tradition. Spend an evening as pilgrims, re-enacting the journey of Mary and Joseph as they travel from house to house searching for shelter. Experience the anxiety of being turned away and the joy of being welcomed in the warmth and comfort of Alverna Retreat Center. The program begins at 7:00 p.m. on December 14 and 20 and at 5:00 p.m. Sunday, December 17.

Cost: Adults/\$5 or Entire Families/\$10

#### Dec. 29-31 WEEKEND OF QUIET — END THE YEAR WITH GRATITUDE

You are invited to share time with God in a peaceful and prayerful setting. Take time to appreciate your life and renew your energies under the helpful guidance of Fr. Clarence Korgie, OFM, Director of The Alverna Retreat Center.

Presenter: Fr. Clarence Korgie, OFM

Cost: \$35/person (Meals extra)

#### Jan. 19-21 LIFE TRANSITIONS RETREAT

Being human involves transition — those moments of change in one's life. Join us as we spend time getting in touch with, and becoming friends with, the thoughts and emotions of the experience of change. Reflect upon the experience and learn some skills to weather the storm more peacefully, so that the experience can truly be a graced moment in your life.

Presenters: Fr. John Doctor, OFM & Grace Lang

Cost: \$80/person

#### Feb. 10-11 "PARENTS-TO-BE" RETREAT

This weekend is designed for couples who want to take time out from their busy schedules to relax and prepare themselves for the challenges and changes facing them during the remaining months of pregnancy and the birth of their first child.

Presenters: Alverna Family Team

Cost: \$99/couple

#### Feb. 21 NEWLY MARRIED DAY

This one-day retreat is designed to assist couples married one to five years in examining the pressures they experience and the adjustments they may need to make in these crucial early years of marriage.

Presenters: Alverna Marriage and Family Team

Cost: \$25/couple

#### Feb. 19, 26 & Mar. 5 MYERS BRIGGS PERSONALITY TYPE INDICATOR

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Presenter: John Cannaday, M.Div.

Cost: \$40/person

#### Feb. 23-25 TOGETHERNESS WEEKEND

This is a relaxing enrichment weekend for married couples of all ages. It is designed to enable the participants to examine their marriage from a variety of angles and to talk over in a leisurely way their concerns, hopes and dreams for the future.

Presenters: Alverna Marriage and Family Team

Cost: \$130/couple

## Connersville Deanery learns more about liturgical year

by Kathleen Rhodes

Father Stephen Jarrell, Indianapolis Archdiocesan director of the Office of Worship, talked about "The Nuts and Bolts of the Liturgical Year" in the second of a five-part Adult Faith Formation program sponsored by the Connersville Deanery Board of Total Catholic Education.

Approximately 50 people attended the Nov. 6 session at St. Gabriel Parish, Connersville. Father Jarrell began by describing the human experience of time. He talked about natural measurements and human control of time. He emphasized that God "owns" time—that it is a gift that human beings share and use.

The participants were asked to comment on the personal, family and business calendars they keep. Then Father explained how the church established the liturgical calendar.

Christians utilized Jewish feasts, along with Roman and pagan holidays to create the Christian calendar, he said. "The day in December when the pagans celebrated the unconquered sun god" became the feast of the birth of Jesus, who is "our light, our unquered sun."

The Jewish people celebrated the Sabbath on the seventh day in accordance with the story of creation. After the Resurrection of Jesus, Christian followers created Sunday as the eighth day or the day of the new creation, Father Jarrell explained.

He said that the liturgical season begins with the first Sunday of Advent and that the Easter Triduum (Holy Thursday, Good Friday and Easter) is the holiest time of Christian celebration.

The group discussed parish calendars versus church calendars, holy days and the meaning of "keeping holy the Lord's day."

The first meeting of the series was on Oct. 7 with the theme, "Fundamentals of Being a Catechist." Jan Herpel, director of the Batesville Deaconry Resource Center, and Robert Sugrue, director of tri-parish religious education in Richmond, were the speakers.

Herpel discussed "God Loves Flying Carpets" and "Praying Inside Out." Sugrue talked on the "Fundamentals of Catholicism," based on the book, "What It Means to Be Catholic."

The theme for the 7:30 p.m. meeting on Thursday, Nov. 30 will be "The Biblical and Theological Foundations to the Seasons of Advent and Christmas," presented by Father Albert Ajamie, pastor of St. Thomas Parish, Fortville.

"The Cost of Discipleship" will be the topic for an evening of spiritual reflection on Thursday, Jan. 18, 1990. Kevin DePree, director of Fatima Retreat House, will be the speaker.

Father Michael Kelley, associate pastor of Our Lady of the Greenwood, will address the theme "Lent: A Time to Die and Rise," on Thursday, Feb. 15.

All sessions will be held in the St. Gabriel, Connersville, parish meeting room from 7:30-9:30 p.m.



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# Today's Faith

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## Elderly people need to feel part of the church

by Katharine Bird

At 83, Steve is an interesting and interested man who refused to let a stroke two years ago or the death of his wife last year destroy his love of life. Independent in spirit and outlook, he lives alone in the home whose every square inch is familiar to him after 50 years.

Faced with the need to slow down, Steve created a network of support for himself with a little help from his friends and parish. A neighbor takes him to the bank; another shops for him. He seldom attends Mass because he has to conserve his strength. But he gardens, listens to records featuring his beloved saxophone, and watches ball games.

Edna, 89, is a retired Marine major whose husband died 15 years ago. Disabled by arthritis and her failing memory, she is bed-ridden and needs round-the-clock care in her home.

Her most regular visitor is her sister, Elizabeth, 78, an active, outgoing woman who spends three days a week with her. Also a widow and a chronic worrier, Elizabeth fusses over her sister, concerned, often unnecessarily, about her care.

What the three have in common is their parish, Holy Trinity in Washington, and the supportive, loving concern of parish ministers such as Maryrita Wieners, who visits with the three regularly. She is the staff contact for the Parish Life Committee.

Wieners and Sister Rose Therese Bahr recently discussed the pastoral needs of elderly people, especially the frail elderly. A member of the Adorers of the Blood of Christ order, Sister Bahr is professor of nursing at The Catholic University of America and an associate at its Gerontology Center.

Asked to define frail elderly people, Sister Bahr said that researchers place people 85 or older in this group. It also includes people younger than 85, she said, whose physical or mental condition is such that they "always will be dependent on others."

Sister Bahr stressed that demographics about the elderly are changing dramatically, as indicated by these statistics:

►Today there are 25,000 people in the United States who are 100 years old or older. Many are still in decent health and enjoy life. In years to come, this number is expected to increase.

►Five percent of frail elderly people are in nursing homes, which increasingly are becoming centers for long-term care of the chronically ill. They also provide short-term care following an illness.



VALUED—Elderly people want to be perceived as valued members of the parish, able to make decisions about their own lives and to contribute to parish life. (CNS photos by Jim Cronk, Sunrise Trinity and Geme Plaisted)

►The other 15 percent to 20 percent of the chronically ill or mentally needy frail elderly people live at home.

Though churches are playing a pioneering role in creating programs to minister to aging people, many parishes are just beginning to recognize the pastoral needs of older members.

"The church's pastoral ministry to older persons is in its infancy," said Msgr. Charles J. Fahey in a January article in *St. Anthony Messenger*. Too often, the church is unaware of their needs. He is the director of the Third Age Center at Fordham University in New York City.

At Holy Trinity, many programs now in place were initiated by elderly people, Wieners said. For several years now, a

group of seniors has met weekly to pray, discuss the Scriptures, and share concerns.

And an elderly woman was the impetus behind the parish Telefriend network. Concerned about elderly people living alone, she suggested establishing a system where they are paired in order to phone each other at least once daily. If there is no answer, someone follows up to make sure the person is all right.

Holy Trinity also encourages older people to take an active part in parish ministry. An 80-year-old teaches first grade CCD classes there.

Noting that the parish has a growing number of aging people, Wieners admitted, "My fear is that in a few years their needs will be much greater."

What are those needs?

"Their number one need is to always be maintained as a family member," Sister Bahr said. They need the opportunity to make decisions about their life, to be in control somehow.

Because so many frail elderly people are "prisoners of their home," Wieners said, they have a great need for occasional companionship, people who visit them regularly.

She thinks that the three people she visits look on her as a friend and a sign that they "are not written off" by the parish.

For all elderly people, but especially for the "housebound," Sister Bahr said, it is important that they are "accepted as a member of the community or church without being characterized or labeled as a problem or a burden."

## No matter what your age, why not keep on dancing?

by Fr. Eugene LaVerdiere

We need the elderly. Those who are middle-aged need the elderly to show how someone grows old gracefully and happily.

The fourth commandment asks that we honor our father and our mother. I used to think it was a commandment for

little children. Now that I am 53, it seems even more important.

That the elderly have much to offer, I have no doubt. I would have to deny too many of my experiences. One experience is especially dear to me.

It happened while I was in my early 20s at the end of my first year of novitiate with the Congregation of the Blessed Sacrament. At the time, the order had a summer house on Lake George in the Adirondacks, which the novices used early in the season.

An elderly priest used to come with us. His name was Father Ouimet, pronounced "we met." One day I was asked to watch after him while the group was away.

Let me tell you about Father Ouimet. He was somewhere around five feet tall. He was in his early 80s, and had gotten quite bent. With a pronounced hunch, stooped shoulders, and a chin that rested on his chest, he appeared even shorter.

When Father Ouimet got into a chair, his feet no longer touched the floor, something he delighted in pointing out.

With aging, Father Ouimet's gums were shrinking and his dentures were loose. New dentures were offered, but he would not hear of it. Chuckling, he would say, "I won't use them long enough," which made quite an impression on the young novices.

Father Ouimet was always the first to introduce himself. Holding his hand out, he intoned his name, "we met," to which he inevitably got the response, "I don't think so." I think that was his favorite joke.

No sooner had the novice master and the novices gone that day at Lake George than Father Ouimet quietly took over.

"What shall we have for lunch?"

I suggested soup and a sandwich.

"There is good stew on the stove that Brother Paul made for tonight," he replied. Walking to the stove, he scooped some out, smoothed over the surface, and wiped the side of the pot. "They will never know."

With that, I knew it was he who would be watching over me, not vice versa. He left no doubt who was in charge.

Father Ouimet suggested we make a fire in the fireplace, which I proceeded to do.

He also thought it would be good to have some music.

"What kind?" I asked.

I followed him to the record rack, and he picked out some lively Andalusian Spanish music.

I then retired to the porch and found a spot where I could see him, but where he was not likely to see me. In a few moments, he began to dance.

With small steps, he moved up and down, from side to side, making his way across the room in front of the fireplace. When passing the door, he would stoop a bit to see if I was perhaps watching, then, satisfied that I was not, he continued, a big smile on his face.

He tried to hum along with the music, but the rapid Andalusian rhythms were too much for him.

I watched Father Ouimet dance for several minutes, until he was ready for his stew.

I remember the scene, the smile, the movement, the hum, to this day. And whenever I do, I pray that when I am an old priest I shall be the kind who likes to dance—to Andalusian music, of course.

### This Week in Focus

What is the church doing to minister to aging people in response to their needs and concerns? A primary need that older people have is the desire to feel that they are still valuable members of parish life. Frail elderly people have a special need for companionship, for regular visits from pastoral ministers, and for contact with others. Many elderly people today can enjoy an extended autumn that lasts into their 80s or older. In fact, many senior citizens are pleased to discover that during their retirement years they have the time to savor friendship and help others in a leisurely way not possible when they were younger. And older persons can inspire other elderly people to embrace life during these golden years, like the wonderful old priest in his 80s whose physical infirmities did not dim the sparkle in his eye or his love of a good joke.

## Enjoy the autumn years of life

by Jane Wolford Hughes

Recently I rode an antique carousel and vanished from the world into a reverie with the child within me.

I came back to 1989 when the oom-pah-pah wound down and the mirrors of the central column stopped reflecting like a kaleidoscope. I enjoyed myself as much as I had at 5 or 15. In fact, more so, for at 69 I can embrace uncomplicated joy and know how to give in to it.

Like most persons, when I was young I dreamed of what I would be when I grew up and in middle age I pedaled so fast to keep up with family and career I didn't take time always to reflect on the beauty of what I just had experienced.

Now, in semi-retirement, I have the gift of time—time for the unplanned, especially for the people who flow through my life: family, friends, and often unexpected strangers who need to tell the stories of their gropings for meaning and for God to a gentle unburdened listener.

I see this period not as stepping back from life but stepping into it. I am not alone. Just as pioneers sought better lives and pushed the frontiers of America farther and farther in all directions, most of today's mature people have refused to accept a preordained number of years to describe old age.

If blessed with fairly good health, the winter of life does not bring its chill until well into one's 80s, if then. From 65 on, it can be a glorious autumn when the beauty of the moment is savored and the future is rich with promise.

By this age, there is a letting go of the driving egotism that earlier damaged our perspective and most persons have been able to shed the strains of old hurts and guilts and look upon the past with benign understanding. This enables the mature adult to cope with life's reversals and helps to heal the spirit when tragedy strikes.

I grant you, not everyone is prepared to

enter this period with grace. We all know the grumpy, peevish person whose view of everything is fueled by sourness. But I have found that such people are in the minority. Let me tell you of a couple of persons whose spirit has cast a warm and tender light.

Paul was tired of reading hollow words about doing something to combat illiteracy in society. He took a course on teaching basic literacy and now is instructing three persons on a one-to-one basis. He met them through the clinic where he serves as a volunteer.

A smile cut across Paul's face when he explained, "This is as thrilling as delivering a new baby, for I am bringing new life and hope to three persons who have had little chance for living fully in this world." Paul is 82 and keeps going!

My father battled cancer for 35 years. He was a formidable warrior and he did not fall until he was 76. A successful industrialist, after retirement he poured his energies into charitable endeavors and political action, especially welfare reform.

Being in and out of his home almost daily, I could see a man still growing. His interior life expanded and his life became a prayer. When his time came, he was not afraid.

Our times continually are carving new lifestyles. My Aunt Florence and a small group of longtime friends moved into a low-rise apartment complex for people of all ages, rather than move into an adult residence. Each has an individual apartment. They are conscious that their separate streams of life join the others to become a caring community.

Without being intrusive, they know each other's whereabouts and state of health. Together they often attend church, shop, and visit the beauty parlor. Despite varying setbacks of illness and economics, they seem able to will themselves anew each day for their work for various agencies and organizations. Their lives are full and their rocking chairs seldom occupied.



**GOLDEN YEARS**—For many older people, the time from 65 on can be a glorious autumn of their lives, when the beauty of the moment can be savored and the future is rich with promise. (CNS photos by Mimi Forsyth from Sunrise Photos)

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## THIRTY-THIRD SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, November 19, 1989

Malachi 3:19-20 — 2 Thessalonians 3:7-12 — Luke 21:5-19

by Fr. Owen F. Campion

The prophecy of Malachi provides this weekend's Liturgy of the Word with its first reading.

Malachi is not the name of the author of this ancient Hebrew Scripture, but rather it is an abbreviation of "the messenger of God." Little, therefore, is known of the author of this work, other than that the author probably wrote between 460-450 B.C. He refers to events and circumstances that suggest that time in history.

As did the other prophets, the author of Malachi was unhappy and dismayed by the lax religious practice and cavalier approach to belief that he perceived to permeate society. After all, it was the society of God's own people, linked to God himself by holy and everlasting covenant.

Such poor religious spirit one day would reap the whirlwind, the prophet intensely believed. The unfaithful had everything to lose. The faithful had everything to gain. In any event, a time of reckoning was on the way!

The Second Letter to the Thessalonians is the source of this weekend's second reading. Thessalonica was a city in the ancient Roman Empire in which an early Christian community resided. In the area that site is Greece, Thessalonica occupied the place of the present city of Saloniki.



In this selection, Paul speaks with forcefulness and drama of the impending end of the world. To his astonishment, and disapproval, some believers have anticipated that event either with laziness or panic. For them, he shows no toleration whatever. Even though the end of the world will come, or the *parousia* as theologians call that happening, borrowing the ancient Greek term, devout Christians properly must maintain themselves and live calmly and productively. They have no cause for fear, whatever may occur.

St. Luke's splendidly illustrative Gospel supplies this weekend's Liturgy of the Word with its reading from the four Gospels. As have Malachi and Second Thessalonians, this weekend's Gospel also refers to the end of the world.

In the reading, Luke links the end of the world with the destruction of the Temple. A natural catastrophe might bring down the U.S. capitol in Washington, or even an attack by an unfriendly armed power, but the loss of that building would not signal necessarily the demise of the American society. Luke, however, sees in the loss of the Temple the prelude to the end of the world. It was not a strange presumption for his time, among Jews.

The Temple in Jerusalem was God's dwelling place. Within its Holy of Holies, the communication from God that was the Ten Commandments rested. Upon its altar, sacrifices proclaimed God as lord of all creation. In its courtyards, men and women gathered to learn about God, and to speak to God in homage and in appeal.

If the Temple were removed, in pious Jewish eyes, so too would be the earthly

place of God's presence. Destruction of the Temple would be a mammoth event.

Not only would the earthly Temple perish, St. Luke warned, but human relationships, with their supports and encouragements, also would fail as the world ends.

Nevertheless, Luke's message, grim as it is, is not pessimistic in its final analysis. By patience and by perseverance, God's faithful will survive—and they will survive victoriously.

## Reflection

Next week, the church will celebrate the feast of Christ the King, in symbol and in proclamation concluding its liturgical year. Awaiting Christ, and preparing for Christ, in Advent, inaugurated the year last November. Next week the church announces its belief in Jesus, the king, the treasure of all life, the eternal.

This weekend concludes the church's long lesson of liturgies this year, before singing the praises of Christ the King. This weekend, in this liturgy, the church reminds us that nothing earthly is permanent. On the contrary, we can rely upon nothing—and no one—except the Lord, in whom is God.

Even the most secure, and the most preformed, of earth will die.

In the church's first generation, the end of the world constantly intrigued people. Now, the very idea meets scorn or laughter from people. Nevertheless, the end of the world is important in understanding Christianity.

Its references usually are quite bleak and even frightening. The true Christian perception, however, is not so much defeat, but victory; not so much defeat, but the success of Jesus in transforming the world into a reality of peace, love, justice, and God's own presence.

One day, indeed, earthly life will cease. One day earthly ugliness and sin will die, overcome by the brilliance of the Lord's eternal life and order.

Exactly how and when will that occur? When and how will each Christian die? The answers to both questions are known only to God. It is no cause for panic, however. For the just, only joy will follow. Being just is not simply a good intention. It is daily living aware of God, alert to others and their needs, determined to be obedient to God and serenely to await any event that ultimately is a milestone in the approach to his everlasting kingdom.



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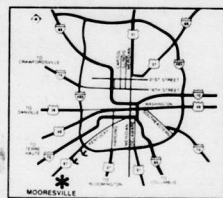
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## THE POPE TEACHES

## Figure of Jesus Christ is core of apostolic preaching

by Pope John Paul II

Remarks at audience November 8

On the day of Pentecost, Peter explained to all who were gathered in Jerusalem what had happened in the Upper Room.

He presented the coming of the Holy Spirit upon the disciples as the fulfillment of the promise once made by God through the prophet Joel. Through the death and resurrection of Jesus Christ, the Spirit of God was now being poured out upon all peoples.

Peter's explanation of the events of Pentecost stands at the heart of the church's proclamation of the Gospel in every age.

The core of the apostolic preaching is the figure of Jesus Christ.

Peter begins by recalling Jesus' miracles and the signs which accompanied his ministry and which showed that he was

from God. He then tells how, in accordance with God's foreknowledge and plan, Jesus was put to death.

But God raised Jesus from the dead, and thus made known his saving plan for all humanity. In the resurrection, Jesus is revealed as the savior and redeemer of the world.

Peter stresses the close link between Jesus' paschal mystery and the coming of the Holy Spirit. Jesus, risen from the dead, is now seated in glory at the right hand of the Father.

It is because of his victory over death and his exaltation as Lord that he is able to send us the Holy Spirit. Christ's divine power is revealed in the coming down of the Holy Spirit upon those who are called to be his witnesses to the ends of the earth.

Through the grace of the Holy Spirit, we can proclaim that "Jesus is Lord" (Romans 10:9).

## MY JOURNEY TO GOD

## Hymn of Thanks

To show appreciation best  
Is to use the gift received—

The gift surpassing all  
The life of man—the life of God.  
Not life of plant alone  
Nor life of beast  
But that of man with  
powers of soul.

The gift of knowledge  
to know the True,  
The gift of love to choose  
the Good,

The gift of grace to share  
God's life  
To know God's healing touch,  
To feed on food divine.

The gift of God's  
supporting hand  
O'er any path he leads.

For these and countless  
gifts yet more  
We thank thee, God.  
Not just today, but every day  
We thank thee best by using all  
That bounteous love has given.  
Thus will our constant  
hymn of thanks

Complete this short begun:  
Creation's full perfection  
Thanksgiving's best expression.

—by Sister Marietta Luken  
Order of St. Benedict

(Benedictine Sister Marietta Luken is a member of St. Gabriel Province, Order of St. Benedict, at Our Lady of Grace Monastery in Beech Grove.)

# Entertainment

VIEWING WITH ARNOLD

## 'A Dry White Season' looks at social justice

by James W. Arnold

There is a precious moment in "A Dry White Season" that summarizes each of the controversy within Christian churches in the last several decades over issues of social justice.

A smug South African police inspector, speaking of an African who is somewhat understandably overwrought by the unexplained death of his young son while in police custody, says,

"He's a religious man and in time will resign himself (to the circumstances)." That is, in time his anger will subside, and he'll stop agitating, precisely because he is religious.

In the first half of the century, and probably long before, resignation and obedience to authority, acceptance of one's fate, were considered marks of a religious attitude. Much to everyone's surprise and (to some) consternation, that attitude has flipped 180 degrees. In the contemporary world, if one is religious, he agitates by definition.

"Season" is the most recent, and so far most compelling, of a string of movies about the agony of South Africa ("Cry Freedom" and "A World Apart"). That may be because it reflects the unique Third World sensibility of its writer-director, Euzhan Palcy, who is probably destined to be the media heroine of the season. She is 32, black, bright, and stunning; a Martinique native educated in France. Her debut film was "Sugar Cane Alley" (1984), a sensitive and humane description of life among the exploited field workers of Haiti.



Her charisma has attracted a superb crew and cast, including reliable Donald Sutherland, reclusive Marlon Brando (after a nine-year absence), Susan Sarandon (in a small role) and a host of British and African character actors.

Palcy and co-writer Colin Welland ("Chariots of Fire") adapted a banned 1979 novel by South African Andre Brink into a gripping film about two families, one white, one black, devastated in the brutal aftermath of the notorious 1976 Soweto riots. (Hundreds, perhaps thousands, were killed, including children protesting non-violently the inferiority of their education.)

The sons of prep school teacher Ben du Toit (Sutherland) and Gordon, his African gardener, are friends. The black youth, arrested after the riots, disappears. His father comes to Ben for help. From this simple beginning, with Greek inevitability, the lives of both men disintegrate in the relentless conflict between status quo and change.

Much is made of Ben's early status as an ordinary, contented conformist, an admired ex-rugby star with no doubts whatever about the wisdom and good faith of the white authorities. But the audience knows that both the boy and later his father (who won't stop agitating) have been tortured and killed.

Faced with the evidence, Ben is outraged. He persuades a maverick human rights lawyer (played deliciously by Brando, now 65) to force an inquest. Despite the attorney's folksy, ironic wit, not to mention the evidence, it's a lost cause. The biased judge bulldozes through a judgement that exonerates the police and perverts justice.

The first part of the movie describes Ben's education in the realities of his own country. In the second, he acts on this



**SOUTH AFRICAN DRAMA**—In "A Dry White Season," Donald Sutherland (center left) plays a white Afrikaner schoolteacher whose growing awareness of the plight of black South Africans leads him to anti-apartheid activism, which ultimately threatens his life. The U.S. Catholic Conference lists the film as A-III, adults. (CNS photo from MGM)

knowledge and learns its cost. He is abandoned by his wife and adult daughter, ostracized, fired from his job for "disloyalty." Eventually, because he won't give up, he is equally dead—with Gordon and Gordon's wife and son. It's a supreme illustration of the way apartheid has corrupted the soul of the country.

In one of the more sadly ironic moments, Ben entrusts some phony, misleading papers to his daughter, knowing she will betray them to the police. Her motive is not deep: "I just want everything back to normal." Do people say such things during great moral crises? You bet.

In a way, she echoes her Mom (a charged performance by veteran star Janet Suzman), who concedes apartheid is "not right" but fears the blacks will be as cruel if they come to power. "You have to choose sides," she says. Ben replies, "I have to choose the truth."

The movie is not without hope. Ben's son remains loyal and even joins his father's cause. If he represents the future, hope is possible. But the situation is urgent. As Zakes Mokat, cast as a compassionate resistance activist, puts it: "Hope is a white word. Hope is not what we need."

It's disturbing that Palcy ends the film with Mokai assassinating in cold blood the sadistic police captain (Jurgen Prochnow) most directly responsible for the horror we have witnessed. But the act has a redeeming honesty. We're aware that, until now, only black restraint has prevented a bloodbath in South Africa.

Agitation replaces patience, and something must happen soon.

(Vibrant, tragic anti-apartheid drama; graphic but restrained violence and torture scenes; satisfactory for mature viewers.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

All Dogs Go to Heaven	A-I
The Little Mermaid	A-I
Look Who's Talking	O
Next of Kin	O
Second Sight	A-III

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

## Romantic saga evolves into 'breathless narrative'

by Henry Herx and Judith Trojan

In a romantic saga spanning two generations, two world wars, and two continents, the lives of a strong-willed mother and her two headstrong daughters is the stuff of "Judith Krantz's Till We Meet Again," a sudsy five-hour miniseries premiering Sunday, Nov. 19, 9-11 p.m. on CBS. The concluding segment airs Tuesday, Nov. 21, 8-11 p.m. (Check local listings to verify the time.)

The breathless narrative starts with a French teen-ager, Eve (Lucy Gutteridge), running off to Paris to live with a singer who spurns her love. A few scenes later, Eve is the toast of the best music halls in town and, with the outbreak of war, singing for the troops in the trenches where she meets the man who will marry her a few years later.

A widower and the titled heir to a champagne-producing estate, Paul de Lancel (Michael York) joins the diplomatic service and brings Eve and her two daughters, Delphine (Mia Sara) and Freddy (Courtney Cox), to his new post—1930 Los Angeles.

Delphine spends a summer with her French relatives, is fed some lies by her half-brother Bruno (Hugh Grant), becomes a movie star, and moves in with her Jewish director (Charles Shaughnessy).

Though expressly forbidden by her father, Freddy secretly takes flying lessons, meets a Hollywood studio coordinator (Dennis Arndt), and instead of going to college, moves in with Mac (Barry Bostwick), the man who taught her everything she knows about flying. When he dies doing a stunt in her place, she is inconsolable until World War II begins—during Part II on Tuesday evening.

The second segment of the miniseries is much the same as the first, only an hour longer. Freddy finds another lover who marries her and then betrays her. The villainous Bruno shows the depths of his evil by collaborating with the Nazis and raping Delphine.

And so it goes. And so it goes, even replacing the next, until everyone gets his just reward, such as it is, in the post-war world. The characters are all glamorous, the period settings elegant, and the historical background furnishes the window dressing.

But the characters have no depth, no substance. The moral issues are black and white affairs, with love its own

justification. This is melodramatic eyewash about cardboard women whose noble suffering for true love earns no sympathy or concern. It's a hollow entertainment that leaves only an empty feeling.

The episodic narrative flows on from one situation to another, periodically punctuated by declarations of unrequited love or discreet bed scenes. If kitsch is the art of bad taste, then Judith Krantz is an artist.

The production is more interesting than the story, and the settings and costumes are eye-filling. Director Charles Jarrott is a veteran of the movie screen and he tries his best to make things credible—but he fails.

The result is not family entertainment and, except for fans of soap opera, hothouse escapism, not worth five hours of one's life.

### TV Programs of Note

Sunday, Nov. 19, 9-10 p.m. (PBS) "A Tale of Two Cities." Charles Dickens' sweeping love story set against the backdrop of the French Revolution premieres in a four-part "Masterpiece Theater" dramatization starring James Wilby as Sydney Carton, Xavier DeLac as Charles Darnay, and Serena Gordon as Lucie Manette.

Sunday, Nov. 19, 10-11 p.m. (PBS) "Drama." Rebroadcast of the program in the 1988 "Yosemite" series revisits the 1950s Golden Age of live TV dramas as well as surveys more recent prime-time dramatic series such as "Miami Vice" and "L.A. Law."

Monday, Nov. 20, 9-10 p.m. (PBS) "Into the 20th Century." The next to last program in the "Art in the Western World" series looks at the works of Matisse, Picasso, Salvador Dali, Rene Magritte, and Joan Miro as well as examines the architecture of Frank Lloyd Wright and Le Corbusier.

Tuesday, Nov. 21, 8-9 p.m. (PBS) "What Is Music?" With bells, trumpets, human voices, and computers, this "Nova" program explores the science of musical sound, from what makes a classic violin to how the human brain perceives music. Tuesday, Nov. 21, 9-10 p.m. (PBS) "Yosemite: The Fate of Heaven." Actor Robert Redford narrates this documentary portrait of Yosemite National Park, a presentation of "The American Experience" series which also illustrates how the influx of nature lovers into the park has intensified the conflict between preservation and public enjoyment.

Tuesday, Nov. 21, 10-11 p.m. (PBS) "Blowing the Fortune." The next to last program in the "America's Century" series looks at how, along with the military, money in the form of foreign aid is the major tool of U.S. foreign policy and questions why the United States, the world's richest nation, has become the world's principal debtor nation.

Wednesday, Nov. 22, 8-8:30 p.m. (CBS) "Garfield's Thanksgiving." Garfield, the world's most self-centered, food-loving cat, is faced with starvation on his favorite day of the year, Thanksgiving, when Jon places him on a strict diet. A new animated special with music by Garfield's creator, Jim Davis. Lorenzo Music is the voice of Garfield.

Wednesday, Nov. 22, 8:30-9 p.m. (CBS) "The Bugs Bunny Thanksgiving Diet." Bugs sets himself up as Dr. Bunny to usher out advice and carrots to his pals who are stricken with anxiety over holiday gluttony. A repeat broadcast of this animated special originally aired in 1979.

Wednesday, Nov. 22, 10-11 p.m. (PBS) "Newport Jazz '89." Now in its sixth season, this program brings the jazz legacy of the world-famous Newport Jazz Festival in a program highlighting performances by Wynton Marsalis, Diana Reeves, Mel Torme, George Shearing, and Herbie Mann.

Thursday, Nov. 23, 9 a.m.-12 noon (Check local listings.) (CBS) "The 30th Annual CBS All-American Thanksgiving Day Parade" features lots of stars.

Thursday, Nov. 23, 8-8:30 p.m. (CBS) "A Charlie Brown Thanksgiving." Classic Emmy award-winning animation for all ages that features the Peanuts gang and their preparation of an unorthodox holiday meal. Written and created by Charles M. Schulz.

Friday, Nov. 24, 9-11 p.m. (PBS) "An Evening with Alan Jay Lerner." This tribute to one of America's greatest composers features such guests as Julie Andrews, Robert Goulet, Richard Kiley, Liza Minnelli, and Leonard Bernstein, sampling the music from such Lerner works as "My Fair Lady," "Camelot," "Brigadoon" and "Gigi."

Saturday, Nov. 25, 7-7:30 p.m. (PBS) "Abel's Island." In a rebroadcast of an animated program in the "Long Ago and Far Away" family series, an articulate and sophisticated mouse is stranded on an island which he transforms in a similar vein as the classic Robinson Crusoe story.

(Check local listings to verify program dates and times.)

## QUESTION CORNER

# Confer with your priest

by Fr. John Dietzen

**Q** Recently, my husband of 13 years came home one evening and told me he had been in love with another woman for over five years. Ten days later he found an apartment, packed his bags, and left me and his three children.

We are legally separated now. After a year he can, and has stated that he will, divorce me to marry her. How can I remain married "until death do us part" to a man who is someone else's husband? Believe me, I have tried everything to keep this marriage together. Where do I stand with the church? (New York)



**A** First, I hope you realize that you are still a Catholic in good standing. Nothing keeps you from continuing full membership and participation in the church, including the sacraments.

I am reminded constantly from my correspondence that many Catholics still believe they cannot receive Communion just because they are divorced. That is not true, and you need all the spiritual strength you can get.

Your situation is truly tragic. The behavior of your husband is, if not unheard of, at least strange. It certainly raises serious questions about some phases of his character and personality development and his emotional maturity.

My advice is to go to a priest you know to be knowledgeable and helpful, explain your circumstances, and ask his advice on how you should proceed.

**Q** I have just attended a seminar for catechists. One teacher stated that a physician who performs an abortion is

a murderer. What is the church's position on this? Is the physician or mother guilty of murder? (Ohio)

**A** Abortion is killing a preborn human being. Few disagree with that today.

Even those who are pro-abortion, or pro-choice if you wish, and who are knowledgeable scientifically, do not deny that what is in the womb before birth is human life. The questions today revolve rather around the relative importance of the lives of the mother and the child.

Every science, from genetics to psychology to biology, agrees that we have no reason whatsoever, from any scientific viewpoint, to assume that the life in the womb of a human mother is anything other than human.

That, of course, has been the conviction of human beings

all along. Now it is supported by physical and psychological sciences.

Calling an act of abortion "murder" is something else entirely. In both civil law and moral theology, murder generally means intentionally taking the life of an innocent human being, which brings in the aspect of personal moral guilt.

It seems certain that a number of those involved in acts of abortion have managed somehow to convince themselves that what is being destroyed is not truly a human being. If that is in fact what they sincerely believe, wrong as it is, they would not be personally morally guilty of that crime.

Anyone who knows, or even strongly suspects, that he or she is destroying a human life, of course, would be guilty of murder, as would anyone else who takes an innocent life. For the mother particularly, other factors such as fear, emotional panic, or severe pressure from family or friends could diminish greatly any moral guilt.

Thus it is wrong to refer to all who perform or procure an abortion as murderers. We have no basis or right to make that judgment. We can make our position quite strong and clear without using such language.

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

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## FAMILY TALK

## Grandma needs advice

by Dr. James and Mary Kenny

**Dear Mary:** My 10th grandchild will be born soon. I could certainly use your advice now. This child's father, my son, is unmarried, 20 years old, and in college. He wants little to do with the baby's mother. The mother is a few years older, a college graduate with a good-paying job, living with another man hundreds of miles away.

She calls me frequently looking for the emotional support missing from my son. She does not need financial support and my son gives none. This child is biracial, the main reason, I think, that my son has not acknowledged to his sisters and brothers that he will soon be a father. He expresses interest in the baby to me and the baby's mother. I told him that when the baby is born, I will have a real role in the baby's life and will tell the happy news to all our family. Until then, I need advice about how to support and encourage my son. I frequently am angry with him because of his indifference to his child's mother. I wonder how much support I should give the mother. (Ohio)

**Answer:** You are taking a positive and caring approach to your role of grandmother in a difficult situation. I applaud your decision to support your grandchild and the child's mother.

While your anger and frustration with your son are understandable, there is little you can do to change him. Your son is young, rather immature, and clearly in a situation beyond his depth. He may well be indifferent because he does not know what else to do. You cannot make him become a mature, responsible father, and lectures will only drive him further away from his responsibilities.

I do not think it is wise of you to announce the birth within your family. It is your son, not you, who is becoming a parent.

At the same time, you need not hide your activities. If you would go to visit your new grandchild, and your other children ask where you are going, you might tell them simply and directly. There is a fine but important line between announcing your son's information and discussing your own whereabouts.

Under the present circumstances, your son is not likely to play a significant role in this child's life. The mother and son are hundreds of miles away and, while the mother would like emotional support from the father, she does not appear likely to get it at this time.

As the grandmother, you can be a significant person for the mother and child. Extend to them as much love, friendship, and emotional support as your time, resources, and personal energy allow. Reach out as you would to any other grandchild. Continue your interest as the child grows.

By becoming an involved grandmother, you accomplish several things. You provide family support which this young mother needs and desires. You provide a model of caring and concern for your son which is far more powerful than criticizing him or lecturing him. You keep the ties to this child alive. And you have the joy of sharing in the growth of your grandchild. Congratulations, grandma!

(Address questions to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind., 47978.)

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1989 Collection Sunday—  
November 18



1989 Campaign for  
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# AIDS statement urges compassion

by Jerry Fiteau

BALTIMORE (CNS)—The U.S. Catholic bishops in a major pastoral statement Nov. 9 called for compassionate care of those with AIDS, and urged chastity and an end to drug abuse as the only real means to halt the AIDS epidemic in the United States.

Gathered in Baltimore for their Nov. 6-9 fall general meeting, the bishops extensively debated finer theological points of difficult issues surrounding the disease before approving the final document by a 219-4 vote on a written ballot.

"The spread of HIV (the human immunodeficiency virus that causes AIDS) can be halted by lasting changes in the way people act," the statement declares.

It specifically opposes the so-called "safe-sex" approach of promoting condom use to combat the sexual transmission of AIDS.

"Though frequently advocated," the statement says, this approach "compromises human sexuality and can lead to promiscuous sexual behavior. . . . Sexual intercourse is appropriate and morally good only when, in the context of heterosexual marriage, it is a celebration of faithful love and is open to new life."

The statement is titled "Called to Compassion and Responsibility: A Response to the HIV/AIDS Crisis."

At the closing press conference of the meeting, Archbishops Roger M. Mahony of Los Angeles and John L. May of St. Louis said the new statement did not contradict or invalidate a controversial statement issued nearly two years earlier by the 50-bishop Administrative Board of the U.S. Catholic Conference. That statement said it was permissible to include "accurate information" about condoms within education programs that are properly situated in a moral context.

The 1987 document, titled "The Many Faces of AIDS," provoked an uproar when it was widely interpreted as condoning the use of condoms to prevent the spread of AIDS.

The new document makes no explicit reference to the question of the place of condom information in AIDS education programs.

Archbishop Mahony, who chaired the document's writing committee, said the earlier document was widely misunderstood because the sentence on condom education was lifted out of context. He quoted from the document the language that followed, in which the Administrative Board had said that "abstinence outside of marriage" is the "only morally correct and medically sure" way of preventing the

sexual spread of acquired immune deficiency syndrome.

Both documents, he said "are in consonance, in agreement."

Archbishop May, outgoing president of the National Conference of Catholic Bishops, said the previous document was not withdrawn as a result of passing the new document, but what the earlier statement said about sexual activity and condoms "was more clearly enunciated today" in the statement approved by the full body of bishops.

The new document also addresses questions of medical and pastoral care of people with HIV and their families, protection of their civil and human rights, the role of intravenous drug abuse in spreading AIDS, and problems of discrimination and violence against people with HIV that are sometimes accompanied by the claim that AIDS is a divine punishment for sin.

The most spirited floor debate on the document came as bishops struggled with the proper words to express the twin and sometimes paradoxical mysteries of divine justice and divine mercy.

The language they finally adopted said, "Without condoning self-destructive behavior or denying personal responsibility, we must reject the idea that this illness is a direct punishment by God. At the same time, we recognize that suffering and sickness are consequences of original sin, which each of us has confirmed by personal sin."

"Even as he permits human suffering, however, God wills to bring out of it some greater good for our sakes."

Referring to intravenous drug abuse as

another major cause of the transmission of HIV, the bishops said that "the answer is not lie in free distribution of clean needles, as advocated by some, but in increased education about the dangers of drugs and 'increased government support for outreach and drug treatment programs.'"

Distribution of free syringes and needles, they said, "would send the message that intravenous drug use can be made safe"—a message that could lead to increased drug abuse.

The bishops called for delivery of health and human services to those with HIV "in a sensitive and non-discriminatory manner" of those who are HIV positive. They called on "Catholic communities, especially parishes," to reach out to those with HIV with "understanding and practical help" and "acceptance and emotional and spiritual support."

They said social justice "requires that public and private agencies seek creative ways to meet the health and human service needs of those who are HIV positive." They called on "Catholic communities, especially parishes," to reach out to those with HIV with "understanding and practical help" and "acceptance and emotional and spiritual support."

Stressing the importance of the personal rights of those with HIV, they said it is important in public policy issues "to infringe as little as possible, in light of community needs, on individual liberty, privacy and confidentiality."

The bishops urged those with HIV "never to lose heart."

"Christ, the innocent Son of God, knew suffering in his own flesh," they said. "For us, too, suffering, accepted and lived as Jesus accepted and lived it, can be redemptive."

"Faith does not tell us to seek suffering for its own sake, but it does tell us that suffering and death, joined to the suffering and death of Jesus, the lord of life, lead ultimately to growth, fulfillment and lasting joy," they said.

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## Bishops approve statement on U.S. food and agricultural policy

by Liz Schevchuk

BALTIMORE (CNS)—The U.S. bishops Nov. 8 approved a food and agricultural policy statement that attacks "morally intolerable" domestic hunger and the "scandal" of unmet international needs.

By a unanimous vote at the fall general meeting of the National Conference of Catholic Bishops-U.S. Catholic Conference in Baltimore, the bishops approved a statement titled "Food Policy in a Hungry World: The Links that Bind Us Together—Pastoral Reflections on Food and Agricultural Policy."

The approximately 30-page document lists recommendations for U.S. policy and calls upon the church and its allies to renew their own anti-hunger efforts.

But it goes beyond issues of hunger alone to urge more attention to environmental damage related to agriculture, promotes wide ownership of land, and seeks reforms to assist migrant farm workers.

Archbishop John R. Roach of St. Paul/Minneapolis told his colleagues in introducing the statement that the bishops' concern is timely because a comprehensive farm bill and legislation dealing with agricultural trade are scheduled for action by Congress in 1990.

The document calls for adoption of a U.S. food and agricultural policy that would:

► "Establish food security as the ultimate goal of food and agricultural policy, ensuring that every human being has access to enough food to maintain a decent human standard of living."

► "Foster an equitable system of land tenure, especially the widespread ownership of land and productive property, which constitutes one of the strongest guarantees of human dignity and democratic freedom."

► "Structure federal commodity and insurance programs to help farmers dependent on farming for their livelihood attain an annual income adequate to meet the needs of their families."

► "Support farming methods and technologies that sustain the environment, not damage it."

► "Strengthen rural communities by helping rural people" build their own economic and social future.

► "Assure farmworkers fair wages,

unemployment compensation and protections and benefits afforded" other workers.

► "Combat hunger in the United States by strengthening the domestic food assistance programs to ensure that no one in America goes hungry or suffers malnutrition."

► "Conduct food trade relations with equity and food security as the first priority goals."

► "Encourage and support consumer cooperatives as a way of giving both consumer and producer a measure of economic power and greater participation in the economic enterprise."

In discussing domestic hunger, the statement declares that "the presence of so many hungry people in our midst is morally intolerable." While disagreements exist over the exact statistics, "no one can reasonably deny that this nation faces a serious problem of hunger," it says.

The document adds that "when we look beyond our own shores we are struck by the massive human problems" that exist. "The first reality is the scandal that nearly a billion people lack access to sufficient food because they either cannot grow it or do not have enough income to buy it."

In discussing environmental problems, the document says that such practices as crop diversification and rotation should be used, with less reliance on dangerous chemicals.

"The care and protection of natural resources for future generations is of paramount importance," it says. "Abuse of the environment—the resources God gave to us to share—harms all of us alive today and threatens future generations."

Concern for the environment was reflected in the comments of several of the bishops during floor discussions on the document.

"Some of the things we've asked for here are very, very serious," said Bishop John J. McRaith of Owensboro, Ky. He cited as examples the references to environmental damage and land ownership, issues of "how land is owned, how land is used." Such suggestions, he said, are "obviously things that are not going to be very popular."

"Our natural resources must be treated in a very special way on this planet," added Archbishop Rembert G. Weakland of Milwaukee.

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Collection Sunday — Nov. 18  
Campaign for Human Development

# Bishops unanimously adopt Mideast statement

by Jerry Filleau

BALTIMORE (CNS) — The U.S. bishops gathered in Baltimore unanimously passed a major Mideast statement Nov. 9 calling for withdrawal of foreign forces from Lebanon and the negotiated establishment of a sovereign Palestinian homeland with full protection of Israel's sovereignty and territorial security.

The statement, developed and repeatedly refined after extensive consultation with top leaders in the Middle East and interested American groups, was adopted at the final of the bishops' Nov. 6-9 fall general meeting. It received a 237-0 vote on a written ballot.

Archbishop Roger M. Mahony of Los Angeles, who chaired the document's writing committee, introduced it to the bishops as offering a "common ground on which a meaningful dialogue can be based" and on which "a just and lasting peace" can be built in the Middle East.

He said sections on reconstructing Lebanon's civil order—calling for the immediate withdrawal of Syrian forces from Beirut and ultimate withdrawal of all foreign forces from Lebanon—offer principles and processes to end the "long and tragic travail" of that country.

On both Lebanon and the Israeli-Palestinian-Arab states conflict, the bishops urged negotiated solutions by the parties directly involved as the primary approach to the questions. They argued for international involvement chiefly to assist the main parties in establishing a basis for constructive negotiations.

On Lebanon the bishops expressed a particular concern as Christians that the experiment in Christian-Muslim cooperative government established in 1943 be restored, with modifications reflecting changes in Lebanese society since then.

"From the time of the national pact in 1943, the effort to weave various religious traditions into a form of democratic governance has been pursued with determination in Lebanon," they said.

They called that effort, despite its failures in practice, a "unique" witness in the region and said, "The present disintegration of both the religious and political dimensions of Lebanese society is an incalculable loss for the Middle East."

After summarizing recent history in Lebanon, the bishops said, "Intervention has hurt the Lebanese, but it is seriously questionable in 1989 whether the Lebanese are capable of moving beyond war and destruction without help. It will take a mix of internal and external forces to reconstruct Lebanon."

"The reforms which are required—constitutionally, politically, economically and

legally—must be the work of the Lebanese themselves," they said.

"Successful internal reform, however, requires a setting in which the Lebanese can discuss, decide and choose," they added. "Hence, immediate Syrian withdrawal from Beirut and ultimate withdrawal of all foreign forces from Lebanon is a necessary condition for lasting peace and democratic progress in Lebanon."

"Creating this larger international context is a task in which the United States is an indispensable force, together with the Arab League and France," they said.

They said the Israeli-Palestinian question centers around three key principles—security, territory and sovereignty.

"The assertion that each party, Israel and the Palestinian people, has a fundamental right to a homeland establishes the framework in moral terms for political negotiations," they said.

"Because each party has a right to a homeland," they added, "the goal of negotiations should be fulfillment of the rights of both. Because the content of the right—territory with a legitimately recognized title to it—cannot be realized without each party accepting limits on its claim—how much territory each possesses—the classical distinction of affirming a right, then setting limits on its meaning and exercise, will have to guide negotiations."

They called for Israeli-Palestinian negotiations "in which appropriate guarantees for the objectives of security, self-determination, sovereignty and territory for each party are established."

They called on the Palestinian people to recognize in theory and practice "Israel's right to exist within secure borders."

They called on Israel to recognize the Palestinian "right to self-determination, including their option for an independent homeland," as a "foundation stone of a just peace."

"The conclusion which follows from these assertions is as clear as it has been controversial: Palestinian representation in Middle East negotiations leading to Palestinian territorial and political sovereignty," they said.

On the Israeli-Palestinian question, the bishops highlighted several auxiliary issues that they considered important to resolution of the conflict. Among these were:

►An end to anti-Semitism and anti-Arab bigotry.

►An end to religious or nationalist "militant movements which often reject tolerance and pluralism."

►A plan for "compensation for past losses" to individuals or families who have legitimate claims stemming from the years of struggle.

►Safeguarding of the sacred character of Jerusalem for Muslims, Christians and Jews, guarantees of religious freedom for all groups, and protection of the rights of various faiths to shrines sacred to them.

►Israeli restraint and observance of human rights in the face of the "intifada," the two-year-old civil uprising of Palestinians in Israeli-occupied territories.

In Lebanon the bishops took particular note of acts of terrorism and hostage-taking, both of foreigners and of Lebanese, as obstacles to peace.

They criticized the U.S. government for lack of adequate "systematic attention" to Lebanon in recent years. "The United States cannot 'solve' the Lebanese problem, but the Lebanese cannot overcome the legacy of a 15-year war without outside moral, diplomatic, humanitarian and economic assistance," they said.

## Bishops issues statements on major church, state issues

(Continued from page 1)

Catholic community and their responsibility to reach out to society.

In a sidelight, some 50 bishops sang and swayed to gospel music: African-American style at a Nov. 7 prayer service in Baltimore's Basilica of the Assumption of the Blessed Virgin Mary. The bishops' Committee on Black Catholics sponsored the service.

Archbishop Edward A. McCarthy of Miami asked his fellow bishops for their written comments on a proposed pastoral letter marking the 50th anniversary, in 1992, of the discovery of America.

In the first draft, the contributions of European missionaries are praised, but the treatment of Native Americans by some of the colonists is decried.

Cardinal John J. O'Connor of New York Nov. 7 was elected the new chairman of the bishops' Committee on Pro-Life Activities, the group that wrote the pro-life resolution approved the same day. He replaced Cardinal Joseph L. Bernardin of Chicago.

Archbishop Pilarczyk, Cardinal Bernardin, Cardinal James A. Hickey of Washing-

ton and Bishop John A. Marshall of Burlington, Vt., were elected delegates to the 1990 Synod of Bishops in Rome on the formation of priests. Named first and second alternates were Bishops Daniel M. Buechlein of Memphis, Tenn., and James P. Keleher of Belleville, Ill.

Bishop Keleher, chairman of the bishops' Committee on Priestly Formation, warned the meeting of the "imminent demise" of college seminaries in the United States. Those institutions need financial support and the recruiting of more students, he said.

The bishops also approved a document on retreats for diocesan priests despite some concern that it stressed psychological rather than spiritual development.

They decided to draft a pastoral letter on stewardship to give Catholics a better idea of giving, including tithing. The letter is intended to be ready for a vote in 1991.

The bishops approved plans for a retreat-style assembly next June 20-27 at the University of Santa Clara in California.

## Archbp. O'Meara reports on CRS

(Continued from page 1)

adding that CRS continues to carry out large-scale feeding programs there.

In the Ethiopian region of Eritrea, where current assessments say more than 80 percent of the crops will be lost in 1990, "it is a race against time complicated by political instability," he said.

In August CRS became the first U.S. humanitarian agency in Angola, where estimates say 600,000 people—mostly women and children—have been displaced and some 50,000 maimed by land mines, Archbishop O'Meara said.


In Central America, he said, CRS is developing a reconciliation plan emphasizing "projects fostering the resolution of community problems and support for the church's mediating efforts at the community level."

The agency is also supporting the "peaceful return and resettlement of refugees, displaced persons and victims of conflict in Central America," he said.

The archbishop said that no matter how well CRS plans, "politics and climate, demography and market conditions and a host of other external factors" affect the agency's efforts.

"A willingness to accept risk for the sake of the poor is central to the spirit of CRS," he said.

Bishops elected to the CRS board of directors Nov. 7 were Archbishop Francis B. Schulte of New Orleans and Bishops James A. Griffin of Columbus, Ohio; John J. McKeith of Owensboro, Ky.; and Basil H. Losten of the Ukrainian Diocese of Stamford, Conn.



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# The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206.

## November 17

The Catholic Alumni Club (CAC) and Catholic Adults Reaching Out (CARO) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts.

☆☆

National Pastoral Musicians Indianapolis chapter will hold a "Tape-style Evening Prayer" at 7:30 p.m. at SS. Peter and Paul Cathedral followed by dinner at

8:30 p.m. in the Catholic Center, 1400 N. Meridian St. Reservations necessary for dinner.

☆☆

A Monte Carlo for the benefit of parish athletics will be held from 7:30 p.m.-12 midnight at Little Flower Parish cafeteria, 13th and Bosart. Free beer, food and cash bar available. Admission \$3.

## November 17-19

A Singles Retreat on "Discovering the Gift of Being Single" will

be held at Alverta Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for details.

☆☆

A Marriage Encounter Weekend will be held at Fatima Retreat House, 5353 E. 56th St. Call George and Ann Miller 317-788-0274 for information.

☆☆

Shakespeare's "Julius Caesar" will be presented by St. Meinrad Seminary students at 8 p.m. EST Fri. and Sat. and at 2 p.m. Sun. Tickets at the door. Adults \$2; students \$1.25; \$1 seniors and groups.

☆☆

A Preached Men's Retreat will be held at Mount St. Francis Retreat Center. Call 812-925-8817.

An Engaged Encounter will be held at Fatima Retreat House, 5353 E. 56th St. Call Marilyn and Mark Braun 317-949-7529 for details.

## November 18

An "Emmas Day III: Election/Purification" workshop will be held from 9:45 a.m.-3:15 p.m. at St. Bartholomew Parish, Columbus. Call 317-236-1432 to register, deadline today.

☆☆

The Elites of Holy Angels Parish will present an "Attitudes of Faith" Show and Luncheon from 11:30 a.m.-4 p.m. at the Sheraton Meridian, 2820 N. Meridian St. Donation \$20. Call Lucretia Stewart 317-926-2681 for information.

☆☆

The Terre Haute Deaconry Center will sponsor a catechist training workshop on "Understanding the Children We Teach." Pre-registration required. Call 812-232-8400.

☆☆

St. John the Baptist Parish, Dover will present a Pre-Holiday Chicken Dinner and Drawing from 11 a.m.-7 p.m. Adults \$5; kids 12 and under \$2.50. Crafts, baked goods.

☆☆

Kevin Barry Division #3, Ancient Order of Hibernians and the Irish American Heritage Society will hold an Irish Cels for the Celtic Cross Fund Drive at 8 p.m. in Msgr. Busald Hall, St. Philip Neri Parish. Entertainment, music. Admission \$3. Call 317-899-3092 for information.

☆☆

The PTA of Shawe Memorial High School, Madison will hold its Annual '50s '60s Dance from 9

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p.m.-1 a.m. at the K of C. Featured: DJ Jerry Z, hors d'oeuvres, \$15 couple; \$7.50 person at the door. Call Patty Welsh 812-273-4444 to reserve tables.

☆☆

Pro-Lifers will meet to pray the rosary at 9:30 a.m. at the Clinic for Women, 2951 E. 38th St.

p.m. Sat. and from 9 a.m.-12 noon Sun. in Kasper Hall.

☆☆

The Altar Society of Sacred Heart Parish, Terre Haute will sponsor its Annual Bake Sale and Boutique from 11 a.m.-4:30 p.m. Sat. and before and after 9 a.m. Mass Sun. Soup and sandwiches available.

☆☆

St. Margaret Mary Parish, Terre Haute will hold its Annual Holiday Bazaar, Craft and Bake

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## November 19

The Altar Society of Holy Name Parish, Beech Grove will sponsor a Christmas Bazaar and Eva's Famous Chicken and Noodle Dinner from 1-6 p.m., adults \$3, children \$2, pre-schoolers free. Drawings, games for all ages, country kitchen, white elephant and craft booths. Santa arrives 3 p.m.

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 9 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

Catholic Alumni Club (CAC) will go to the Movies at 2 p.m. Call Mary 317-255-3842 late evenings for more information.

The St. Patrick Chapter of St. Vincent de Paul Society will sponsor its Annual Poultry Card Party at 2 p.m. in the school hall. Drawings, card games, food available. Admission \$1.25.

FutureQuest Open Houses will be held at 1 p.m. at Shaw Memorial High School, Madison; Our Lady of Providence High School, Clarksville; and Bishop Chard, Cardinal Ritter, Roncalli and Secena Memorial high schools, Indianapolis. Catholic and non-Catholic junior high students and their parents are invited.

## November 20

The Liturgical Ministry Forma-

tion Program Phase I: "The Liturgical Year" will be held from 7:30-9 p.m. at the Franciscan motherhouse, Oldenburg.

Separated, Divorced and Remarried Catholics (SDRC) will celebrate Thanksgiving Mass and hold a pitch-in dinner at 7:30 p.m. in the Catholic Center staff lounge, 1400 N. Meridian St.

Systematic Training for Effective Parenting (STEP) classes conclude from 7-9 p.m. at St. Ann School, 2839 S. McClure.

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

Systematic Training for Effective Parenting (STEP) classes continue from 7-8:30 p.m. at St. Lawrence adult education center, 4850 N. Shadeland Ave.

Centering Prayer sessions continue from 7-9 p.m. at St. Christopher Parish activity room. Speedway.

## November 21

The Liturgical Ministry Formation Program Phase I: "The Liturgical Year" will be held from 7:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-745-2606 for information.

Systematic Training for Effective Parenting (STEP) classes conclude from 7-9 p.m. at St. Jude School, 5375 McFarland St.

The Bible Study on the Acts of the Apostles concludes from 7:30-9 p.m. at St. Christopher Annex meeting room.

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Parish chapel, 317 N. New Jersey St. Call 317-786-7517 for information.

The Inquiry Program at Holy Spirit Parish, 7243 E. 10th St., continues with "The Trinity" from 7:30-9 p.m. in the parish center.

Newman Mothers Club will sponsor the Chaplains Fourth Annual Membership Tea in honor of Father James Wilmoth at 1:30 p.m. at Butler University Newman Center, 4615 Sunset Ave. Guest speaker Phyllis O'Neal. Guests invited. Call Mary Thopy 317-849-5840 for details.

The Scripture Studies on St. Paul continue from 7:30-9:30 p.m. at St. Pius X, 7200 Sarto Dr.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at St. Andrew School, 4050 E. 38th St.

## November 24

Exposition of the Blessed Sacrament for quiet prayer and reflection is available every Fri. from 7 a.m. until 5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

## November 24-25

St. Catherine adults will present "Prime Time Crime," a comedy mystery, as their annual alumni play in Father Busald Hall. Doors open 6:30 p.m. \$8 cost includes dinner, drinks and performance. For reservations call Mary Jo Papeish 317-784-3360 after 11 a.m.

## November 24-26

A Tobit Weekend for engaged couples will be held at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for details.

## November 25

Our Lady Queen of Peace Meditation Prayer Group will gather at 6 p.m. for an hour of meditating prayer and Medjugorje spirituality in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

Pro-Lifers will meet to pray the rosary at 9:30 a.m. at the Clinic for Women, 2951 E. 38th St.

## November 26

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 9 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

## Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Pius X Council 3433 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Magd. Sheridan K of C Council 618, 695 Pushville Rd., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 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.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.

St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATUR-

DAY: 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.

## Russian religious art now being exhibited at Vatican

VATICAN CITY (CNS)—A Vatican exhibit of Russian religious art is a sign of the growing ties between the Soviet Union and the Vatican, said a Russian official.

"This exhibit is an effective step on the road to reciprocal understanding," said J.S. Melentev, minister of culture of Russia, the largest of the Soviet Union's 15 republics.

The Nov. 11-Jan. 30 show marks the first time that a Soviet art show has been held in the Vatican. The exhibit consists of 100 icons, religious paintings on wood panels, belonging to Russian museums.

The art show "is not the only step. There are many others," the Russian official said at a Nov. 9 news conference at the Vatican.

Melentev cited the upcoming meeting between Pope John Paul II and Soviet President Mikhail Gorbachev and growing dialogue between the Catholic and Russian Orthodox churches.

"We hope these lead to mutual understanding," he said.

Melentev said the pope-Gorbachev meeting would open the way for a papal visit to the Soviet Union.

"We can assume that the meeting would be returned on our territory," he said.

The meeting will have "very positive results," he added, but he refused to predict specific results.

The pope and Gorbachev are scheduled to meet during the Soviet leader's Nov. 29-Dec. 1 visit to Italy.

The world "is on the threshold of a new era, the third millennium after the birth of Christ," said Melentev.

This calls for "abandoning old stereotypes and ways of thinking," he added.



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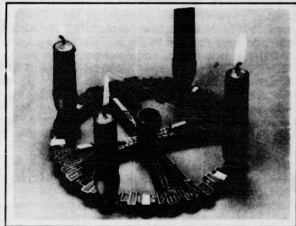
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# Youth News/Views

## New van benefits NYO

Thanks to a gift from the Ronald McDonald Children's Charities, the Neighborhood Youth Outreach program at St. Joan of Arc Parish in Indianapolis received a new 15-passenger van Nov. 4.

NYO director Tom Tolbert accepted the keys from Ronald McDonald and Lee Christian, a McDonald's owner and operator in Indianapolis. The new van will be used to transport central city youths to sports activities, weekly "fun" nights, camp, and other activities.

St. Joan of Arc's NYO program supports adolescents in completing high school successfully, teaches "life skills" and discipline, keeps youths off the streets, and provides positive alternatives.

Throughout its 34-year history, McDonald's has taken pride in community service. McDonald's spokesperson Karin Kerber Odle said. To expand on this commitment, Ronald McDonald Children's Charities was established in 1984 in memory of Ray Kroc, McDonald's founder.

The not-for-profit foundation's objective is to help young people live happier, healthier, and more productive lives, Odle said, by supporting children's programs in the areas of health care, medical research, rehabilitation, and education.

Since its inception five years ago, the foundation has awarded 500 grants totaling nearly \$17.2 million to help children lead better lives.



**VERY SPECIAL VAN**—Neighborhood Youth Outreach director Tom Tolbert (center) accepts the keys to a new van given by Ronald McDonald Children's Charities Nov. 4 from Lee Christian, a McDonald's owner and operator, and from Ronald McDonald at St. Joan of Arc Parish in Indianapolis. (Photo by Mary Ann Wyand)

## Youth groups collect donations for disaster relief

Youth from St. Michael, St. Paul, and St. Pius parishes in Cannelton, Tell City, and Troy will participate in a disaster relief service project to help the victims of Hurricane Hugo and the California earthquake, according to Pam Drake, St. Paul's youth ministry coordinator.

Collection boxes have been placed in each church for requested items ranging from clothing, toys, and toiletries.

"If people prefer to donate money," Drake said, "they may make checks payable to St. Paul Youth Ministry and label the envelope as 'Disaster Relief.' We would like to finish collecting items by the first weekend in December."

High school students and adults will pack donations for shipment in early December. For more information, contact Pam Drake at 812-547-5232. Mail donations to St. Paul Church, 814 Jefferson Street, Tell City, Ind. 47586.

☆☆☆

"Confidence in Communication" is the theme of the monthly "Seven Super Mondays" programming offered by the Catholic Youth Organization on Nov. 20 at the CYO Youth Center in Indianapolis.

The free program begins at 7 p.m. and is one of a series of CYO educational sessions on sexuality. For more information, telephone the CYO office at 317-632-9311.

☆☆☆

The Women's Optimist Group of Terre Haute has chosen the Sacred Heart, St. Benedict, and St. Ann youth group for a special appreciation award based on outstanding involvement in retreats, conferences, social activities, faith development, leadership training, and community service.

Janet Roth, youth minister for the consolidated group, will accept the award Nov. 14 on behalf of the teen-agers. Optimists members will recognize the youth group for their leadership and service efforts with a pizza party and dance Dec. 17 after the Terre Haute Deaneary youth Mass.

☆☆☆

Students at the Academy of the Immaculate Conception in Oldenburg will present Comedy Drama Showcase Nov. 19-20 featuring three one-act plays.

Their showcase features the acting and speaking talents of 31 students, with performances scheduled at 2 p.m. on

Nov. 19 and 7 p.m. on Nov. 20. Tickets are \$2 for adults, \$1 for children, and \$5 for family admission.

"Phantoms," a dramatic one-act play concerning the strength of bonds of friendship, will open the three-part show. "The Final Dress Rehearsal," a farce first performed at Oldenburg in 1981, is the second featured play, followed by "Tell Me Another Story, Sing Me A Song," a dialogue that explores the universal relationship between a mother and daughter.

Play organizers also promise "surprise guest appearances by several well-known ladies of stage and screen to keep the show moving."

A spaghetti dinner prepared by ICA Athletic Boosters to supplement the performances costs \$3.50 for adults and \$2.50 for children. For more information, contact the Academy at 812-934-4440.

☆☆☆

The All-City Girls Volleyball Team recently named by the Marion County Girls Sports Association was totally composed of Catholic high school players from the Indianapolis area.

All-City first team honors went to Angie Wilson and Terri Quackenbush of Roncalli High School, Amy Greer and Leah Lentz from Cathedral High School, and Jenny Smuck and Karen O'Connor of Bishop Chatard High School. Second team members were Missy Abbott and Laurie Deak of Roncalli, Kelly Feeney and Stephanie Keefe of Cathedral, Kelli Curtis of Chatard, and Angie Dean of Cardinal Ritter High School.

The All-Metro Girls Volleyball Team, picked from 62 surrounding schools by *The Indianapolis Star*, included Angie Wilson of Roncalli and Amy Greer from Cathedral on the first team. Honorable mention went to Terri Quackenbush and Missy Abbott of Roncalli, Leah Lentz and Stephanie Keefe of Cathedral, and Jenny Smuck and Karen O'Connor from Chatard.

The All-State Girls Volleyball Team, named by the volleyball rating committee, recognized 18 players from the entire state. Angie Wilson of Roncalli and Amy Greer of Cathedral were named to that team.

In other girls volleyball news, *The Indianapolis Star* named Kathy Nalley-Schembra, Roncalli's head volleyball

coach, as the All-Metro Coach of the Year. Denise Farrell, Cathedral's girls volleyball coach, will retire this season after 10 years of coaching the Lady Irish.

☆☆☆

Franciscan Friar Rich Ziv will direct "Beginnings and Endings," the Batesville Deaneary Senior Retreat Dec. 2-3 at Immaculate Conception Church at Milhouseen.

Registration costs \$5 per person before Nov. 26. For additional information, contact Sister Carol Leveque, youth ministry coordinator at Immaculate Conception Church, at 812-591-2362.

☆☆☆

New freshman students Leslie Blaskiewicz and Kimberly Van Buskirk of Indianapolis are members of the reserve volleyball team at the Academy of the Immaculate Conception in Oldenburg.

Both girls are graduates of Central Catholic Elementary School in Indianapolis. Leslie is a member of St. Catherine Parish and Kim attends St. James Parish.

☆☆☆

Richmond Catholic Youth Organization members raked leaves for 13 elderly people Nov. 4 as part of their community service program.

"Eleven CYO youth members and four adult helpers participated in the community service project," Melody Schroeder, tri-parish youth minister for Holy Family, St. Andrew, and St. Mary parishes, explained. "We started at 10 a.m. and were finished by 3 p.m. We had a good time while trying to help others, and also went out for pizza." Richmond CYO youth group members who participated were Christy Bruch, Jacquie Hiltnerman, Aimee Pursley, Jennifer Hemmerling, Kirby Laughlin, Michael Knobbe, Nick Lemming, Michael Moak, Ed Feidor, Kathy Malone, and Clarissa Ninde. Adult helpers Toots Marino, Winnie Feidor, Pat Clarke, and Paul Feidor assisted the teen-agers.

☆☆☆

Roncalli High School senior Ruth Nugent was selected by the Indiana Department of Education as one of Indiana's 10 finalists in the U.S. Senate Youth Program.

Ruth completed an interview and an extensive test Oct. 21 on U.S. government and current events to determine if she will be one of two Indiana students who will participate in a one-week seminar in Washington, D.C., in January.



**PANTRY RAID**—Five members of the Butler University chapter of Lambda Chi Alpha fraternity stock pantry shelves at the Catholic Social Services Crisis Center Nov. 3 after participating in "Pantry Raid 1989" with members of their organization and the Alpha Phi sorority. Fraternity

brothers (from left) Jeff Perry of Terre Haute, Doug Philpot of Noblesville, Jim Zeigler from Columbus, Tom Deuschle of Elkhart, and Mike Rossen of Indianapolis joined other Butler students to collect \$3,000 worth of food items for needy residents. (Photo by Mary Ann Wyand)

## Youth Events

- Nov. 16-19—National Youth Conference at Louisville.
- Nov. 19—St. Paul Parish youth group holiday shopping trip to Eastland Mall at Evansville, 11:30 a.m. until 6:30 p.m., \$4 per person.
- Nov. 20—"Seven Super Mondays" program on "Confidence in Communication" at the Catholic Youth Organization youth center, 7 p.m. to 9 p.m.
- Nov. 25—CYO boys' basketball Cadet League begins.
- Nov. 26—CYO boys' basketball Junior League begins.
- Nov. 26—New Albany Deaneary Youth Mass at St. Paul Parish in Sellersburg, 6 p.m.
- Nov. 28—St. Mary of the Knobs youth group outing to Greentree Mall for a movie and refreshments, 7 p.m.
- Dec. 1-2—Quest Retreat for freshmen and sophomores, CYO Youth Center, Indianapolis, 6 p.m. Friday until 4:30 p.m. Saturday.
- Dec. 13—New Life Retreat at Our Lady of Perpetual Help Parish, New Albany.
- Dec. 3—Advent in Indianapolis, sponsored by the CYO, begins with a Eucharistic liturgy at 10:30 a.m. at SS. Peter and Paul Cathedral, followed by afternoon activities downtown, an Advent Vespers Service at the Cathedral at 5:30 p.m., and a dance at the Catholic Center Assembly Hall from 6:30 p.m. until 9:30 p.m.



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## BOOK REVIEW

## CU president on college

**QUADRANGLE CONSIDERATIONS**, by Jesuit Father William J. Byron. Loyola University Press (Chicago, 1989). 153 pp., \$14.95.

*Reviewed by Father Robert Kress*

Father William J. Byron is president of The Catholic University of America in Washington. His academic career includes stints as student, professor of economics, dean, president, trustee, and member of various educational committees.

His intended audience in "Quadrangle Considerations" is faculty, trustees, college benefactors and public policy makers. However, the style and content are not so difficult that the book is restricted to professional people. It could be, in his own words, "useful to (all) people who care about the future of education in America."

Father Byron ranges over the whole gamut of higher education: its purpose, values, curriculum, management and policy. There is a certain focus on the independent university in general and the Catholic in particular. His reflections are not restricted to these and are applicable to state-sponsored and other tax-supported institutions as

well. Of most interest will probably be his reflections on academic freedom in the context of a Catholic university, especially in view of the case of Father Charles E. Curran. Father Byron presents the standard defense of academic freedom and of the procedure which led to the dismissal of Father Curran from his position in moral theology at Catholic University.

The difficulty with Father Byron's presentation is that the last word of the university's title—America—plays absolutely no role whatsoever. He simply repeats the Roman position. But the Roman position unfortunately displays not the faintest familiarity with the unique character of American Catholicism and of that uniquely American Catholic phenomenon, the privately supported Catholic school at all levels.

There are some interesting ideas in this collection of speeches and papers previously delivered and revised for publication. Especially if you are of the New York Times-Washington Post ideological persuasion, you might find them compelling. Governmental—especially federal—involvement plays a major role in solving educational problems.

There are also long considerations, as is the mode nowadays, on education and justice, with the necessary denunciations of colonialism, power and profit. The interpretation of the parables of Luke 15, especially the third one about the forgiving father (not the prodigal son) and his elder son, is tendentious beyond all boundaries. The "unexamined ideology" of young Americans is excoriated, but the unexamined ideology of peace and justice rhetoricians is not.

Father Byron has some interesting proposals on supporting universities and enhancing professional salaries. However, as a professor myself, I am reconciled to the reality, hard as it may be, that American professional salaries will never equal, much less surpass, German salaries with American commercial salaries. If that is a price I have to pay for the much freer freedom of American society, I shall pay it, if not gladly.

(Father Kress is a professor of theology and has taught at various universities throughout the United States.)

## American women who had vision, faith

**AMERICAN WOMEN OF FAITH**, by Rawley Myers. A National Visitor Books (Huntington, Ind., 1989). 119 pp., paperback.

A nationally known Catholic evangelist, Father Patrick Brennan of the Diocese of Chicago, says small group faith sharing is the key to renewal and growth both as a person and in the parish environment.

Reading "American Women of Faith," a compilation of six life stories and remarkable Catholic women in the United States, is much like participating in a small group faith-sharing experience.

Intimate stories about Mother Seton, Mother Duchesne, Mother Cabrini, Mother Drexel, Rose Hawthorne, and Dorothy Day lend insight into the lives and beliefs of these visionary women who had extraordinary courage and faith.

## † 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.)

† **ALA, Dominic**, 78, Holy Family, New Albany, Oct. 28.

† **FATHER JOHN M.**, brother of John Mike, and Eleanor Cantu; grandfather of three; great-grandfather of three.

† **BARLOW, Anna M. (Gordon)**, 84, St. Christopher, Indianapolis, Nov. 2. Mother of Edwin M., and Donis Carroll.

† **BOEHM, Louise M.**, 77, assumption, Indianapolis, Nov. 4. Sister of Sister Catherine Louise, and Florence Wilson.

† **BURNS, William H.**, 63, St. Margaret Mary, Terre Haute, Nov. 3. Father of Molly Thompson, Mary Steck, Pat Mike and Joe; brother of Elizabeth Kelley; grandfather of five.

† **CONNELL, Leo Vincent**, 80, St. Gabriel, Connersville, Oct. 29.

† **EDWARDS, Joyce Helen (Steinkamp)**, 80, St. Simon, Indianapolis, Nov. 6. Wife of Paul W.; mother of Paul M., Barry G., Carol J. Kriest, Sister Christine Sharon, and John K. Ritter; sister of Mildred P. Wood and Theodore G. Steinkamp; grandmother of 17.

† **EICH, Ursula E.**, 81, Little Flower, Indianapolis, Nov. 3. Mother of Therese Hutson; grandmother of six; great-grandmother of seven.

† **EVE, Elizabeth L.**, 74, Our Lady of Perpetual Help, New Albany, Nov. 5. Mother of Donald Applegate, Tony, Dennis, Elizabeth Grider and Deborah Huebel; sister of Jim Burden, Louise Gibson and Lucille McNamara; grandmother of 27; great-grandmother of 15.

† **HAGAN, John L. Jr.**, 61, St. Anthony of Padua, Clarksville, Oct. 30. Father of Stephen J., John M., Jo Ann Strickland, Mary Beth, Donna M. and Krista L.; brother of Thomas E. Sr., Margaret Wahl and Betty Curran; grandfather of three.

† **HEEB, Loretta Mary**, 93, St. Gabriel, Connersville, Nov. 7. Sister of Albert P.; aunt of two.

† **HOFFMAN, Angelus**, 85, St. Joseph, St. Leon.

† **JANIN, Madelyn H. (Nina)**, 83, St. Paul the Apostle, Greencastle, Oct. 23. Mother of Odette Schneider; grandmother of George and Stephen Schneider; great-grandmother of five.

† **LENT, Grace M.**, 78, Christ the King, Indianapolis, Nov. 3. Sister of Sister Dahlkamp.

† **LOYAL, Anna**, 85, St. Philip Neri, Indianapolis, Nov. 5. Mother of Thomas and Ann Beth; sister of Dorothy Hagan.

† **MUNDY, Frances**, 74, St. Mary, New Albany, Oct. 30. Mother of David M., Ryan and Shirley; sister of Henry V., Elbert and Harold Payne, Helen Huffing, Juanita Crawley and Elizabeth Lynch; grandmother of 11; great-grandmother of one.

† **OCCASIO, Anibal (Chick) Sr.**, 48, St. Philip Neri, Indianapolis, Oct. 31. Husband of Carol Sue; father of Scott A., Anibal Jr., Deborah Hodge, Tonya Hill and Lesley; stepfather of Philip, Mark and David Noland; son of Julia Rodriguez; brother of Rigoberto, Julio, Jorge, Grato, Violeta Cordero and Elizabeth; grandfather of six.

† **POLLMAN, Dorothy**, 78, St. Joseph, Shelbyville, Nov. 5. Sister of John W. and Ruth. Aunt of six; great-aunt of three.

† **RIGBY, Edward G.**, 73, St. John the Apostle, Bloomington, Nov. 3. Brother of Thomas J., Jack, Bernard and William.

† **SPRICKERHOFF, Jessie**, 96, St. Mary, North Vernon, Nov. 6. Mother of Sheila Kane; grandmother of seven; great-grandmother of seven.

† **STANLEY, Josephine**, 89, Holy Family, New Albany, Nov. 3. Aunt of Viola DeVore and others.

† **WEISS, Herbert W. (Bud)**, 64, St. Elizabeth, Cambridge City, Nov. 4. Husband of Patricia (Rhm); father of Paul, John, Marion, Tony, Ben, Andy, Greg, Karl, Rita Elrod, Beth, and Ruth Alton; brother of Gene, Ralph, Ed, Charles, Vernon, and Betty Stubbs; grandfather of 10.

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# Priestless Sundays guidelines approved after lively debate

by Laurie Hansen

BALTIMORE (CNS)—The U.S. bishops approved guidelines for priestless Sunday worship Nov. 7 after lively debate during which two bishops brought up the question of ordaining women and optional celibacy for priests.

Discussion of Sunday worship in the absence of a priest, an increasingly common phenomenon as the numbers of U.S. priests dwindle, also prompted some of the bishops to express the fear that the U.S. church would become a non-eucharistic church.

The vote was 225-18, with one abstention. The guidelines now need the approval of the Vatican before taking effect.

The approved order of worship for priestless Sundays offers three options: evening prayer from the Liturgy of the Hours, morning prayer from the Liturgy of the Hours, or a Liturgy of the Word. Any of the three options could stand alone or be followed by a Communion service.

The order of services would vary slightly depending on whether they were led by a deacon or layperson. A deacon could preach a homily, for example, but an explanation on the Scripture readings by a lay man or woman would not be called a homily.

During discussion, retired Bishop William E. McManus of Fort Wayne-South Bend, Ind., said he could picture the

next day's headlines: "20 years after Vatican Council, bishops approve priestless Sunday Mass."

"Twenty years ago we would have been booed out of this hall" for discussing such an idea, Bishop McManus said. "Now we've made it an important point on our agenda."

He said by approving the guidelines the bishops would "usher a monster that could destroy the Sunday Mass tradition and Sunday Mass obligation in one of the few countries where it's still taken seriously."

Bishop McManus said approval of the guidelines would be seen as saying that priestless Sundays are better than considering ordaining women or married men.

He said he is not one who believes mention of these topics is an "ecclesial obscenity," adding that "thousands and thousands of our good people are agonizing" over such ideas. The retired bishop urged his fellow bishops to abstain from voting on the guidelines by turning in unmarked ballots.

Bishop Raymond A. Lucker of New Ulm, Minn., said he supported the guidelines, adding that in his diocese they are "very much needed." But, he said, there exists a need "to discuss the deeper theological" questions underlying the need for the guidelines.

In a sacramental church "we need more priests," said Bishop Lucker. He said that in pastoral visits he makes throughout the diocese, he is asked again and again, "Why can we not ordain people other than celibate males?"

But Bishop Elden F. Curtiss of Helena, Mont., new chairman of the bishops' Committee on Vocations, said the bishops had to state "unequivocally" that neither women

nor married men would be ordained. He added that he was "convinced" vocations among male celibates "are out there."

Bishop William K. Weigand of Salt Lake City said he supported the guidelines, but suggested they be used "as seldom as possible." He said in his diocese, which covers some 85,000 square miles, priests have been "very generous," traveling great distances to celebrate Mass in priestless parishes.

Bishop Michael J. Sheehan of Lubbock, Texas, urged passage of the guidelines, saying many people had been "waiting a long time for a rite like this." He said a uniform rite was needed to ensure that priestless services are celebrated "in union" with the church and to "prevent confusion."

Archbishop Francis T. Hurley of Anchorage, Alaska, said statistics show that more and more priestless parishes are going to develop in the next 20 years. He said that on one occasion he had been "quite apologetic" to parishioners in Valdez, Alaska, when he had to tell them their parish would be priestless. But a 96-year-old woman told him she had been at the church since 1902. "She said: 'We've had no priests. We've had wonderful priests. We've had nutty priests. And I assure you that we're still here and the parish is strong.'"

Bishop Joseph P. Delaney of Fort Worth, Texas, chairman of the bishops' liturgy committee responsible for the guidelines, urged the bishops not "to hold the document hostage" to the need for future discussion of underlying theological issues. He said that priestless church communities need some guidelines for worship "this coming Sunday."

Approved was a motion by Archbishop Theodore E. McCarrick of Newark that asked the liturgy committee to prepare a paper on theological issues related to priestless parishes and for a full discussion of the issues at a future general meeting.

## Lay people celebrate their vocation, discuss challenges

by Mary K. Tilghman

BALTIMORE (CNS)—Members of the lay and church leaders gathered in Baltimore for a symposium to celebrate the lay vocation and to discuss challenges that U.S. Catholic lay people face.

A prayer service and Nov. 1 in Baltimore's Basilica of the Assumption kicked off the symposium, which was held Nov. 2-3 and sponsored by the National Conference of Catholic Bishops' Committee on the Laity.

The symposium focused on "Cristifides Laici," Pope John Paul II's apostolic exhortation on the laity which came out of the 1987 world Synod of Bishops.

At the prayer service Archbishop Rembert G. Weakland of Milwaukee discussed the question "What constitutes sainthood for a lay person in these final days of the 20th century?"

To illustrate such qualities, Archbishop Weakland told the fictional story of one Ellen Piascki, whom he described as a wife, mother of three and candidate for canonization in the year 2100.

He said his fellow parishioners at St. Wenceslaus Church in Milwaukee presented her name for canonization. Years earlier they had written to the Vatican Congregation for the Sacraments, saying that "her life taught us three things: how to relate to God in a new way; how to be for others like Jesus; and how to be a lover and practitioner of peace as Jesus taught us."

The archbishop described her unselfishness and strides for peace. "She felt deep in her bones that this was the most needed virtue in her day," he said. "That was a violent world she lived in."

As the archbishop related the story, the fictitious Mrs. Piascki had been asked to head her parish's task force on reconciliation. In that role she was called on to help a troubled parish family.

When she went to protect the wife and children from a raging husband, she was caught in the cross-fire and killed at the age of 45.

"Perhaps the parishioners of St. Wenceslaus are right: she could be a model for them all—and for all of us," the archbishop said.

Bishop John S. Cummins of Oakland, Calif., chairman of the bishops' Committee on the Laity, presided at the prayer service celebration. He led a prayer celebrating the greatness of lay saints.

"May the prayers of the saints deliver you from present evils," Bishop Cummings said in the final blessing. "May their example of holy living turn your thoughts to service of God and neighbor."

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# Bishops endorse black Catholics' pastoral plan

by Laurie Hansen

BALTIMORE (CNS)—The U.S. bishops, meeting in a city described as the "cradle of U.S. black Catholicism," Nov. 8 unanimously approved a statement endorsing a black Catholic pastoral plan written by black Catholics.

At a press conference following the vote at the Nov. 6-9 general meeting in Baltimore, Auxiliary Bishop John H. Ricard of Baltimore, chairman of the U.S. bishops' Committee on Black Catholics, said the vote showed the bishops' "great commitment to take evangelization of African-American Catholics seriously."

He said in an interview that the next step was to get financing for the plan and to make sure it was implemented at the diocesan level.

The 19-page statement is titled "Here I Am, Send Me: A Conference Response to the Evangelization of African-Americans and the National Black Catholic Pastoral Plan."

The approved document endorses initiatives proposed in the National Black Catholic Pastoral Plan developed by a national congress of black Catholics in Washington in 1987. The plan, which was written after consultation with black Catholics in 107 dioceses, addressed concerns of the Catholic identity of black Catholics, ministry and leadership within the black Catholic community and the responsibility of black Catholics to reach out to the larger society.

In advance of the vote, Auxiliary Bishop Joseph A. Francis of Newark, N.J., urged his fellow bishops to approve the statement, saying, "Do not defer the dreams of African-American Catholics by being timid."

Recent positive steps taken by the bishops relating to black Catholics were a "providential response to the

summer of 1989," he said. He was referring to the controversy surrounding establishment of a separate church for black Catholics by Father George A. Stallings, a black priest of the Archdiocese of Washington.

Cardinal James A. Hickey of Washington, who subsequently supported Father Stallings, told his fellow bishops he strongly supported the document, noting that African-American Catholics have been baptized members of the Washington Archdiocese since 1634.

Auxiliary Bishop Enrique San Pedro of Galveston-Houston said he supported the document as a native of Cuba, a country with many persons of African heritage. The bishop said he dreamed of the day "it will not be taken for granted that black in the United States means Baptist."

During the press conference, Bishop Ricard said it would be "foolish" not to recognize that Father Stallings had served as a catalyst for greater interest in concerns of black Catholics. He said, however, that "any reform, any advance of African-American Catholics should take place inside the church."

The bishop said he sees "enormous vitality and vibrancy" in African-American parishes he has visited that is "unparalleled" in white parishes.

Bishop Ricard said there is a need to change "the perception of white Catholics... that the church is a white church." As long as such perceptions remain and black clergy numbers are low, he said, the church runs the risk of "not being as firmly rooted as we'd like it to be in the black community."

The statement approved by the bishops says that in central cities, where the hard reality of budgetary constraints is confronted by "critical human need," the church must share its resources so black parishes can pay their bills.

Few black parishes can make it on their own, says the statement. While in favor of self-sufficiency and fiscal responsibility, "we encourage programs of mutual help and shared facilities," including arrangements in which one parish offers financial support to another, it says.

Bishop Ricard told Catholic News Service that the U.S. church should "move toward" restructuring parish financing so that disparities between wealthy suburban parishes and black urban parishes are lessened.

Poor black urban parishes, he said, lack the "staff, resources and buildings" of their wealthier counterparts due to the low-income status of their members.

Discussion of the document followed the July closing of five more Catholic churches in Detroit—part of a

controversial archdiocesan reorganization plan announced last year that ordered some 30 city parishes closed. Other dioceses too, citing budgetary problems, have shut down schools and churches in largely black urban neighborhoods.

The new statement calls on the church to provide the resources needed to assist in the building of character within the black community. The cost "may be a disturbing factor for a church of the affluent and upwardly mobile, but for a church that has made a preferential option for the poor, it presents a challenge," it says.

Male role models for black youth can often be best presented within the parish framework, it says. "Young men need to be challenged by the moral stamina and moral courage of older men who have not succumbed to the allurements of drugs, crime and sexual immorality," it says.

Catholic inner-city schools that teach a large number of non-Catholic and Catholic students are "in the forefront of evangelization," it says.

The document also says:

►African-American Catholics must be urged to study their history because "a people without a history is a people without an understanding of who they are."

►Elements of black culture—art, music, language, dance and drama—should be incorporated into the religious experience of black Catholics.

►Special concern should be given to recent black Catholic immigrants from Africa, Haiti and the Caribbean, who are often subject to a "double prejudice" of racism and xenophobia.

►Family values that have been present in the black community and coincide with the family values of the Catholic tradition must be "reactivated and re-stored."

►Black Catholics should be put in positions of authority and visibility within diocesan structures, in offices for black Catholics as well as offices serving the diocese at large, and within the Catholic press.

►Local churches must cooperate with Catholic colleges and universities in encouraging increased minority enrollment. "If black Catholics are disproportionately less, the question must be honestly asked why and what can be done to shift the balance," the statement says.

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