

The CRITERION

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Bishops to vote on expanded pro-life plan

It reiterates message on abortion but treats other life-threatening issues more comprehensively

by Liz S. Armstrong

WASHINGTON (NC)—An expanded pro-life pastoral plan that emphasizes but goes beyond fighting abortion awaits approval by the nation's Catholic bishops at their Nov. 11-15 general meeting in Washington.

The proposed "Pastoral Plan for Pro-Life Activities: A Reaffirmation," prepared by the Committee for Pro-Life Activities of the National Conference of Catholic Bishops, reiterates the message of the bishops' original, 10-year-old pro-life plan but treats other life-threatening issues more comprehensively.

Presented by Cardinal Joseph Bernardin of Chicago, chairman of the committee, the new document cites the need for a "consistent ethic" of supporting life, a central theme Cardinal Bernardin has been enunciating for the past two years.

To further the pro-life cause, the 1985 document, like the 1975 plan, outlines a three-pronged approach—public information and education; a pastoral effort; and a public policy effort.

At the public policy level, the plan calls for an anti-abortion constitutional amendment; federal and state laws and administrative policies restricting abortion and eliminating government support for it; "ultimate reversal of decisions by the Supreme Court and other courts denying the right to life"; and legislative alternatives to abortion, such as education and nutrition programs for the disadvantaged.

Similar goals were cited in the 1975 plan. Moreover, like the 1975 document, the 1985 version advises creation of specific agencies to implement the plan. These include statewide pro-life coordinating committees; diocesan and parish pro-life committees; and congressional district pro-

life organizations run and funded by private citizens, not the church.

Part of the plan involves "an intensive, long-range education effort leading people to a clearer understanding of the issues, to firm conviction and to commitment" and is to use "the best legal, sociological and medical information available."

While both plans seek citizen support for the anti-abortion drive, the 1985 plan also pointedly adds: "In no way, however, do we support or condone violence as part of this effort."

While it recommends certain activities and goals, the 1985 plan, like the earlier version, elaborates on the pro-life question itself.

"A society which claims that abortion is 'a woman's right' denies the most fundamental right, and thereby (See PROPOSED PLAN on page 15)

Nicaraguan bps. protest gov't treatment of church

U.S. Catholic Conference general secretary also protests Nicaraguan government actions

by NC News Service

The Nicaraguan bishops' conference has protested government treatment of the church and the recent crackdown on civil rights, including religious freedom.

"Intimidation of priests, break-ins and raiding of church property, and threat and pressure on the laity injure the respect and guarantee of fundamental rights such as freedom of conscience and of expression of Catholics' religious convictions," said the statement, released Oct. 20.

The same day, Cardinal Miguel Obando Bravo of Managua, Nicaragua, led about 7,000 people in a short procession from a church to a cathedral in Esteli, about 100 miles north of Managua. The cardinal has been an outspoken critic of Nicaragua's Sandinista government.

Police watched the procession, but no incidents were reported, despite restrictions on assembly and travel.

On Oct. 15, Nicaraguan President Daniel Ortega formally suspended freedom of speech, assembly and travel, as well as the right of workers to strike and the right of habeas corpus for prisoners. He said the rights were suspended because "the brutal aggression by North America and its internal allies has created an extraordinary situation" in the country.

Nicaraguan security agents previously had entered a church-owned building and seized 10,000 copies of *Iglesia*, an eight-page bulletin of the archdiocese intended

for distribution in churches. *Iglesia* is Spanish for church.

Msgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference, protested the government actions in an Oct. 16 telegram to Ortega.

"We deeply regret the decision of the government of Nicaragua to reinstate the excessively broad restrictions imposed by the state of emergency," said Msgr. Hoye.

"Regarding the unfortunate events surrounding the inauguration of the publication *Iglesia*, we call for a settlement which will respect the right of the church to publish freely," he said.

Announcing the suspension of rights, Ortega said there were "agents of imperialism," including some in "religious institutions," trying to destabilize the country.

In an interview with National Catholic News Service Oct. 17, Francisco Campbell, minister-counselor for political affairs at the Nicaraguan Embassy in Washington, said the religious figure Ortega was referring to was Msgr. Bismarck Carballo, an official of the Archdiocese of Managua.

Campbell said Msgr. Carballo published *Iglesia* without registering the publication.

According to Campbell, Nicaraguan law requires every publication to register with the government and be subject to review to prevent the release of information that jeopardizes national security.

In Managua, the Nicaraguan Interior (See NICARAGUA on page 2)



UNRESTRICTED TRAVEL—Nicaragua's recent crackdown on civil rights has not restricted the travel of Cardinal Miguel Obando Bravo of Managua. The cardinal is greeted by townspeople in San Marcos on Oct. 17. (NC photo from UPI-Reuter)

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Archdiocese releases cost figures for Catholic schools

by John F. Fink

It costs \$1,229 per year to educate a child in the Indianapolis Catholic schools.

This is one of the figures released by the Archdiocese of Indianapolis in a study of the 31 Catholic elementary schools and the four interparochial high schools in the four Indianapolis deaneries.

Only the Indianapolis deaneries were involved in the study.

Operational costs for the 35 schools, for the year that ended last June 30, totaled \$14,372,000, including \$10,287,000 for the 31 elementary schools and \$4,085,000 for the four high schools—Chataud, Seecina, Ritter and Roncalli. With a total of 11,697 students

in the schools, this is an average cost per student of \$1,229.

With 8,874 students in the elementary schools, the average cost per student was \$1,159. There were 2,823 students in the high schools, so the average cost per student there was \$1,447.

A total of 646 teachers taught in the schools last year—182 in the high schools and 464 in the elementary schools. This meant there was a student-teacher ratio of 19 to 1 in the elementary schools and 15.5 to 1 in the high schools.

Almost 87 percent of the teachers are now lay people, and the percentage is identical in both the elementary and high school categories.

the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The flap over the pope's syndicated column

by John F. Fink

About seven weeks ago there was a flap in the secular press about a syndicated newspaper column drawn from the writings of Pope John Paul II. We didn't report it at the time because I thought there was a lot more significant news with which to fill these pages, but some of the secular media made a big deal out of it.

It started when the News America Syndicate and the Times of London Syndicate, both owned by media conglomerate Rupert Murdoch, started promoting to newspapers a new column to be called "Observations by Pope John Paul II." They never outright claimed that the pope was going to write this column exclusively for the news syndicates, but they gave that impression.

The newspapers that bought the column were sent elaborate promotions to use in announcing the new column, including the claim that "Pope John Paul II becomes the first pontiff to appear as a newspaper columnist." This, for readers of the Catholic press, was absurd. Numerous Catholic newspapers and magazines have long had regular columns quoting from the writings of this and past popes, and this column was to be no different.

The first column appeared on Sunday, Sept. 8—a 700-word piece on the pope's views on racial discrimination. Two days later, the Vatican reacted. In a statement by Msgr. Giulio Nicolini, vice director of the Vatican press office, it said that it was "inadmissible that the name of the Holy Father become used as a journalistic byline and become involved in commercial operations."



It also said that there had been no arrangement with the syndicates to turn the pope into an exclusive columnist and that the pope's sayings and writings are free to all. Finally, it said that the use of the pope's words in a newspaper column "carries the obligation of an accurate citing of sources, in such a way that every concept can be understood in its textual and contextual setting."

I would have expected nothing less from the Vatican. I believe that the syndicates tried to give the impression that they had an exclusive column from the pope without actually making that claim, and I was surprised that the Vatican had not objected to the syndicates' promotion of the column prior to its publication.

AFTER THE VATICAN's reaction to the first column, Richard Newcombe, president of the syndicates, quickly blamed EAV Associates, Inc., which sold the syndicates the column idea. He then severed his ties with EAV and was ready to fly to Rome to get the matter cleared up. Fortunately, however, Archbishop John Foley, the president of the Pontifical Commission for Social Communication, was in this country visiting his mother in Philadelphia, and Newcombe was able to meet with him.

Archbishop Foley was editor of the Catholic Standard & Times of Philadelphia (and one of my best friends in the Catholic press) before his appointment to the Vatican post last year, so he was able to understand what had happened and how to set things straight. For one thing, the new column is now called "Selected Observations of Pope John Paul II" to avoid the impression that the pope writes the column exclusively for the syndicates.

The agreement made between Archbishop Foley and Newcombe also provides that sources for the material in the column will be cited so that the pope's words will be understood in context.

The media interest in all this was shown by the fact

that the story was reported in newspapers and in Time magazine. It also came up in an interview with Archbishop Foley by Bryant Gumbel on NBC's Today Show. Foley made it clear that the church didn't object to the column as such, in fact welcomed it:

"It seems to be a very good idea to make more readily available to a large audience the words of the Holy Father. . . . If the words of the pope can be brought to 60 million people through newspapers, that's a wonderful opportunity. I think a lot of people are interested in what he's saying—the popularity that's manifested in his trips indicates that a lot of people are looking for moral guidance and insight, and if this is a vehicle to provide that, it would be a good opportunity, as long as it's authentic and clear that he's not doing this specifically for a chain of newspapers, because the words of the pope are available to all."

I'VE ASKED myself what application all this has for the Catholic press, which, as I noted, long has had articles or columns labelled "by Pope John Paul II." The column that we carry on page 6, "The Pope Teaches," is an example. I've decided that there is no problem with that because there is never an attempt to pretend that the pope has written exclusively for The Criterion or other Catholic newspapers, and I'm certain that readers do not have that impression. As Archbishop Foley said, "The words of the pope are available to all."

However, when I first started that column I did not indicate where the pope's writings came from—and neither do other Catholic papers with "The Pope Speaks" columns. Since the Vatican statement said that the use of the pope's words in a column carries the obligation of an accurate citing of sources, we have indicated our source for our page 6 column. The source is the text of the pope's weekly general audience.

For those planning a second marriage

by Richard Cain

At the present rate, by the end of the century more people will be living in second marriages than in first marriages.

This is according to Judith Tate O'Brien and Gene O'Brien, authors of "A Redeeming State," a handbook for Catholic

couples where one or both partners are preparing to enter a second marriage. In their book they also state that eight out of every ten divorced persons remarry and widowed persons tend to remarry, too.

While Catholic moral teaching does not permit remarriage while a first spouse is alive, many couples become eligible to marry again in the church after their marriages are annulled. Widows and widowers, of course, are free to remarry in the church.

Since couples entering second marriages have some unique problems, the church has begun to offer marriage preparation programs tailored to their special needs. In the Archdiocese of Indianapolis, the program is called Pre Cana.

It is offered by the archdiocesan Family Life Office, with a team of remarried couples, Religious and other professionals who offer insights and lead discussion on such topics as healing the past, communication, Christian married love and blended families.

Much time is spent on healing the past, communication and on blended families. "Often the major issue is dealing with the pain from the past and growing, not just going through it," said Toni Peabody, associate director of the archdiocesan Family Life Office.

Blending children from two families

also creates problems because of the increased number of relationships. "Often new patterns of communication need to develop," Peabody said. For example, a couple may have one pattern of relationships during the week, and an entirely different one on the weekend when one spouse's children from the first marriage come to visit.

Pre Cana II doesn't solve these problems. Rather, by giving the couples an opportunity to begin discussing them, it helps them to anticipate likely challenges and to be as prepared as possible to meet them. The goal is for them to marry based on knowledge, said Peabody.

The attitudes of the spouses' families are another important factor affecting the new marriage. "The statistics show that the number one variable that indicates success or failure of a second marriage is the attitude of the family of origin," Peabody said. The family of origin is the spouse's natural parents and children.

Often spouses have little or no control over these attitudes. But in cases where one or both families of origin are opposed to the new marriage, at least the couples can gain more information about the struggles that lie ahead, Peabody said.

The Family Life Office does not limit the program to those eligible for remarriage in the church. "Some of the couples are in the

process of annulment. . . ." Peabody said. Even couples already remarried but outside the church may be coming to the program at the suggestion of a priest because they have decided to have their second marriage validated by the church.

Validation (sometimes called co-validation) is the process whereby a husband and wife married outside of the church but now eligible to be married in the church renew their consent before a priest and two witnesses.

In any case, the focus of Pre Cana II is not on what a couple may have done in the past but what they can do now and in the future. "We try to give them information that will be helpful in making their second marriage successful and hope they will get it validated in the church," Peabody said.

This is the second year of the program's existence, according to Peabody. Because the overwhelming reaction of earlier participants was that the day was too short, the parts on communications and healing of the past have been expanded. Peabody does not foresee any further major changes. "The only improvement we can see is to make it a weekend experience," she said.

The next Pre Cana II will be held Saturday, Nov. 23, at the Catholic Center in Indianapolis. The cost is \$15 and includes all materials. Registration begins at 9:30 a.m. and the day ends at 4:30 p.m. Preregistration is required and should be done by Nov. 15. For further information, contact the Family Life Office, P.O. Box 1410, Indianapolis, Ind. 46206, 317-236-1596.

Nicaragua

(Continued from page 1)

Ministry called Iglesia "not religious but highly political, openly attacking the policy of defending the revolution and especially patriotic military service."

Campbell said the suppression of Iglesia did not reflect tensions between the government and the church. He said the government has no problems with the church as such but with members of the Nicaraguan hierarchy, such as Cardinal Obando Bravo.

Campbell said the government views the church as a "body of believers" made up of many Sandinista supporters.

In New York Oct. 20, Ortega said the restrictions would remain in effect until the Reagan administration stops "trying to overthrow the Nicaraguan government."



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Msgr. Bosler speaks at catechist training workshop

by Irma Linton

Msgr. Raymond Bosler, director of the Commission for Ecumenism and former editor of The Criterion, was the keynote speaker at the Indianapolis North Deanery Catechist Training Workshop on Saturday, Sept. 28.

He urged continued faithfulness to doctrines of the church and warned of the heresy of integralism in some textbooks. He discussed in detail an important book on "The New Catholicism," authored by Henri Dilonbach, a French Jesuit.

In a question-and-answer session, Msgr. Bosler gave advice on other current prob-

lems occurring during catechist education sessions.

In the afternoon, participants selected two workshops from the five being offered. The workshops and their respective leaders were: "Prayer in the Life of a Young Person," Julie Niec, St. Matthew; "Techniques and Methods, Including Discipline," Sister Carolyn Stack, DRE at Fort Benjamin Harrison; "Using Scripture," Phil McBrien, St. Thomas Aquinas; "Youth Ministry/Adolescent Catechesis," Mike Carotta, from the archdiocesan Office of Catholic Education; and "Stages of Faith Development," Meg Spitznogle, St. Luke.

Archbishop

O'Meara's Schedule

Week of October 26

SATURDAY, Oct. 26—The Silver Jubilee Celebration of the Sisters of St. Dominic, Blauvelt, N.Y.

TUESDAY, Oct. 29—Confirmation at St. Paul Parish, Greencastle, Eucharistic Liturgy at 7:30 p.m. with reception following.

SATURDAY, Nov. 2—Indianapolis Exchange Clubs Annual Prayer Breakfast, North United Methodist Church, Indianapolis, 8:30 a.m.—Admission to Candidacy, St. Meinrad Seminary, St. Meinrad, 7:30 p.m.

Women in the church and in society

The questions and the issues

by Pat Morrison
(Second in a series)

(Reprinted with permission
from The Joliet Catholic Explorer)

Bishop Joseph L. Imesch of the Diocese of Joliet, Ill., is chairman of the U.S. Bishops' Ad Hoc Committee on Women in the Church and in Society, and also chairman of the bishops' committee responsible for writing the forthcoming pastoral. Earlier this year Bishop Imesch addressed a women's gathering in his diocese on the topic of women in the church. The following excerpts from his talk and from the question-and-answer period that followed outline some of the hoped-for results of the pastoral as well as some of the issues the letter is expected to address.

Do you have any idea what topics the pastoral will discuss?

I would not even want to begin to predict what this letter is going to be about, although I know of a lot of areas of need. I learned of a lot of areas of need.

At times I think we can really do a great thing with this: we can stress the importance of women and their role in the church. At other times, I think there are so many obstacles to what we're going to be able to say that I don't know if we're going to be able to say anything.

The optimism comes out more strongly, though, I believe. I'm really hopeful, especially with the consultation process.

What I hope will happen is that priests and bishops, in particular, will hear what women are saying.

Women are saying some very difficult things to hear. (I'm getting a little better at hearing it, but initially I got pretty defensive about some of the things.) The pain is certainly there and injustice is certainly present. And I think bishops have to hear this, and priests have to hear this.

It is coming through loud and clear. So we have some shaping up to do in our own house.

What role do the six questions play in the consultation?

In the first place, the questions are very broad. We have no hidden agenda. But in using them with several groups we've found that they really do the job, because all the feelings come out.

I think (the consultation) is going to be good. It's going to expose the areas where there are needs and where women are experiencing difficulty.

Those of you on the committee have prepared your own set of questions. But what do you think are some of the other questions—or better, the issues—that women will expect the pastoral to address?

The question of women's ordination is obviously one that most people think of



Bishop Joseph L. Imesch

when they hear about the pastoral. I don't think, though, that it's going to be a major part of the letter. Obviously it's going to be treated. It has to be treated. But we all know there are difficulties.

The Holy Father has said very clearly that women may not be ordained to the priesthood. Some of the difficulties come from the fact, however, that this is not a defined doctrine of the church; that is, not something that is clearly in Sacred Scripture. For the most part it is tradition and a disciplinary practice, and the question probably needs more investigation.

The other question is: Is the fact that Jesus ordained only men normative? In other words, is that specifically what he intended? Or was it really just a matter of culture, of the time? You get people arguing both ways. And on both sides, some of the reasons seem to limp theologically.

That's going to remain a problem.

Another issue is that of the ordination of women as deacons. Rome has said this is an open question.

Our committee, together with the National Conference of Catholic Bishops' doctrinal committee and the committee on

the permanent diaconate, undertook a study on the role of the diaconal functions performed by women in the early church. We found no evidence of the ordination of a woman as a deacon in the early church; we found all kinds of evidence that women performed diaconal functions. So we feel the pastoral may open up that possibility and invite the church to solid, serious theological investigation into the diaconal apostolate for women.

On the other hand, there are a number of women who say, "Don't you dare give us the crumbs; we want the whole thing." They're not interested in the diaconate; they want the priesthood.

But in any event, the diaconate may well be one of the issues that surfaces.

Girl servers, the roles of women in liturgy, will undoubtedly come up, too. That's another issue. It comes up

repeatedly. Women are asking: why can we bring the gifts to the altar, proclaim the word of God, distribute the Eucharist, and yet not be servers? We're hearing all the anguish many women in the parishes are voicing on this. And I think it will have to be addressed.

Another area I expect the pastoral will address is family life and society. Studies show, and the evidence is in, that women are degraded and used—in their own homes and families as well as in society as a whole. The whole aspect of motherhood and devotion to family life is underplayed in our society and made to seem not worthy, not fulfilling for a woman. I think the pastoral will somehow have to find a way to say that motherhood and those who raise children are worthwhile, equal, and fulfilled in that vocation.

Who is actually going to write the pastoral?

Because it is a pastoral letter of the U.S. bishops, the letter is going to be drafted by our committee, the doctrinal committee (See WOMEN IN CHURCH on page 15)

The questions for the listening process

The questions for the listening sessions

The following questions have been developed by the joint committee drafting the Pastoral on Women's Concerns as a means for gathering women's input for the letter.

In his letter announcing the appointment of an archdiocesan steering committee for the pastoral, Indianapolis Archbishop Edward T. O'Meara said: "To hear from as many women as possible each parish is asked to plan a meeting to be open to all women of the parish during the month of November. . . . We hope to elicit from women in all parishes their feelings and opinions which are needed for the preparation of the Pastoral on Women's Concerns."

The questions below are being used on the diocesan and parish level across the country in the "hearings" or "listening sessions."

1. As you reflect upon your experiences as a Catholic woman, what stands out for you?

2. In what ways do you feel appreciated as a woman in the church? In society?

3. In what ways do you feel oppressed/discriminated against in the church? In society?

4. As you reflect upon your personal experiences, what do you find contributes the most to the reconciliation (harmony, affirmation, dignity, healing) of women in the church? In society?

5. As you reflect upon your personal experiences, what do you find contributes the most to the alienation (abuse, divisiveness, dehumanization) of women in the church? In society?

6. As you reflect upon your personal experiences, what issues/themes emerge as the most important for the development of the Bishops' Pastoral Letter on Women in the Church and in Society?



Archdiocesan Catholic Charities

Volunteers' activities keep agencies alive

by Robert Riegel

Last week two celebrations of volunteerism were held within Catholic Social Services, which drove home to me the growing impossibility of Catholic Charities and of the community at large to continue to serve others in need without volunteer involvement. One of these was of a significant beginning, the other celebrating an ongoing major contribution.

On Oct. 7, the combined staffs of Catholic Social Services and the HELP-line of Indianapolis' Community Service Council joined together to honor completion of CSS' first class of volunteers for its emergency help and referral office to be trained by the HELP-line staff in awareness of local community resources.

As budgets have become tightened, the availability of paid staff to work with families in immediate crisis, who frequently come to CSS, has decreased. Spearheaded by two dedicated volunteers, Judy Hipskind and Pat Bromer, who have already been assisting in this effort, a new team has been recruited and trained, including Eli McNamara, Marilyn Noll and

Joan Wood. This initial effort will work closely with Joanne Ales, CSS outreach counseling supervisor, and her staff, in assisting families to seek both short-term help and long-range solutions to their problems.

Three days later, the annual recognition luncheon of the Retired Senior Volunteer Program (RSVP) was held at The Catholic Center and more than 300 of the almost 500 seniors involved in this effort attended. This gathering of men and women, many in their 80s, some themselves frail or handicapped, contributing their talents and services to the community, and at the same time enjoying the fun and camaraderie of this party, is an inspiring picture.

In his remarks at the luncheon, Archbishop Edward T. O'Meara stressed what an honor it is for the archdiocese to be the sponsor of this (federally-funded) program and to know that this sponsorship is part of the church's commitment to caring for others. During the luncheon, a number of agency representatives—from such organizations as the American Cancer Society, Cystic Fibrosis, many neighborhood multi-service centers, St.

Augustine's Home, and others—stated that without these volunteers, their organizations could not do the work that they do.

These two events were special for this week, but the list of volunteer activities assisting the work of Catholic Charities could be multiplied. The Caritas guild of Catholic Social Services, this year headed by Patsy O'Connor, is gearing up for its Christmas Program, and a similar effort by Terre Haute Catholic Charities involves a host of volunteers.

Holy Family Emergency Shelter reports the beginning of a new volunteer organization specifically for its work, while each of our three Simeon Houses benefits from active contributions of time and energy. St. Elizabeth's Home is now planning its Christmas get-together where, among other things, its "Tender Loving Care" foster parents and other volunteers will be honored. The one-on-one work with children of St. Mary's Child Center is enhanced by its guild and by other volunteers, who gave more than 1,000 hours of service last year. The soup kitchen at Terre Haute's Bethany House relies

heavily on contributions of food, but also of labor, to serve the hungry.

Centering on the volunteers directly related to Catholic Charities programs does not, of course, touch the total commitment of the people of the archdiocese. The work done by St. Vincent de Paul conferences, by volunteers associated with our Catholic hospitals, homes for the elderly, and other organizations, the schools and parishes, and the activity of so many of our parishioners in non-church community organizations and agencies—all contribute to the needs of others, and a total accounting of this would no doubt be staggering.

Some years ago, in an article about Catholic Charities as a national organization, a warning was given that the growth of professional services not be seen as the only channel for the church's body of members to meet the Gospel call to ministry to others. In the Indianapolis Archdiocese, the long standing work of volunteers and its relationship to this mission of the church, both within Catholic Charities agencies and elsewhere, is a sign that this concern has been heeded.

COMMENTARY

What I'd like to change about the next 20 years

by Dick Dowd

If the rest of the reports to the World Synod secretariat are as frank about their problems as those from Britain and the United States, it's going to make those two weeks in Rome this fall (Nov. 24-Dec. 8) a hot time for all.

Prepared independently around the same time this summer, the two documents detailing the pluses and minuses 20 years after Vatican II in the U.S. and England strike many familiar chords. If they had been written on an organ rather than a computer, one would find easy harmony and counterpoint in almost every theme.

Here are the bishops speaking about common problems and remedies:

1) Conscience, doctrine and confusion:

Problems: "Theological diversity" has led to confusion in teaching both "faith and doctrine," say the British. We find "con-



fusion over moral issues a recurring reality," say the U.S., and mention "role of conscience," "limits of dissent," "moral norms" and "the church's teaching authority with regard to morality."

Remedies: Emphasis in "catechesis and teaching" on true "unity" rather than "uniformity of practice," say the British. Catholics must "learn and interiorize" the teaching of Vatican II, say the U.S., giving priority to "moral doctrine and moral issues" including "conscience formation and sexual morality (urgently needed to counteract the impact of the sexual revolution on Catholics)."

2) Cultural change in society:

Problems: "Exaggerated individualism," "breakdown of marriage and family life," "sexual revolution," "exaggerated secular feminism," say the U.S., continue to adversely affect the church.

Remedies: "Clarify and reinforce Catholic identity," particularly among the young; a sense of "evangelization and a sense of mission," say the U.S., is "urgently required" if "Catholics are to be a leaven in the secular order." The British

urge "more efforts to open the spiritual treasure of the church" for people seeking "meaning in their lives;" say Catholics should seek to influence society "in conjunction with other churches" and offer increased "support for lay Catholics actively involved in public life."

Both express concern for the "blurring" of the priestly role. The British find clergy are "unsure about the nature of evangelization" due to the advances of ecumenism. This leaves priests "with a loss of a clear understanding of their task," they add.

Both wish the church to make a concerted effort to "be open to the changing role of women"—lay and religious. Women's role "in the church and society must be clarified, their rights and dignity must be affirmed, and their advancement to positions of leadership and decision-making must continue," say the U.S.

A renewed emphasis on the place of popular devotions in addition to liturgical devotions also appears prominently in both documents.

British: "There is a need to foster and develop, under the guidance of the bishops, local customs of devotion, especially with regard to the Eucharist, the habit of personal prayer and an appropriate diversity of liturgical practice."

U.S.: "Lay Catholics need an authentic spirituality" to live as "committed Christians in the world." Building on developments in liturgy and scripture, Catholics need "increased doctrinal and moral content in homilies" and "revival of devotions which largely disappeared from Catholic life in the last 20 years, and—especially—urgent efforts to encourage regular reception of the Sacrament of Penance."

The British are a little more pointed



about rights and responsibilities of local bishops and national conferences, calling for "due attention" to local voices in the naming of bishops and leaving local bishops and conferences free "to exercise without hindrance their true responsibility for the well-being of the life of the church."

The U.S., picking a phrase from some comments of Cardinal Ratzinger, makes the same point in another way asking for "renewed emphasis on the church as the Mystical Body of Christ" which, they say, "calls attention to the fact that all members of the church have ecclesial roles and responsibilities."

It's apt to be as lively and exciting as the council itself. A revival of the renewal with an all-new cast.

'60 Minutes' trivializes confessional confidentiality

by Richard B. Scheel

The long-running television news magazine "Sixty Minutes" has, over the years, built a solid reputation for good investigative reporting. That is why it has lasted so long and become such an ingrained habit for many Sunday evening TV watchers.

Lately there have been times, though, when some of us wonder if the people who choose the program's topics are running out of ideas, and there are those of us who get the feeling there might be an ever-so-slight bias against organized religion lurking under the surface of the slick cover of "Sixty Minutes."

For example, a recent program treated



a Florida law which requires anybody who has information about a child molester, from any source, to reveal that information to the authorities. A Florida Protestant clergyman is in big trouble because he counseled such a person and refused to reveal the information gained in that counseling session to police or anybody else. As a result of his refusal, a child suffered emotional harm from contact with the alleged molester, claim the authorities and the child's mother.

Clergymen of all faiths in Florida have come to the accused minister's defense, reminding everybody of the long-held tradition of confidentiality between counselors and clients, exemplified in its highest form by the Catholic Church's insistence on the inviolability of the seal of confession. Priests have gone to their deaths to protect that seal.

By juxtaposing interviews with the child's mother and an attorney with those of the clergyman in question and others

who support him, including a rabbi, other Protestant ministers and a Catholic priest, interviewer Ed Bradley managed to leave the impression that by upholding the concept of confidentiality in the case of the ministers and the rabbi, and the seal of confession in the case of the priest, these men of the cloth were somehow to blame for what happened to the unfortunate child, and by extension, to many molested children. This is a patently silly idea.

Nobody questions the fact that child molestation is a serious problem and must be stopped, but demolishing the trust between a sinner and his confessor is hardly the way to solve that problem. Neither is the sensational and superficial kind of treatment "Sixty Minutes" gave it. That kind of coverage, though, is part of the nature of television reporting, which does not lend itself to serious, in-depth treatment of any topic.

The Florida law is a bad law. It sets a dangerous precedent. If one sin is to be

exempted from confidentiality or the confessional seal, why not others, such as murder, rape, larceny or talking about your neighbors?

It bothers me considerably that a popular program such as "Sixty Minutes" would skim the surface of a dangerous situation such as child molestation and subtly hint that caring, concerned clergymen are some sort of villains of the piece. This from the same people who make heroes out of news reporters who will go to jail to protect their own confidential sources.

The reporters on "Sixty Minutes" are among the most skilled in any of the media, and I have great respect for them. That is why it disturbs me when they lower themselves to the level of scandal sheets like The National Enquirer and trivialize an important concept like confessional confidentiality by asking members of the clergy "when did you stop beating your wife?" types of questions.

Minding our own business means caring about the world

by Fr. Eugene Hemrick

"Why are the bishops running here and there trying to solve everyone else's problems when they can't even solve the problems in their own dioceses?"

That question was put to me by a good friend who went on to say: "There is so much disunity these days. The morale of priests is low. Women are angry at the church. Sisters are up in arms. We have racial problems, drug problems and the problem of giving our youth the basics of their religion."

His immediate objection was to news reports regarding commissions of bishops traveling to El Salvador, Ethiopia, South Africa and Poland. He thought the bishops should be giving their full attention to minding the shop in their own country.

Questions of this nature arise every time the bishops get involved in matters that seem to reach beyond the boundaries of



their dioceses. The complaint is heard especially when they get involved in social justice issues.

The argument against outside involvement is often defended by the principle that it is better to address problems you have control over than to attempt to solve problems that have very little if any hope of final solution. The U.S. bishops, the argument goes, have very little chance of influencing the powers of foreign governments or even understanding the politics involved.

If this world's history is viewed as a series of events over which governments somehow exercise sole or ultimate responsibility, then perhaps the bishops should stay home.

If, on the other hand, one views this world as the arena of salvation history, in which all are accountable to God, that's a different story. Not only should bishops become actively involved in the world's affairs, but so should every practicing Christian.

Today because of better communications the world is becoming smaller—not in size but in how close people

on one side of the world can feel to those on the other side.

Let me give some examples.

No generation before ours has ever been so sensitized to the brutality of war as we have been.

Awareness of starvation and social injustices in all parts of the world is heightened through communications satellites and other communications advances.

The reason representatives of the U.S. bishops travel to such places as El Salvador and Ethiopia is because they are sensitive to the afflictions and the social injustices experienced by people—people made in God's image. The bishops are motivated by a sense of history which compels them to react.

It is not a secular history which says: the atrocities have always been with us, they are the responsibility of the governments of the people undergoing them.

Rather it is a sense of history which says: all nations are accountable to God; the prophetic call we receive in baptism demands that we who know what is wrong must react, whether we can solve the problem or not, because unfortunate people

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Maxie' is film about two girls in one body

By James W. Arnold

The comic movie confusion over who is inhabiting what body returns in "Maxie," in which Glenn Close, who until now has been idealized as mother, wife or girl-back-home, gets to unwind and show she can be just as wacky and insignificant as any other actress.

In this slight, 90-minute screwball comedy, Close plays (no kidding) a bishop's secretary in San Francisco whose body is intermittently taken over by the uninhibited spirit of a 1920s flapper who died en route to a Hollywood screen test.

Why a bishop's secretary? Well, the writer is Patricia Resnick ("Nine to Five"), a bright young film school alumna, adapting a book by Bay area novelist Jack McKinney. At first it seems she's just trying to find a quiet woman to contrast effectively with the rambunctious Maxie. But later it's obvious that the situation also lends itself to comic treatment of exorcism, as well as the aggressively sexy Maxie's pursuit of a young priest who is afflicted with doubts about his ability to remain celibate.

It's not high-level stuff, but it's not as bad as it sounds. Catholics are virtually omnipresent in movies this year, and compared to most others, "Maxie" lets church figures off rather gently.

THE BISHOP (veteran Barnard Hughes) is a good-natured simpleton who spends all his time in the office studying Polish and practicing golf while Jan (Miss Close) and his pudgy aide, Father Jerome (Googy Gress—how can anyone take an actor with a name like that seriously?) do the grunt work. The exorcism is a spur-of-the-moment impulse of the bishop, and not an extended

bit of irreverence, as it well might have been. There's a fine line between clergy being stereotyped and persecuted, and being kidded like anybody else.

When Googy tells Maxie-as-Jan about his "problem," she takes this as a sign of life and starts to seduce him. But when he finds he isn't reacting, he's overjoyed, thanks her and the bishop profusely, and goes on about his vocation. It's brief, stupid and tasteless, and that's about it.

Most of the film focuses on a potentially touchier matter, because Maxie originally materializes in the apartment of the old house where she used to live, a place now inhabited by Jan and her handsome spouse, Nick (Mandy Patinkin), a rare book specialist at the city library. Typically, Maxie is attracted to Nick, and there is a lot of bedroom confusion as Nick tries to figure out whom he's making love with.

There have been similar sex-farce situations in other recent movies, like "All of Me," "Kiss Me Goodbye" and "Tootsie," and the whole genre can be traced back to "Topper" and other comedies of the '30s. So it's nothing new. Not everybody will care for it, and it's boring for kids. There is some redeeming value in the fact that Nick stays doggedly loyal to Jan throughout, and this turns out to be vital to a very contrived happy ending.

THE ONE thing in "Maxie" for kids is a wonderful dog, a floppy-eared basset hound named Al, who gets some of the best camera moments from director Paul Aaron, whose background is mostly TV.

The landlady of the old house, incidentally is Maxie's former dancing partner from the '20s, and there are some good poignant moments when they (and we) recognize the hazards of age and do an old dance routine together. The part is played in her usual hyper, dotty style by the late Ruth Gordon, in her last movie role.

The movie is significant mostly as a four-decade force for closing Close (her best recent

Then it got more intense, and I started to move in, but before I could do so, one boy grabbed the other by the shoulders and knelt him right in the groin. The boy bent over with a groan, tears in his eyes, and his assailant turned away, not a flicker of emotion on his face.

That was the end of it. Somebody called the principal, and the boy who did the kicking stood to one side while the teacher tried to comfort his victim. There was still no trace of emotion on the boy's face, nor did the boys and girls standing around seem very upset. They had already seen it all on television, I suppose.

Nobody else might have been upset (save for the boy with the aching groin, of course), but I sure as heck was. I walked back down the hall, quite shaken, though I had been a paratrooper, and many of my fellow troopers tended to get into little disagreements with each other and with "straight-legs," non-airborne soldiers.

There was another parent there waiting for a presentation. He is the editorial-page cartoonist on the major paper in our area.

"Did you see that?" I said.

"Yes," he said. And then he went on to tell me that whenever he had asked kids for cartoon ideas, they inevitably came up with something violent.

Take the movie "Invasion U.S.A." with former karate star Chuck Norris. There's



'SCREWBALL COMEDY'—Glenn Close, left, and Mandy Patinkin star as a young couple who rent an old apartment only to find the spirit of another woman, also played by Miss Close, still living there in "Maxie," an Orion release. Classifying it A-III, the U.S. Catholic Conference says, "Maxie" is like bathtub gin: fun, bubbly and thoroughly entertaining." (NC photo)

films: "The Big Chill," "The Natural"). She plays Jan as likeably normal; Maxie is (as Nick says) "childish, selfish and exhausting, but fun." She takes on a deeper, tougher voice that sounds remarkably like Gordon's, but is at her best in performing as Maxie tries to win the Hollywood stardom (sigh) denied by her early death. Highlights: a delightful, jazzy song-and-dance to "Bye Bye Blackbird," which sets a dignified library benefit party on its ear, and a blazing screen test love scene from "Cleopatra" (with unbilled Harry Hamlin as Mark Antony).

Thank goodness, the movie is supernatural/magical all the way, backing off from any suggestion that Jan is a psycho case and Maxie is not really a ghost but an expression of the repressed side of Jan's personality. No heavy stuff here. My only complaint is that as the film progressed I found it harder to tell Close-as-Jan from Close-as-Maxie. In any case, it's a close call.

(Silly, mostly harmless semi-fun; sex situations; not generally recommended.)

(USCC classification: A-III, adults.)

Excess violence not entertainment but brainwashing

by Michael Gallagher

The National Coalition on Television Violence has reported, based on the initial hearings of the U.S. Federal Commission on Pornography, that rape seems to be a much more common experience for American women than is generally believed and that there is a clear correlation between an addiction to pornography and sexual aggressiveness.

In a world that placed a greater value on common sense, it really wouldn't be necessary to proffer such evidence. Of course exploitative sex and violence in the media have an adverse effect on human behavior.

I've always been very much opposed to excess violence in the name of entertainment, but a recent experience has given much more force to my antipathy.

It was "Culture Day" at the grade school that my daughters attend, and I went over to take part in the program, talking with the children about the origin of Chinese ideograms, a subject sufficiently irrelevant to qualify as culture.

I had already given one presentation and was waiting in the corridor before my second when I noticed a scuffle going on in front of a nearby classroom. A woman teacher was trying to separate two 12-year-old boys who were pushing each other. It didn't seem like much, and I didn't want to embarrass the teacher by intervening.

an extremely telling scene at the end—at least it was telling to me after my unnerve experience at my daughters' school.

The major villain, a Russian who is as mean and vicious as they come, finally stands face to face with his nemesis, Chuck Norris. Both are disarmed for the moment. So what does the Russian do, this nonpareil of nastiness?

Cornered at last, he puts up his fists to fight, just like the heroes in our old movies used to do.

And what does Norris do? He sneers at him contemptuously and then lays him out with a couple of karate kicks.

Now I think that Norris's sneer is also a measure of the contempt that modern filmmakers have for all traditions—including the one that American movie heroes fought fairly and that they never, never kicked anybody in the groin. Did you ever see John Wayne kick anybody in the groin?

Now don't get me wrong. I don't think smashing a man's face with your fist is a great alternative either, but at least there was some idea in the old movies that it wasn't a matter of anything goes when it came to violence. So even if things were bad before, they are much worse now.

Right now, anything does go, and thus the media—including even something as seemingly innocuous as "The Karate Kid"—are in some significant measure to

blame for the appalling rate of violence in our culture.

Thanks in large part to the media, my daughters are going to school with boys who think nothing of kicking other boys in the groin. Am I totally irrational in fearing that boys so conditioned wouldn't hold back from rape if they got the chance?

TV Programs of Note

Monday, Oct. 23, 7-8 p.m. EDT (PBS) "The Statue of Liberty." This documentary by Ken Burns features original material relating to the genesis, innovative construction and complexities of installation of the monument, whose significance is described by historians, politicians and immigrants.

Tuesday, Oct. 29, 7-8 p.m. EDT (PBS) "Technology at Work." This program in the "Nova" science series examines the progress and controversy surrounding the techniques of computer automation now sweeping American industry to such an extent that the trend is considered a new industrial revolution.

Wednesday, Oct. 30, 7-8 p.m. EDT (CBS) "Garfield's Halloween Adventure." When Garfield, Jim Davis' popular comic strip cat, goes out trick or treating, he learns a lesson in sharing after his greed takes him off the beaten track and into a comical encounter with gremlins, goblins and pirates.

TO THE EDITOR

Why are so many priests leaving?

Vocations Week cannot help but evoke mixed emotions and concerns. Based on present-day statistics, the church of the '90s appears to present a picture comparable to "The Day After." New vocations to the religious life, at least in America, are at an all-time low. Further compounding the situation, we find that today's priests and sisters are requesting leaves of absence at an alarming rate.

Several questions come to my mind. Why are there so few vocations to the priesthood and religious life? But one cannot answer the first question without also asking the second one: why are so many priests and Religious, after years of faithful service, leaving the priesthood and other ministries—lives they have lived for so many years with great dedication and devotion? I believe the answer to the second is more important than the first and may provide insights to the first.

I am not so naive as to believe there are any simple answers to either problem. Are we no longer a people of faith? Are we failing to encourage our active priestly ministers by working side by side with them in God's ministry? Is the Holy Spirit no longer working in us and among us? Are God's people today less caring and less generous than in years past? Are the problems of wealth or lack of it, celibacy, and loneliness impossible to deal with in today's society? Has lack of self-discipline, which has caused the demise of our most sacred institutions, taken its toll on our priestly ministers and all God's people as well? Are we lacking in faith and refusing,

as did the rich young man, to follow God's call to continuing priestly ministry? Or are we finally discovering that priests and sisters are after all only human, having the same needs and wants, the same weaknesses and insecurities as we all have, and are not the supermen and women we once believed them to be?

No, there are no easy or simplistic answers. Nor do I believe we should leave our heads buried in the sand any longer. Let us struggle to become a more priestly people, one supporting the other. Let us ask ourselves some heavy questions and seek some answers.

Should we, as a church, not permit our ministers to follow Christ's call, while electing either celibacy or the married state as a way of strengthening them in their task? Should we not consider women as an equal and permit those women who feel Christ's call to follow him in the priesthood? Or should we change our focus from a sacramentally heavy church requiring priestly powers to one oriented toward ministering to the social and spiritual and physical needs of our people, thereby enabling lay persons to serve to a greater degree?

It is my contention that the church of the '90s can be one bustling with life, served by both celibate and married clergy, male and female. The parish of the '90s can have sufficient priests, sisters, and lay people to make it the truly marvelous Christian experience it should be for God's people.

The church of the '90s could include sufficient clergy to provide for all our

needs, with a married pastor working alongside his mate in parish ministry, assisted by dedicated lay people. I can see parishes building schools, addressing the needs of all its parishioners, whether saints or sinners, married or separated and divorced, aged or young, alcoholics or teetotalers, and so forth.

The suggestions contained herein are not dogmatic in nature; they may not even be feasible. They are not intended to offend anyone. They are not necessarily new but may be somewhat revolutionary in the eyes of many.

There is an old saying, "Let him who

can take it, take it." Priests and Religious should be permitted to live within human parameters, and those who can take celibacy, let them take it. But they who cannot, let them not feel any less worthy of following a call to the priesthood. Male or female, we are equal in God's eyes, and while none may be worthy, we may all be called.

May the Holy Spirit so guide us and direct us that we cooperate with God's grace to come follow him in service to others.

Donald E. Burkhart

Milroy

The intense pain of infertility

I just finished reading the letter concerning large families in the Oct. 18 Criterion. When we were married five years ago, my husband and I decided we would raise a large family. We built a large home and waited with love and open arms for the little ones to come. They didn't. This past year I have been diagnosed as infertile—something we never expected when we planned our family.

One in six couples experiences the intense pain of infertility. Where is the support for us? My Catholic upbringing led me to believe that I was not worthy in God's eyes of being blessed with children. Through medical intervention I have been able to have one child. My heart wants several more.

Am I wrong or evil to want these children God has not seen fit to bless us with? If a woman using contraceptives to

prevent (or maybe abort) a pregnancy is making her soul the devil's tool, am I also by using medical means to conceive a child? My body spontaneously aborts conceived children, before I know I have conceived them. Many people believe this is also what contraceptives do. Without medical intervention I cannot carry a child. Is it circumventing God's plan to use medical means in this way also?

I believe in choice and feel all people should decide for themselves the number of children they can love and raise. Where is my choice? I have never prevented a conception and have never taken a life through abortion. I am willing to accept all children from God, yet I must live with the daily pain of not having the joy and love of the children we desire.

Jane E. Donlan

Indianapolis

Priest criticizes Nicaraguan bishops

Last fall, not a few Catholics who supported the vice presidential candidacy of Geraldine Ferraro felt their loyalty to the church under fire because of statements made by some of the hierarchy such as Cardinals O'Connor and Krol.

Now we can hear a similar and eloquent accusation against some of the Nicaraguan hierarchy coming from Nicaraguan Franciscan Father Uriel Molina.

Dated Sept. 12, the statement observes that the hierarchy's behavior since 1980 vis-a-vis the revolutionary process is both inconsistent with what they said in their Nov. 17, 1979, pastoral letter regarding the church's role in the new regime, as well as endangering neighborly relations with other Christian bodies. Says Molina and fellow co-signer: "It pains us that (the bishops) link communion with the church to a determined political-cultural option, namely, an anti-Sandinista one, and then throw into question our Christian authenticity."

Molina and many other Catholics who support the Sandinistas in a global way, and critically as he explains further on, are bothered by the bishops who are scandalized by this partisanship "but are not scandalized when there's evident con-

vergence of other Christian sectors with the bourgeoisie opposition and, on an international level, with North American imperialism."

Father Molina defends the autonomy of both the faith community and the secular community and opposes a "church that's integrated into a political organization," because "there's no historical revolutionary movement which has the capacity to realize all the infinite possibilities of justice and absolute solidarity of the Kingdom of God." Father Molina does not allow his commitment to the revolutionary process to mean setting up a new idol before which one has to offer unquestioning obedience, a point proven by his public criticism of some Sandinista decisions such as the July 1984 expulsion of the 10 priests.

Father Molina concludes by proclaiming his loyalty—to the very end—both to the church and to the revolutionary government and commits himself to work for national unity. What I fear most is that the hierarchical bulldozer, with another cardinal at the controls, will steamroll over Father Molina's magnanimous proposal.

Father Bernard A. Survil
Matagalpa, Nicaragua

the pope teaches The fatherhood of God was revealed in Jesus Christ

by Pope John Paul II
Remarks at Oct. 16 audience

The subject of our catechesis today is the fatherhood of God. To enable us to understand this truth which was revealed in Jesus Christ, the author of the letter to the Hebrews quotes the second psalm stating, "You are my son, today I have begotten you."

In the same place the author cites a verse from the book of Samuel, "I will be a father to him, and he shall be a son to me." These are prophetic words which God speaks to David about his descendant. These words in their original context seem only to refer to an adoptive sonship.

In the New Testament, however, they come to receive their authentic and definitive meaning. They refer to Jesus Christ, who was the truly begotten son of the father and of the same substance with

him. By stating "today I have begotten you" they reveal God as a father who eternally begets the Word. Thus, in the mystery of the most Holy Trinity, the father and the son are eternally one.

The mystery of the fatherhood of God is not explicitly revealed in the Old Testament, even though many allusions to it are found there. God shows himself as a father to his people Israel when he frees them from slavery in Egypt and leads them to the promised land. By establishing a covenant with his people, God reveals that his fatherhood is one of election.

Through the prophets Isaiah and Jeremiah we learn of God's merciful love for every person, a love like that of a father. But it is Jesus Christ, the eternal son of God, who fully reveals to us the mystery of God. In him we truly become sons and daughters of a compassionate and loving father.



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CORNUCOPIA

This, too, shall pass

by Cynthia Dewes

Intimidation of elders is a favorite teenage pastime, second only to sibling torture. Favorite methods include the traditional telephone hogging and loud stereo listening, as well as the more exotic one-earlobe piercing.



Sophisticated talk, intimating that the speaker possesses a 35-year-old persona trapped in a 16-year-old body, is also popular. Parents have read all those diagnose-your-own-kid articles in the Sunday magazine section and they fear the worst. They anticipate sin and degradation in their child's every lapse from ordinary youthful behavior.

What ordinary youthful behavior? I seem to remember a time when a fellow schoolmate's entire front lawn would be toilet papered. In the dead of night mysterious hands would strew rolls and rolls of toilet paper all over bushes and trees. Depending on the principals involved, it was considered either a sign of extreme respect or a warning to get out of town. Fathers loved it, especially when it rained before morning.

Homecoming was another one of the ordinary youthful occasions. Only youths could believe that returning to the scene of one's immaturity might be fun, and the corollary was that brighter alumnae were long gone to the real worlds of work or college. This left only a remainder of pitiful alumnae and kids still in school to fool around with crepe-papered floats mounted on golf carts.

Then there was sen-sen, a product which a friend once described as "a symptom of a misspent youth." Sen-sen was (and for all I know, still is) a mouth deodorant composed of flavored bits of charcoal. One ate them to disguise cigarette smoke and alcohol on the breath.

Lovers' lanes also existed in the bad old days of ordinary youthful behavior. In Minnesota and other northern climes, besides getting caught by the cops, one of the hazards of frequenting L.L.s was the weather. It was necessary in below-zero cold to keep the engine running while parking, and in a closed car smoochers could wind up dead from carbon monoxide poisoning.

Prom Night was another youthful custom, basically an endurance contest climaxing in staying awake until dawn or some other socially approved time. It also involved spending big bucks on minimum wages earned part-time at slave labor.

The slumber party, the trip to the roller rink, the pep rallies and other youthful rituals from times past were no more wholesome than they are today. They merely displayed the same pre-mating, testing, groping craziness we see now in youthful costumes and fun.

Next time you despair over a spike-haired punker or dance fever or Boy George, remember boogie woogie and the girls who swooned over Frank Sinatra. Thank God adolescence is terminal.

vips...



St. Simon fourth grade teacher Sister Cynthia Lange (left) is congratulated following her profession of perpetual vows

as a Sister of Providence on Sept. 21 in St. Simon the Apostle Church in Indianapolis. Also pictured are Providence Sister Anne Doherty, general superior, and (back row, from left) Franciscan Father Carl Harver; Father Harold Knueven, St. Simon pastor; and Father Christopher Hinckley.



Mr. and Mrs. John Conway, pictured here on the occasion of their 50th wedding anniversary, observed their 62nd Wedding Anniversary on Thursday, Oct. 24 with a Mass of Thanksgiving in St. Anthony Church. John Conway and the former Anna Marie Scanlan were married Oct. 24, 1923. They have three grandchildren, five great-grandchildren and one foster daughter.



John B. Smith, chief executive officer of Mayflower Corporation, will be awarded the President's Medal Nov. 1 at the Seventh Annual Brebeuf Preparatory School President's Dinner. The medal honors one whose life has demonstrated the ideal of Jesuit education: a well-rounded individual who has used his or her talents in the service of others. The dinner, to which the public is invited, raises funds for Brebeuf's scholarship fund. Call 872-7050 for reservation information.

Paul Smethers is one of 24 novitiate candidates for the Order of Friars Minor of the Sacred Heart Province now at Our Lady of Angels Franciscan Formation Community in Quincy, Ill.

check it out...

In honor of the Feast of All Saints, a Latin Eucharist will be celebrated by Father Ron Ashmore on Friday, Nov. 1 at St. Charles Borromeo Church, 2222 E. Third St., Bloomington. I.U. music professor David Pickett will conduct a musical setting for chorus and orchestra of Mozart's Missa Brevis, K. 275. Everyone is invited.

The Terre Haute Serra Club will sponsor a dinner-lecture featuring Baltimore Archbishop William D. Borders speaking on "Lay Ministry—Its Place in the Catholic Church" at 7 p.m. on Wednesday, Oct. 30 in Hulman Civic Center. Tickets are available from Serra Club members.

The Radio Rosary is recited on WNTS 1590 AM radio at 6:30 p.m. Monday through Friday, and at 5 p.m. on Saturdays and Sundays.

St. Francis Hospital Center will offer a special two-part program on "Diabetes—Learning and Sharing" on Tuesday, Oct. 29. Call 783-8300 or 783-8151 for information.

Abbey Press Gift Shop will celebrate the Grand Opening of its new quarters on Hwy. 545, one-half mile south of St. Meinrad, through Sunday, Oct. 27. Free refreshments and a 10 percent discount on all purchases will be featured. Shop hours are 10 a.m.-5 p.m. Mon. through Sat., and 11 a.m.-4 p.m. on Sun.

Correction

The Check-it-Out item on St. Simon Parish 25th Anniversary graduation dance should have read: All graduates (not students) of St. Simon School 1961-1984 are invited to call 898-4719 or 897-2912 or write the church at: 8400 Roy Rd., Indianapolis, Ind. 46219 before Nov. 5th to be included in the invitation list.



The adult members of St. Simon Parish Cub Pack #488 will present a melodrama entitled "The Ratcatcher's Daughter" for the benefit of the St. Vincent de Paul Society on Saturday and Sunday, Oct. 26-27 at 7 p.m. Sat. and 2 and 7 p.m. on Sun. in Feltman Hall, 8400 Roy Rd. Requested donations are \$1.50 minimum for adults and a recyclable toy for children. Here Auntie Hush (Maureen Schweinler) serves mush to orphans Robby Schweinler, Chris Hartlieb, Timmy Swahneiner and April McKinney.

Former parishioners of St. Andrew Parish, Indianapolis, are asked to submit their names and addresses for information on a special celebration in their honor on Saturday, Nov. 16. Write: Mary Reuter, Alumni Committee, St. Andrew Parish, (See CHECK IT OUT on page 17)

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(I Cor. 1:3)

QUESTION CORNER

Intercommunion question:

May Catholics receive communion in Protestant church?

by Fr. John Dietzen

Q You recently answered a question about Protestants receiving Communion at a Catholic Church. How about the opposite: Catholics receiving in a Protestant church? This happened at a memorial service for a dear friend. (Massachusetts)



A You may recall my answer indicating that one requirement for a Protestant to receive Communion with Catholics, even in the most urgent situations, is that his or her faith in the Eucharist must be in harmony with that of our church.

This involves not only faith in the Real Presence of Jesus in the Eucharist, but also the unity in faith that Holy Communion signifies for us.

In our Catholic belief, the eucharistic sacrifice and sacrament celebrates and symbolizes the oneness of faith among those who share it in that liturgy.

This same principle answers your new

question. Naturally every ceremony commemorating the Lord's Supper, even in a Protestant church, has some similarities to our own Eucharist.

All Christian churches believe at least that eating the bread and drinking the wine is a special way to recall the death of Jesus and unite us to him in faith.

It is our belief as Catholics, however, that the fullest eucharistic celebration, one which involves the true transformation of the bread and wine into the body and blood of Christ, is possible only when that liturgy is presided over by one officially assigned to that ministry, in other words by a validly ordained priest.

This, along with other differences in faith and doctrine which are also relevant, means that there will be significant variations of belief between Catholics and the official positions of most Protestant churches about what is happening at a eucharistic liturgy and what the Eucharist is all about.

Thus, according to our understanding of the sacraments and our way of living a sacramental life, a member of our church should not ask for the sacraments, especially the Eucharist, penance and anointing of the sick, except from a priest

who has been validly ordained by the church to minister these sacraments.

For anyone who wishes more details, these policies are spelled out in the Directory Concerning Ecumenical Matters of the Secretariat for Promoting Christian Unity, May 14, 1967. It is also discussed more explicitly in the Code of Canon Law, No. 844.

I also should point out that the policies of other churches in this matter deserve to be respected. Many Protestant churches practice "open Communion" in the sense that anyone, or almost anyone, is invited to receive Communion with their congregation.

However, some congregations and churches are not so permissive. In addition to other considerations, it is a matter of basic courtesy to respect the beliefs and policies of those churches whose regulations are similar to our own.

(A new, free brochure, "Infant Baptism: Catholic Practice Today," is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701.)

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

FAMILY TALK

Recent widow asks: How do I find a job?

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am a recent widow with three children, ages 13, 10 and 9. I feel lost entering the work world as I have no previous paid experience. Any ideas?—Illinois

Answer: The unemployment of the never-yet-employed is a problem. The first step is to take inventory of your assets. What do you have to offer a potential employer?

Do not be discouraged that you do not have a long list of paid positions. As a mother you probably have more creditable accomplishments than you realize. Get them down on paper in the form of a resume.

A resume will help you organize your assets. It should improve your self-image to recall what you have already done. You can use the resume as an advertising brochure to pass out to possible job prospects when you do not have a job application.

Your resume should fit on one page and might consist of these five major parts: personal, education, employment, specific achievements and references.

"Personal" should include your address, phone number, birth date and family status.

"Education" should indicate the level of education achieved, naming high schools and colleges. You should include any special courses, workshops or training programs attended.

"Employment" should list job titles, firms and dates. You say you have no previous paid work experience. What about summers in high school? Baby-sitting? If you have a complete blank, leave this section out and explain you have been busy being a mother.

"Specific achievements" should include high school clubs and organizations, sports, specific things accomplished, skills you possess and even hobbies. For example, you might list that you were on the high school swim team, sang in the chorus, were a den mother, were elected to the parish council and enjoy quilting. This section



allows you to list items which would not normally appear on a job application form.

"References" should include the names of three persons who will attest that you possess basic pre-employment skills such as punctuality, reliability and personal hygiene. Some say you should not list references on a resume, but I disagree. The names strengthen your case for employment.

Type your resume in an attractive format. Make lots of copies and pass them out to possible places of employment, relatives, anyone who will agree to pass them on. This type of resume gets your name into places not presently accepting job applications. Since jobs are hard to find, seek every possible opportunity.

If your resume blitz does not achieve results, try your local job-training program. In certain cases the government will underwrite on-the-job training. This means a business can get a "free" employee for a period, while you get some job training.

Another possibility would be to check out courses at your local vocational or technical college. These colleges are very work-focused, and their training programs vary from one course to four semesters. You do not need a high school degree to attend. And you may be eligible for financial aid.

If you cannot get a job at this time or if the pay barely covers your expenses, it may be wiser to explore job training.

Do not apologize for being a young mama. Raising children is a hard and demanding job which requires many skills valuable in the labor market. Good luck!

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

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FROM PRINCIPLES TO POLICY

By Father David K. O'Rourke, OP
NC News Service

Several years ago, during a term as pastor in Berkeley, Calif., I found myself having to deal with an unusual problem. A sizable number of the "flower children" who had moved to the San Francisco area in the late 1960s had grown up to become socially marginal adults.

Some had become drug users. Others had turned to petty theft. Still others simply couldn't cope anymore, and lived on the streets begging for food and shelter.

Many of these unfortunates moved across San Francisco Bay to Berkeley. They came to the city for shelter and to the churches for food and counseling. But neither the parishes, like mine, nor the city and county agencies were prepared for the scope of the demands placed on our resources.

We were prepared to provide for the occasional needy person and troubled family. What we were not prepared for was an entire class of men and women on our doorsteps who could not handle life anymore.

Something had to be done, but private resources were strained and public funds were drying up. I found it impossible to stand by and do nothing with so many people in our community — 5,000 or more — in such obvious need. Especially apparent were the people whose emotional problems were overwhelming.

So I accepted a request to assist the campaign of the Mental Health Association of Alameda County for increased public funds for programs to help people who could not help themselves.

This meant attending and addressing meetings of the county board of supervisors and meeting with elected officials, while we used parish facilities to provide some food and guidance to people who couldn't manage on their own.

□ □ □

I tell that story to illustrate what I think is a good answer to why the U.S. bishops want to move beyond theological theory into the discussion of public policy in their proposed pastoral letter on the economy.

People may question why the bishops can't be content to clarify general principles and then simply encourage us to act on them as

our consciences suggest and our resources permit.

But any discussion of the economy brings people into the touchy topic of money. And money is terribly concrete.

The American bishops' letter on the U.S. economy, as one bishop told me recently, has to connect principles of economic justice with realities like mortgage payments and food bills.

"If our letter doesn't deal with these concrete issues," he said, "then we are going to run the risk of missing a major part of our audience."

We may have to go from talk of economic theory to decisions about the limited funds we have, as the bishop suggested. But that need doesn't make the move any easier. It is a difficult move because it means going from theory to policy, from a discussion about how things ought to be in the abstract, to proposals about the way they might be in

the concrete.

That is the situation I found myself in with the flower children in Berkeley. My efforts to help went beyond the sacramental and preaching roles of the pastor.

They involved stepping into public life in ways that could involve controversy. I knew that some of my parishioners might disagree with my actions.

I also knew that in the long run events might prove them right and me wrong. For I was trying to contribute to public policy, and when we move from thoughts and theory to policies, there is no guarantee that we will be right. We do what seems needed, reasonable and charitable.

Like parents raising children, we hope that we are doing the right thing. But we know we might be wrong.

This is the situation the bishops are in. They believe that poverty has raised the stakes terribly high. They are trying to influence public policy.

With great care, much research and thought, and as reasonably as possible, they are jumping into the center of America's struggles. There is no guarantee that they will be either right or effective on specific policies.

But they believe that their vocation calls them to give it the best try that intelligence and good will can provide.

(Father O'Rourke is associate director of the Family Life Office in the Diocese of Oakland, Calif.)

In their proposed pastoral letter on the economy, U.S. bishops are moving beyond the mere declaration of principles to specific policy recommendations. Father David K. O'Rourke recalls a time when, as a pastor, he felt obliged to do much the same thing.

High-Stakes Issues

By David Gibson
NC News Service

"If you just wait awhile, many of your problems will fade away." Undoubtedly that well-exercised theory of problem-solving still provides hope for many people.

It is a theory, after all, based on an awareness that patience and time provide new perspectives on perplexing problems.

Still, one wonders. Perhaps a problem that fades away over time wasn't that much of a problem in the first place.

Of course, life's problems come in all sizes and configurations. There is, for example, the problem that grows out of a misunderstanding between people. Sometimes one good conversation clears the problem up.

And there are problems with no great or lasting ramifications: a temporary confusion at home over priorities; a minor conflict with a close friend.

—Those are problems of a simple variety.

—And they are not the kinds of problems discussed in the U.S. bishops' proposed pastoral letter on Catholic social teaching and the American economy.

No. Complex problems are what the pastoral letter is all about. The letter's second draft repeatedly speaks of this complexity: the complexity of the world; the magnitude and complexity of the problems.

The impact of joblessness on individuals and families...the scope of poverty and marginalization...the right to health care...jobs creation...welfare reform...trade policies: These are complex problems. Given enough time, they will not fade away. Unlike problems of a simpler variety, they have lasting ramifications.

They are high-stakes issues for people's lives. The fact that the issues are complex plays a key role in shaping what the bishops' letter says.

In light of the very complexity of the economic problems under consideration in their letter, the U.S. bishops draw a careful distinction between their discussion of general moral principles and the application of those principles to specific public policies.

"The movement from principle to policy is complex and difficult," says the letter. It explains:

"When we make recommendations about specific decisions or policies in the economic sphere we recognize that prudential judgments are involved. These depend on the accuracy of our facts and on our assessment of them. Although we believe these

judgments are correct and will stand up to public scrutiny, we acknowledge that differing conclusions are possible even among those who share the same moral objectives. From Catholics and from others we expect and welcome debate on these more specific conclusions. The questions are basic and the answers often elusive, but it is now time for serious and sustained attention to economic justice."

Often people "hide behind the complexity" of an issue, the letter notes. Furthermore, people realize that "no utopia is possible on this earth."

Faced with such realities about complex problems, what does the church have to offer?

The bishops indicate that biblical and theological themes shape the overall Christian perspective on economic ethics; but by themselves they are not sufficient to guide daily choices, shape policies or give direction to economic institutions.

But, the letter adds, "sober realism" about economic problems should not be "confused with resigned or cynical pessimism."

For "all members of the Christian community are called to an ever-finer discernment of the hurts and opportunities in the world around them, in order to respond to the most pressing needs and thus build up a more just society step by step."

(Gibson is editor of Faith Today.)

Unemployment



When Jeremiah Hit Bottom

By Father John Castellet
NC News Service

Jeremiah had known many low periods in his 50 years of trying to get God's message through to his people. But now he had really hit bottom: the bottom of a muddy cistern.

In a climate with precariously little rainfall, individuals and whole towns dug cisterns and lined them with plaster to hold rainwater. Some, especially public cisterns, were large and deep. Jeremiah found himself in one of these, with no way of climbing up the slippery sides.

This was the second indignity inflicted on Jeremiah in quick succession. Not long before, the Babylonians had lifted their siege against Jerusalem in order to ward off approaching Egyptian troops;

Jeremiah took advantage of this lull in events to leave the city for a visit to his home village, a few miles to the north.

However, the guard at the city's gate pounced on him and accused him of deserting to the Babylonians. Jeremiah was brought to the city's rulers.

The rulers "had Jeremiah beaten and thrown into prison...where he remained a long time" (Jeremiah 37:15-16).

King Zedekiah was a good man who liked Jeremiah and respected him as God's messenger. But the king was spineless, and easily folded under pressure from the militant, anti-Babylonian lobby.

Once the king had Jeremiah brought to him from prison in order to ascertain God's will. Then the prophet pointed out the injustice of his detention and

begged for release. Zedekiah moved him to less confining quarters and ordered that he be given a loaf of bread, which was so scarce, every day.

In his new situation Jeremiah was able to preach to the people. But he proclaimed a policy of submission to the Babylonians — believing this the better of the alternatives. Some of the people denounced him to the king, demanding his death on the charge that he was subverting the "national interest."

Characteristically, Zedekiah caved in: "So they took Jeremiah and threw him into the cistern" (Jeremiah 38:6). Starvation and dehydration surely would have claimed Jeremiah's life if an Ethiopian court official, Ebed-melech, had not pleaded for his rescue. In another turnabout, Zedekiah

An Every-Day Christian

By Katharine Bird
NC News Service

The U.S. bishops' proposed pastoral on the economy offers a vision which bridges Sunday Mass and daily work for Olga Villa.

"I want to feel I am a Christian seven days a week," Ms. Villa explained. The document says Christians "can't be afraid to bring principles into the workplace. It reinforces who I am and tells me that faith develops through what I bring into the everyday world," she said.

Ms. Villa is director of the Midwest Hispanic Catholic Commission at Notre Dame, Ind. The commission, associated with the U.S. bishops' Hispanic Affairs secretariat, provides technical assistance and programs on Hispanic ministry to 29 dioceses.

Ms. Villa thinks lay persons will have a unique opportunity to take the principles developed by the bishops and turn them into practical policies. The laity "are the middle people; we will incarnate the document and develop it in the work world," Ms. Villa said.

But the Hispanic leader does not underestimate the leap from principles to policies that work.

For instance, the bishops suggest that a prime goal of domestic policy is to make it possible for everyone who is seeking a job to find employment which befits human dignity.

But, from the Hispanic leader's perspective, "there is a long road between saying that all people

should have work and the policies necessary to make it possible for people to get jobs."

Reflecting on her 11 years with the commission, she thinks a crucial task of the commission lies in the area of education — including a focus on the jobs and job-retraining needs of adults.

The United States "is changing and the church needs to reckon with it," the Hispanic leader explained. We don't live in a society now "where people just pick up a shovel to earn a living."

"We're moving into a technological, information society," she said, and many people won't make it in the new world without the right kind of preparation.

But, despite the imperative need, Ms. Villa believes a large challenge is faced in this area — in job training for people who have long lived the life of a migrant farmworker, for example. So a task of the commission is to create leadership in the Hispanic and white communities.

Ms. Villa reported that in numerous places — the Diocese of Toledo, the Archdiocese of Detroit — a two- to three-year diocesan program to prepare leaders in the Hispanic and white communities is conducted. "We prepare people to discern issues, to see what they mean in lives," she said.

She gave an example of how the commission works by talking about the work done with bilingual education in South Bend, Ind., after it was realized that the city was facing a surprisingly high dropout rate on the part of Hispanic students. She mentioned an instance when "100 Hispanics started high school and zero graduated."

A bilingual program was started in South Bend schools and parents were assisted to see how the program would benefit their children.

It was also a "support program, to help young Hispanics feel it is all right to be brown" in the United States, Ms. Villa said.

Though results took time to show up, the high school dropout rate for Hispanics in the city has been cut in half, she concluded.

For Ms. Villa, promoting Hispanic rights is part of her birthright. The daughter of Mexican-American migrant workers, she learned to love and value her culture and history from her parents and in early volunteer work with the farm-labor movement.

(Ms. Bird is associate editor of Faith Today.)

Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

FOOD...

...for thought

ed in favor of the wealthy. Housing-industry officials pointed to what they saw as the negative impact of certain proposals.

•U.S. trade imbalance: Some members of Congress spoke of enacting legislation to restrict imports in order to protect U.S. workers. Why? On the grounds that current policies put U.S. workers at a disadvantage when it is cheaper to produce products in foreign lands where costs are lower.

Reading a newspaper with an eye to the moral dimensions of current events provides a clue to why the U.S. bishops feel impelled to discuss policy questions in their proposed pastoral letter on the economy. In today's complicated world, with so much at stake, the bishops believe it is not sufficient to speak only of general principles.

Though they realize people will disagree on what policies will be effective or right, the bishops think it is vital for members of the Christian community to be concerned about workable public policies.

Tonight, while watching the evening news on television, think about the news stories that are reported. In the daily news, do you see any stories with a moral dimension that concerns you as a Christian?

...for discussion

1. Why did Dominican Father David K. O'Rourke decide to take an active part in meeting with county officials to work for increased public funds to help needy people?

2. David Gibson writes about issues that are complex. How does he think that the very complexity of economic issues is contributing to the shape of the U.S. bishops' proposed pastoral letter on the economy?

3. There are general moral principles; and there are specific public policies. What makes the step from the discussion of principles to the discussion of policies difficult?

4. Olga Villa, a social-justice advocate, tells Katharine Bird that she finds the bishops' economic pastoral helpful for her daily life as a Christian. Why?

SECOND HELPINGS

Poverty has a "quicksilver character." Like a chameleon, it can be defined, measured and analyzed in many different ways, said Ed Marciniak, president of the Institute of Urban Life in Chicago. "In every age each society defines poverty in its own way," he added in a March speech commemorating the 70th anniversary of Loyola University of Chicago's School of Social Work. Poverty takes on the flavor of its milieu, he pointed out. It has one meaning in India, another in the United States. The complexity of the term is highlighted, Marciniak thinks, by the fact that people can be poor even when they have many possessions. Quoting English Dominican, Thomas Gilby, Marciniak observes: The poor "that we must share with are not only those who have no money but those who have nothing inside. They are photographed in Vogue." (Origins, April 18, 1985, 1312 Mass. Ave. N.W., Washington, D.C. 20005. Single copy, \$3.)

CHILDREN'S STORY HOUR

'But It's Not Mine!'

By Janaan Manternach
NC News Service

It was steamy hot in the Honduran airport. Central American travelers milled about the busy ticket counters. Tearful relatives and loved ones waved last goodbyes.

Mike was a bit nervous. Everything seemed different. There was an air of informality, but immigration procedures were strict. Soldiers with rifles stood by to prevent problems. Everyone seemed in a hurry.

At the ticket counter, Mike handed over his tickets, his passport and paid to leave the country. He quickly pushed his wallet into his pocket, turned and rushed toward the plane.

Money was dropping from his pocket as he almost ran through the airport. One, two, four, seven Honduran "lempira" fell to the floor behind him.

Eduardo saw the money immediately. He had been trying to catch up with Mike to ask to shine his shoes. In the bustle no one

else seemed to notice the fallen bills.

Eduardo quickly picked them up. "Seven lempira!" he said in amazement as he crumpled the money into his hands.

That was only \$3.50 in U.S. dollars, but it was more money than Eduardo earned even on a good day.

Eduardo was 10. He had no father or mother or real home. He shined shoes all day at the airport, 25 cents a shine. After work Eduardo went to school from 7 until 9 at night.

Mike was almost to the stairs leading toward the gate. People were waiting to board the plane.

Eduardo ran after him. He held the money tightly. As he ran his mind raced even faster: "Seven lempira... A day's wages... But it's not mine... Nobody noticed... He's probably rich... He'll never miss it... But it's not mine."

Mike stopped. Eduardo almost ran into him. "Now what am I going to do?" the shoeshine boy asked himself. His heart was pounding.

"Mister!" he blurted out. His English was not very good but he knew some English words.

Mike turned around. He saw an anxious 10-year-old with worn clothes, holding a shoeshine box. He noticed his hand tightly clutching some money.

"Yours," Eduardo said as he opened his hand and held out the money to Mike.

Mike was deeply touched. He could tell after his two weeks in Honduras how poor this shoeshine boy must be. He knew how much those lempira meant to a poor person.

"Gracias," Mike said softly with a smile. He took the money and gave half of it back to Eduardo as a reward. "I need a shine," he said to the smiling shoeshine boy.

Eduardo gave Mike a great shine

Color Eduardo

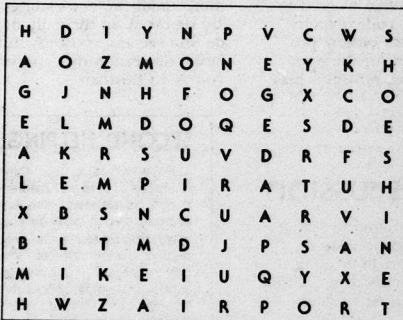


and Mike gave Eduardo an extra lempira as a tip. He shook Eduardo's hand and then walked to the plane, thinking, "That's quite a boy."

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are found in this week's children's story.



HONDURAS, LEMPIRA, EDUARDO, MIKE, SHOESHINE, MONEY, AIRPORT

HOW ABOUT YOU?

☐ If you were Mike, the adult in the story above, what would you have said to Eduardo?

Children's Reading Corner

"Now One Foot, Now the Other" is a story by Tomie de Paola. It tells about a small boy who learned much from his grandfather. Bobby and his grandfather have a special relationship. They enjoy many good times together. But one day Grandfather Bob has a serious stroke and is unable to recognize people, unable to walk and to talk. Bobby has a hard time dealing with his grandfather's condition. But eventually Bobby begins to work with his grandfather until he begins to smile, to talk and to walk. This is a beautiful story of caring between a child and an older adult. (G.P. Putnam's Sons, 200 Madison Ave., New York, N.Y. 10016. 1981. Paperback, \$4.95.)

Today's Heroes, Or Tomorrow's Saints?

Father Viscaino — A Leader In Search Of Leaders



Father Mario Viscaino directs the Mobile Hispanic Ministry Team throughout 21 dioceses in our Southeastern states. He labors vigorously for the Church among Hispanic Catholics. Because of the shortage of Hispanic priests, Father Mario tirelessly seeks potential lay leaders in the community to encourage religious instruction and devotion among unchurched and migrant Hispanics.

His leadership and zeal are bearing fruit because more people have joined his growing ministerial team. Many Hispanics who had left the Catholic Church have begun to return to it as a refuge where they

can find love and understanding.

Father Mario is one of several Hispanic clergy and laity reaching out to help their struggling people, who are featured in the July issue of EXTENSION Magazine. The magazine regularly publishes inspiring stories of people, who, as true followers of Christ, devote and fulfill their lives in His service.

Complete the coupon to receive a trial subscription to EXTENSION Magazine, at no charge. You can also request quantity copies of "Catholic Hispanics in Special Focus" for religious education and discussion groups.

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The SUNDAY READINGS

30TH SUNDAY IN ORDINARY TIME

OCTOBER 27, 1985

by
Richard
Cain
Jeremiah 31:7-9
Psalm 136
Hebrews 5:1-6
Mark 10:46-52

This Sunday's first reading comes from the book of the prophet Jeremiah. One of the great Old Testament prophets, Jeremiah was given the difficult task of communicating God's words to his people during a time of unparalleled national disaster. These were the years of the destruction of Judah by the Babylonian king, Nebuchadnezzar, and the exile of its leading citizens to Babylon. Most of Jeremiah's prophecies were devoted to warning the Jews that their evil ways would bring down God's wrath.

Once the predicted punishment began to come, however, Jeremiah was directed to write a "little book" of consoling promises from God (chapters 30-33). In it God promised freedom for his people, forgiveness of their sins and restoration of their nation. The first reading comes from this little book.

In the reading, God called forth in poetic imagery a joyous procession moving toward the land of Israel from all the corners of the earth. This procession would include even those of lowest rank and the social outcasts, the blind and the lame. Gods also reassured that he was a father to Israel and that Israel was his first-born son.

This particular passage was selected because of its mention of God's favor to the blind. This will be a prominent theme in the gospel reading. But the passage is also appropriate because the image of the procession anticipates the procession of Jesus as he moves toward the cross leading his people to salvation and eternal rest.

The responsorial psalm captures the joy of God's people as they returned to the promised land of Israel. As Christians we are members of God's new chosen people. Therefore it is fitting that we should enter into the spirit of this procession. In this psalm, it is interesting to note the peculiar inversion so common in the psalms where thankfulness for the answered prayer comes before the hopeful request.

In the second reading we continue our sequential reading of selected passages from the Letter to the Hebrews. This letter

has several purposes. The main one is to strengthen our faith in Christ and his saving work on our behalf. A second purpose is to show the unity between the new covenant (Christianity) and the old one (Judaism) and the superiority of the new over the old. A third purpose is to remind us of our responsibility to grow in our faith.

Since this is only the fourth of seven consecutive weeks that the second reading will be taken from Hebrews, spending an hour or two reading all of this brilliant and beautifully encouraging letter would be well worth the effort.

This Sunday's passage serves as an introduction to the section that talks about Jesus' role as our high priest. It observes that a high priest must be taken from among the people to serve them by offering gifts and sacrifices to God. The role of high priest is not a role someone is free to choose. Rather, it is taken only in response to God's call. Because a high priest is like the people he serves, he is able to sympathize with their needs and bear patiently with their sins.

The passage concludes with two quotations from Old Testament scripture showing that Jesus as the messiah received such a call from God. In later passages, the author of Hebrews will show how Jesus perfectly fulfills the role of a high priest.

This Sunday's gospel reading serves as a frame indicating the end of the section of Mark's gospel describing Jesus' final journey to Jerusalem. Like its twin at the beginning of the section (8:22-26) both are concerned with the healing of a blind man.

In this section Jesus has three times tried to explain to the disciples that his messiahship is one of service, a service that will include suffering and death. Each time the disciples failed to see.

Now Mark provides an example of a blind man who has the faith to see who Jesus is. His faith is rewarded with the restoration of his physical sight. We are then told that he started to follow Jesus up the road. By this Mark is indicating that the man exemplifies all Jesus has been saying about discipleship throughout the section.

the Saints *by Luke*

ST. ALPHONSUS RODRIGUEZ



BORN THE SON OF A WEALTHY WOOL MERCHANT IN SEGOVIA, SPAIN, IN 1531, ALPHONSUS WAS PREPARED FOR HIS FIRST HOLY COMMUNION BY BLESSED PETER FAVRE, A CLOSE FRIEND OF HIS FATHER. HE WAS SENT TO ALCALA TO STUDY UNDER THE JESUITS BUT RETURNED TO SEGOVIA ON THE DEATH OF HIS FATHER TO OVERSEE THE FAMILY BUSINESS. HE MARRIED, BUT AFTER HIS WIFE DIED, HE SOLD THE BUSINESS.

WHEN HIS SON DIED SEVERAL YEARS LATER, HE APPLIED TO THE JESUITS AT SEGOVIA. SINCE HE WAS ALMOST 50, HE WAS REFUSED. ON THE ADVICE OF A JESUIT FRIEND, FATHER LOUIS SANTANDER, HE WENT BACK TO GRADE SCHOOL AND ABANDONED THE IDEA OF BECOMING A HERMIT. BY A SPECIAL RULING OF THE PROVINCIAL, HE WAS ADMITTED TO THE JESUITS AS A LAY BROTHER. HE TOOK HIS FINAL VOWS WHEN HE WAS 54 AND SERVED AS A HALL PORTER AT MONTESION COLLEGE IN MAJORCA FOR 24 YEARS.

ALPHONSUS WAS CONSULTED ON SPIRITUAL MATTERS BY MANY PEOPLE. ST. PETER CLAVER PUT HIMSELF UNDER HIS SPIRITUAL GUIDANCE FOR THREE YEARS WHILE A STUDENT AT MONTESION.

ALPHONSUS BECAME ILL FOR SEVERAL YEARS AND DIED AT MONTESION ON NOV. 1, 1617. HE WAS CANONIZED WITH ST. PETER CLAVER IN 1886 BY POPE LEO XIII. HIS FEAST IS OCT. 31.

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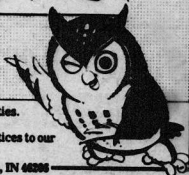
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THE ACTIVE LIST



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

Send to: The Active List, 1699 N. Meridian St., P.O. Box 1416, Indianapolis, IN 46206

October 25-26-27

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

October 28

A Super Sitter Workshop for boys in grades 6-9 will be held from 8:30 a.m. to 12:30 p.m. at St. Francis Hospital Health Support Center, 7216 S. Madison Ave. \$15 fee. Red Cross babysitting certificate provided. Call 783-8554 to register.

Holy Name Athletic Association will sponsor a Halloween Dance from 8:30 p.m. to midnight in Hartman Hall, Beech Grove. Costumes optional, but prizes given. DJ is Jim Mattis. \$5 per couple.

A six-day Parish Retreat will begin at Mary, Queen of Peace Parish in Danville. Weeknight Masses at 7 p.m. Question and answer forum on Wednesday night.

St. Philip Neri Home School Association will present a Monte Carlo Night at 8 p.m. in the school, 505 N. Rural. Admission \$1.

A Mexican Dinner prepared by Mary Cano Miller will be served at Sacred Heart Parish after 5 p.m. Mass until 9 p.m. Mexican and chicken noodle dinners \$3.50; children under 12 \$2. Reservations suggested. Call 638-5551, 786-1735 or 637-3747.

St. Maurice Parish, R.R. 6, Greensburg, will hold an Oc-

toberfest including a German dinner (\$4), band, social, fish pond, etc.

The personality profile, "Discovering the Who of You," will be presented by Dr. Joe F. Bottorff and Rusty C. Moe at the Hermitage, 3650 E. 40th St. from 9 a.m. to 5 p.m. Call 545-0742 for information.

An Early Christmas Bazaar will be held from 10 a.m. to 4 p.m. at St. Augustine's Home, 2345 W. 86th St. near St. Vincent Hospital.

October 27

Magr. Raymond Bosler will present his views on "Where the Church is Going" from 7 to 9 p.m. at the Religious Education Resource Center, Oldenburg.

The last of the October Pilgrimages to Monte Casino Shrine near St. Meinrad Archabbey will feature Benedictine Father Gerard Ellspermann speaking on "Listening to Our Lady" at 2 p.m. EST.

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

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every

Sunday in St. Joan of Arc Church, 42nd and Central.

The Indianapolis Chapter of the Catholic Golden Age (CGA) will hold its regular meeting at 2 p.m. in the staff lounge of the Catholic Center, 1400 N. Meridian St. Men and women age 50 and over are welcome. Board members will meet at 1 p.m.

The St. Theresa Ladies Auxiliary #308 will hold its regular card party at 2 p.m. in Little Flower parish center, 1300 N. Bosart. Admission \$1.25.

October 28

Separated, Divorced and Remarried Catholics (SDRC) will hold a pitch-in dinner and recipe sharing at 7 p.m. in the Catholic Center, 1400 N. Meridian St. For information call 236-1596 days or 250-8140 or 255-3121 evenings.

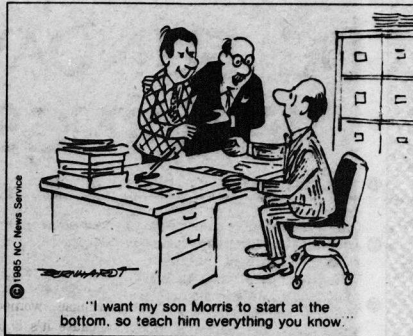
The Families in Remarriage Program sponsored by Catholic Social Services continues from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information.

October 29

The last autumn Mature Living Seminar on "Listening Skills: How Well Do We Listen?" will be held from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College. Bring sack lunch or buy inexpensive cafeteria meal.

The Connersville Deanery Pastoral Council will meet at 7:30 p.m. in St. Gabriel School, Connersville.

An eight-week Tuesday evening series on "Living the Sacrament of Penance and Reconciliation" begins from 7 to 9 p.m. in Holy Cross parish hall, 125



N. Oriental St. Transportation and babysitting provided. Call 637-2620 for information.

October 29-30

A two-day Faith and Order Conference asking "Can Morality Be Legislated?" will be sponsored by the Department of Ecumenical Concerns of the Indiana Council of Churches at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. Call 786-7561 for information.

October 31

Registration deadline for the adult training session on Growing Up Sexual, to be held Nov. 9 at the Church of the American Martyrs, Scottsburg. Call 317-236-1596 or 317-236-1433.

November 1

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington, will note the Feast of All Saints with a Latin Mass celebrated by Father Ron Ashmore at 7:30 p.m. Chorus and string orchestra will perform a Mozart setting conducted by I.U. music professor David Pickett.

November 1-2-3

A Marriage Encounter will be held at Mount St. Francis Retreat Center. Call David and Susan Knight 812-262-4547 or Ward and Pam Weber 812-283-0831 for information.

St. Christopher Singles will sponsor a Single Adult Retreat. \$15 per person. For information call Dave Miller 241-2793, Bev Armbruster 243-0422 or Susan Mitchell 247-5128.

November 2

The last Cemetery Masses of the season will honor the Feast of All Souls from 8 a.m. to 8 p.m. on the hour at St. Joseph Chapel.

The Fifth Wheelers Club will hold its regular monthly meeting at 8 p.m. in the Catholic Center, 1400 N. Meridian St.

The World Apostolate of Fatima (Blue Army) will hold First Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd. Everyone welcome.

(Continued on next page)



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Women in the church

(Continued from page 3)
and the pastoral practice committee. But none of us will actually write the letter.

We still have to find a writer. It will be someone with either an English or a theological background—preferably both—who will take all the material that has been gathered, do rough drafts, and then give it back to the committee. Then we'll evaluate it, send it out again for a second consultation, and so on.

What is your proposed timeline for the pastoral?

If everything went perfectly, I'd say we'd have it done by November of 1987. I don't think everything is going to go perfectly. So we say '88 will probably be the timeline.

One of the objections some national women's groups have voiced is that six bishops—six men—will be in charge of writing this pastoral on women and will decide what's treated and what isn't. Their complaint is that no woman, lay or religious, will be represented, will have any veto power.

Women will definitely have representation. Unfortunately, the nature of a bishops' pastoral letter determines that the bishops are the ones writing it. It's not because women aren't ordained, but because it's a bishops' letter, a pastoral letter from them to the church.

I would imagine, and I think it's going to happen, that some other group will come out with a women's pastoral letter. And

that's fine. We certainly don't expect to have the last word.

Obviously you're never going to make everybody happy with this pastoral, no matter what the end result is. Knowing that in advance, what is one positive area you hope will surface through the consultations and the writing of the pastoral?

I think it's good we have a chance to listen to each other, to understand one another. I don't think there will ever be one mind on anything.

I always laugh when I think how hard it is to get just the bishops to be unanimous on anything. When we voted on retaining Christmas as a holiday, the vote was something like 275 to 1. We couldn't even get unanimity on that!

I would really hope that every parish would allow women to say something on this issue. In the church we have not allowed lay people in general but women in particular to voice their concerns, to be

listened to, accepted. But at the same time I know it's going to be very threatening to a lot of men and, more specifically, to a lot of priests. They're going to hear things they don't want to hear, that are very hard to hear. I would hope that would not prevent them from listening.

I hope that this is one pastoral that will be read. I think women will want to read it. I hope men will want to read it, too.

Even more importantly, I hope it will be implemented, discussed, acted upon. There is no "binding law" for a pastoral letter; it's just discussing our point of view. And as in the case with the pastoral on peace, and with that on the economy, some people will go off in their own directions. But my hope is that people—men and women—will see the reality of women's issues in the church and in society more clearly as reality and not just some woman's particular gripe. It's going to take time, and undoubtedly it won't come as quickly as it should. But I'm optimistic it will happen.

Proposed plan defends 'seamless garment' approach

(Continued from page 1)

erodes the basis for defending the rights of all women and men," the 1985 plan states. "In this pastoral plan, we therefore focus attention specifically on the pervasive threat to human life arising from the present situation of abortion virtually on demand.

"This focus and the church's firm commitment to a consistent ethic of life complement each other," the plan adds.

Like the 1975 document, the 1985 plan links the Supreme Court's 1973 Roe vs. Wade abortion decision and subsequent court rulings to problems of euthanasia, "lethal neglect" of handicapped newborns, and other trends beyond abortion.

Moreover, "in other areas of public concern—including nuclear deterrence, capital punishment, immigration policy, and social spending for the poor—respect for the intrinsic dignity of human life does not play the central role it deserves," the document states.

"For these reasons, it is highly appropriate not only to revise the original pastoral plan in light of the contemporary situation, but also to reaffirm its central message regarding the dignity of human life while urging intensified efforts to implement this plan," the document states.

The pastoral plan defends Cardinal Bernardin's "consistent ethic" or "seamless garment" approach, sharply criticized by some anti-abortion groups for allegedly making abortion only one issue among many.

"A consistent ethic, far from diminishing concern for abortion or equating all issues touching on the dignity of human life, recognizes the distinctive character of each issue while giving each its proper role within a coherent moral vision," according to the plan.

"Taken together," it continues, "the church's diverse pastoral statements and practical programs constitute no mere assortment of unrelated initiatives but a consistent strategy in support of human life in its various stages and circumstances."

THE ACTIVE LIST

(Continued from page 14)

A Turkey Shoot will begin at 10 a.m. at the Greenwood K. of C., 421 N. Emerson Ave., between Main Street and County Line Road. Food will be served.

The Ladies Club of St. Barnabas Parish will hold a Bazaar and handmade quilt raffle from 9 a.m. to 4 p.m. in the church hall, 8300 S. Rahke Rd. southwest of Perry Meridian High School. Free admission.

November 2-3

The Oldenburg Franciscans will sponsor a Vocation Awareness Retreat for single Catholic women ages 18-40. Call Sister Joan Raver at 357-7610 for information.

St. Michael Parish, Greenfield, will sponsor a "Christmas Carousel Bazaar" featuring Christmas items, a boutique, bake shop, children's items, candy, plants, raffles etc. in the activity center, 519 Jefferson Blvd.

A Retreat for High School Sophomores will be held at Mount St. Francis Retreat Center from 9 a.m. Sat. through 4 p.m. Sun. Call 812-945-0354 for information.

November 3

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

Holy Rosary Church, Seelyville, will sponsor a Spaghetti Dinner from 11 a.m. to 6 p.m. at Schelley's Hall, one half block east of the Seelyville traffic light on U.S. 40.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

St. Nicholas Youth Center will sponsor a Fall Festival from noon to 6 p.m. at St. Andrew social hall, 4050 E. 38th St. Games, food, fun.

Holy Rosary's Famous Spaghetti Supper and Monte Carlo will be held from 1 to 6 p.m. following 12:10 p.m. Mass at 800 S. East St. Adults \$4, children under 12 \$2. Games, prizes.



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YOUTH CORNER

Reader doesn't want girlfriend to see others

by Tom Lennon

Question: I don't understand why my girlfriend wants to see other people. We're not fighting or anything and we have lots of fun when we go out. We've been going out for eight months. Why did this pop up now? (Texas)

Answer: The first sentence in your question poses a serious problem. It sounds very much as though you have an attitude of possessiveness toward your girlfriend.

If you really don't want her to see other people and if you want her all to yourself, then your relationship with her is headed for trouble.

One of these days she may

tell you in no uncertain terms that you do not own her. She may even send you on your way with a warning not to come back again.

And that would be too bad because, as you say, you now "have lots of fun when we go out."

As to why your girlfriend suddenly wants to see other people right at this time, I'm afraid only she can answer that question.

But let's guess at an answer. Maybe she has begun to feel hemmed in by such a narrow social life. Perhaps, without fully realizing it, she is tired of going steady, of seeing only one person.

It sounds as though she still values your friendship. At the same time, she wants to enlarge her circle of friends.

That's not a bad situation. The more real friendships a person can form, the richer his or her life will be. From each friend we learn something more about people and life. One may help us to laugh more often. Another may introduce us to the fun of football. Still another may show us how interesting cooking can be.

Many years ago an electrician who had never been to college pushed me into going to an outdoor play by Shakespeare. That evening was an eye opener for me and ever since I've been hooked on going to plays by Shakespeare.

If you are unable to see your girlfriend as often as before, why not do what she is doing—build more friendships, get to know more people. Get into other activities.

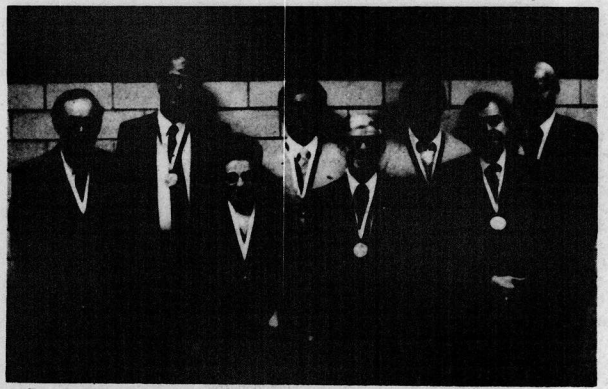
This will be a lot better than spending your time stewing about what your girl is doing.

And you may make some wonderful friends.

What's more important, if you give your girlfriend plenty of freedom, you are more likely to keep her a friend.

Repeat: Possessiveness is an enemy of friendship.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)
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RECOGNIZED—Recipients of the 1985 St. John Bosco Award at the Oct. 15 CYO banquet include, from left: (front row) Philip M. Jones, St. Matthew; Mary Moran, St. Philip Neri; Carl Summers, St. Gabriel; Wayne A. Kolbus, Holy Spirit; and (back row) Thomas R. Greer, Our Lady of Lourdes; Patrick J. McMahon, St. James; Leo J. Klemeyer, Our Lady of Lourdes; and Robert A. Nester, Our Lady of Mount Carmel, Carmel.

Diocesan youth news briefs

Roncalli girls' volleyball wins 4th city crown

The Roncalli varsity girls' volleyball team won its fourth consecutive Indianapolis City Championship Thursday, Oct. 10, at Marshall High School in Indianapolis.

Roncalli defeated Chatard, Arsenal Technical, Ritter and Cathedral High Schools without losing a game. They defeated Cathedral in the championship 15-5 and 15-7.

Roncalli is presently ranked second in the state with a 26-0 record. "This is the best start in the history of the school," said Coach Kathy Nalley-Shembra, now in her 14th season as head coach. "If they continue to work hard and play smart, who knows how good we could be."

Roncalli singers to perform in All-State Chorus

Four students from Roncalli High School in Indianapolis have been selected to perform with the Indiana All-State Chorus. Selected were seniors Mitzi Smith and Justin Gallagher and juniors Mort Gallagher and Matt Reese. All four students have sung with the Roncalli Singing Rebels for three years under the direction of Lynn Starkey.

Auditions were held throughout the state to determine the most talented singers on the basis of tone quality, musicianship and sight-singing ability. The All-State Chorus will perform at the Indiana Music Educators Conference Oct. 31-Nov. 1 at the Convention Center in Indianapolis.

New Albany Bible Quiz to be Nov. 19

A Bible Quiz competition will be held this November. The first round will be held beginning at 8 p.m. Tuesday, Nov. 19, at the Aquinas

Center following the Youth Ministry Commission meeting. The finals will be held after the November 24 youth Mass at Mt. St. Francis. This year's competition questions will be based on the Gospel of John, Psalms 51-100 and St. Paul's First Letter to the Corinthians. Entry forms are available from the Aquinas Center, 707 W. Highway 131, Clarksville, IN 47130 812-945-0354. Teams should fill out and mail their entry forms by Nov. 1.

Reunion for New Albany area youth volunteers

A reunion for anyone who has been involved in any facet of youth programs in the New Albany Deaneery will be held Saturday, Dec. 28 in Wagner Hall at Our Lady of Perpetual Help in New Albany. The evening will begin with Mass and be followed by food and drinks and a dance. There will also be a slide show and a gallery of pictures. People are asked to supply slides and pictures of and other information about their work ahead of time. For more information contact New Albany Deaneery Youth Ministry at the Aquinas Center.

Seccina High celebrates Fr. Tom Day

Seccina Memorial High School celebrated Father Tom Day on Oct. 24.

The day was in honor of the school's namesake, Father Thomas Seccina. A native of Indiana and chaplain in the U.S. Army during World War II, Father Seccina died in 1944 when a shipload of American POWs he had volunteered to accompany was mistakenly sunk by the U.S. Navy.

A school assembly included readings of letters by and about Father Seccina, and a prayer service and special address by Father Gerald Kirkhoff, former chaplain of Seccina and now pastor of St. Jude Parish in Indianapolis.

New Albany area peace and justice retreat

A weekend experience in peace and justice, called "I Want To Live," will be held from 7 p.m. Friday, Nov. 22, to 3:30 p.m. Sunday, Nov. 24 at the Aquinas Center. The goal of the experience is to enable youth to begin clarifying personal values concerning specific life issues. The fee is \$20 which includes materials, meals and housing. Make checks payable to New Albany Deaneery Catholic Youth Ministry. Application forms can be obtained from the Aquinas Center, 707 W. Highway 131, Clarksville, IN 47130 812-945-0354. The registration deadline is Nov. 15.

Three guys among CYO bake winners

Who says guys can't cook? If this year's CYO Bake Contest is any indication, guys can not only cook but cook well.

Case in point: the overall winner of the bake contest was Rick Herbertz of Holy Name parish in Indianapolis. His entry was apple nut bars. Herbertz also took second place in pies with a pumpkin pie.

Other winners included: (quick breads) Laura Berry from St. Catherine in Indianapolis (first) for zucchini bread, and Pam Whittis from St. Catherine (second) for banana nut bread; (cookies) Karen Walsh of St. Catherine (first) for peanut butter cookies and Mike Ondresk of Holy Name (second) for chocolate brownies; (pies) Laurie Warholak from St. Catherine (first) for apple pie; (cakes) Renae Roessler of Holy Name (first) for crumb coffee cake and Steve Looney of Holy Name (second) for banana cake.

All winners received trophies. The contest and dance took place Sunday, Oct. 20, at Our Lady of the Greenwood. Around 175 youths attended the dance.

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(Continued from page 7)

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✓ The Adult Catechetical Team of Richmond will sponsor a Fall Lecture Series on the history of the church and sacramental development on four Tuesday evenings beginning at 8 p.m. on Nov. 5 in the Richmond Catholic Center's Father Hillman Hall.

✓ Actors for Africa will present its fifth Indianapolis performance of the critically

acclaimed play "Mass Appeal" on Saturday, Oct. 26 at 8 p.m. in Peine Arena Theatre of Marian College, 3300 Coki Springs Rd. Admission is by donations, which will benefit African famine relief.

✓ Volunteers are needed for two hours every six weeks to help Catholic patients in Methodist Hospital get to the chapel for 11 a.m. Mass on Sundays. Call Linda Staten 856-8186 for information.

✓ The annual meeting of the Indiana Religious History Association will feature an address on "The Transformation of Indiana Quakerism, 1840-1910" on Friday,

Nov. 1 at 6 p.m. in the Inter-Church Center, 1000 W. 42nd St., Indianapolis. Cost \$7. Send reservations to: Dr. Keith Watkins, IRHA Secretary, P.O. Box 88287, Indianapolis, Ind. 46208.

✓ The free annual Purichia Memorial Lecture sponsored by Marian College will focus on "Reproductive Ethics—The Babies of Modern Technology" at 12 noon on Tuesday, Nov. 5 in the library auditorium.

✓ The Sisters of Providence of St. Mary of the Woods will hold a Novena of Thanksgiving to Our Lady of Providence

Friday through Saturday, Nov. 8-16 to pray for the many blessings received throughout the congregation's 145-year history, which began with the arrival from France of foundress Mother Theodore Guerin.

Television Mass

The Television Mass for Shut-Ins, to be seen on Sunday, Oct. 27, at 7 a.m. on WXIN 59, Indianapolis, will feature Father Glenn O'Connor and his congregation from St. Philip Neri Parish, Indianapolis.

Abandon 'economic rights' view, Simon tells bishops

NOTRE DAME, Ind. (NC)—The U.S. bishops should recast their pastoral on the economy to "abandon this spurious notion of 'economic rights,'" former Treasury Secretary William E. Simon said in a lecture Oct. 15 at the University of Notre Dame.

"What 'economic rights' inevitably means is the further empowerment of the state" in which "citizens become wards of the state," he said.

Simon, Secretary of the Treasury in the Nixon and Ford administrations and now chairman of the Wesray Corp., spoke on the Notre Dame campus as part of the theology department's John A. O'Brien lecture series. Within the past year the series has also featured New York Gov. Mario Cuomo and Rep. Henry Hyde, R-Ind., addressing issues of religion and politics.

Saying he had no apologies for being "an outspoken conservative," Simon argued that the American experiment in political and economic freedom is "the kind of liberation theology that American Catholics ought to be offering the poor of the world."

"We know that you don't have to import watered-down Marxism into Catholic social theory to develop a theology of genuine liberation," he said. An American-style political economy, he added, "offers a far brighter future to the poor

and suffering of the world than the bogus 'liberation' promised by Marxism."

In opposing the inclusion of "economic rights" among human rights to be safeguarded by the state, Simon clashed directly with the second draft of the U.S. bishops' pastoral letter on Catholic teaching and the U.S. economy, which was released just a week earlier.

The pastoral draft says, "These economic rights are as essential to human dignity as are the political and civil freedoms granted pride of place in the Bill of Rights of the U.S. Constitution."

The bishops' document adds, "Nothing will threaten the cause of freedom in the world more surely than the notion that political democracy and economic justice for the poor

are incompatible. We believe, therefore, that these economic rights should be granted a status in the cultural and legal traditions of this nation analogous to that held by the civil and political rights to freedom of religion, speech and assembly."

Simon asked the Notre Dame students to "think about the nations that have promised bread before freedom. They not only have done pretty badly by bread, but miserably by freedom."

Despite that, he said, "a lot of contemporary Catholic thinkers and activists have become infatuated with one of the central ideas of these miserable systems: the idea of 'economic rights.' . . . This is a serious mistake, both for the sake of human rights and for the sake of the poor."

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Book reviews

Plea for world crisis management

BEYOND THE HOTLINE: HOW WE CAN PREVENT THE CRISIS THAT MIGHT BRING ON A NUCLEAR WAR, by William L. Ury. Houghton Mifflin (Boston, 1985). 187 pp., \$14.95.

Reviewed by
John H. Carroll
NC News Service

This is another in the growing list of pleas for a sane and responsible approach to lessen the dangers of accidental nuclear war and mutual destruction. The author is director of the Nuclear Negotiation Project at Harvard University and a specialist in negotiation.

In this study Ury cites two past failures in crisis prevention, one legendary and the other real:

►The accidental outbreak of the battle of Camlann, between the opposing forces of King Arthur and his son, that led to the destruction of Camelot in the legendary Arthurian cycle.

►The breakdown in communications and the escalation of warlike preparations that led to the start of World War I.

The author says that these two failures had dire and destructive consequences and happened because of failures in crisis management.

Ury reviews the Cold War between the United States and the Soviet Union. Briefly he analyzes the various major and minor crises that have developed between the two great powers over the last 40 years. Berlin and the Cuban missile crisis were the main flashpoints. The Cuban confrontation came perilously close to war.

The author then goes on to illustrate that at times there has been limited cooperation between the Americans and Soviets on certain, specific issues. The agreements on the hotline after the Cuban crisis and the Incidents at Sea Agreement in 1972 have been the best known and most productive.

The hotline is actually a teletype located in the Pentagon with a line to the White House. It serves to improve communications between Washington and Moscow.

The Incidents at Sea Agreement has reduced close encounters between American and Soviet naval vessels. Annually, ranking naval officers from both nations meet to review incidents and improve preventive procedures.

Ury notes these and other related examples of American-Soviet cooperation to advocate the establish-

ment of crisis control centers in Washington and Moscow. Professional civil servants and military officers would operate the establishments. Sophisticated communications would link them. There would be joint teams in each national capital.

Ury obviously hopes that a

groundswell of popular support may cause political leaders, especially in the United States, to consider this proposal and perhaps approach the Soviets regarding the idea.

Unfortunately, the status of American-Soviet relations, at present, is unlikely to

spawn any crisis control system similar to the author's proposal. Mutual suspicions, fear of intelligence operations and distrust of propaganda plays and disinformation would militate against such centers.

Therefore, although many readers may agree with

Ury's idealistic and hopeful proposal on crisis control, they should be aware of the difficulties involved.

Certainly all should hope that a crisis solution idea may be accepted and tried, before the superpowers have another confrontation that may lead to war and possible mutual destruction.

(Carroll is a retired government official who is a lecturer at Georgetown University's Summer School and Continuing Education division.)

Book looks at priests in public office

BETWEEN GOD AND CAESAR. Edited by Sister Madonna Kolbenschlag, HM. Paulist Press (New York and Mahwah, N.J., 1985). 468 pp. \$10.95.

Reviewed by
Jerry Fliteau
NC News Service

The subtitle of "Between God and Caesar"—Priests, Sisters and Political Office in the United States—aptly summarizes the theme explored by this excellent volume, the eighth in the series of Woodstock Studies.

Exemplifying the overall thrust of the book is the conclusion of a chapter by Jesuit Father John Langan, one of the 30 essays or reflections that make up this book. "My personal surmise," he writes, "is that with rare exceptions the balance of considerations would be against priests and

Religious seeking and holding public office."

Bishop Kenneth Untener of Saginaw, Mich., concludes, along the same vein, that priests or Religious should hold office "only by way of exception. There would have to be some special reasons."

Allowance for such exceptions, even as a rarity, goes quite clearly against the absolutist currents now flowing from Rome—but not against church law itself nor against the general reality in the larger ebbs and flows of church history, as other chapters in the book clearly show.

Of many excellent chapters in the book, one of particular value to me was Father James Provost's incisive commentary on the church law governing priests and Religious in public office. At one point he captures precisely the nature of the current gap between law and

practice: "Even where the law permits a bishop to exercise his own discretion in admitting an exception to some prohibition, pressure from higher authorities can in practice close the door left open by the law."

"Between God and Caesar" takes a look at the issues from almost every conceivable side: church law and history, American law and history, the theological and philosophical debates, and—most interesting to me—essays on or by most of the recent American practitioners of the art of balancing church office and public office.

The practitioners reported on include such nationally noted figures as Jesuit Father and former U.S. Congressman Robert Drinan; Holy Cross Father Theodore Hesburgh who headed the U.S. Commission on Civil Rights; and the late

Msrgr. Geno Baroni, champion of ethnicity and neighborhoods who was an assistant secretary of Housing and Urban Development in the Carter administration.

A minor gap that disappointed me was lack of an essay on Archbishop Roger Mahony of Los Angeles, who 10 years ago was named first chairman of California's Agricultural Labor Relations Board. One has to wonder how he was influenced by his 18 months in a controversial public office. There can be scarcely any doubt that in the ecclesiastical atmosphere 10 years later he would not have been allowed to take the job.

Those gaps are slight, however, in a book that offers substantial contributions to reason and realism in a debate too often obscured by emotions and ideologies.

(Fliteau is a reporter for National Catholic News Service.)

MAY THEY 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.)

† ALBERT, John H., 81, St. Augustine, Jeffersonville, Oct. 12. Uncle of one nephew.

† BOWER, William R., 67, Holy

Spirit, Indianapolis, Oct. 8. Husband of Winifred; father of Michael, Patrick, J. Fred, Sue Grap, Margaret Baase and Ann Holmes.

† BRETHAUER, Mary E., 84, St. Ambrose, Seymour, Sept. 25. Wife of Arthur.

† BUHMEIER, Oscar C., Oct. 18. Father of retired Father William Buhmeier, now of Denver.

† BURKE, Edna F., 81, St. Ambrose, Seymour, Oct. 10. Aunt of Donald L., Shirley M. Johnson and JoAnn E. Matthews.

† FISCHER, Elizabeth Marie, 75, Sacred Heart, Indianapolis, Oct. 12. Mother of Priscilla Paula Smith; grandmother of five; great-grandmother of six; sister of Rose Baldino, Pat Fink, Ray and Tony.

† FLOYD, Judith Ann, 44, Holy Name, Beech Grove, Oct. 14. Mother of Rhonda, Michele, Sean and Shane; daughter of Marian Harvey; sister of David Harvey; grandmother of Adam.

† HOGAN, William J., 64, Little Flower, Indianapolis, Oct. 12. Husband of Margaret.

† JACKSON, Alberta H., 75, St. Bridget, Indianapolis, Oct. 9. Sister of Roy and Lawrence Savage, Louise Boozer and Ruby Buford.

† KEANE, Benedictine Father Brendan, 71, formerly St. Philip Neri, Indianapolis, and St. Meinrad Archabbey, Oct. 17. Brother of John, Joseph, and Ann Canaday.

† NOBBE, Mark E., 23, St. Louis, Batesville, Sept. 15. Son of Ambrose and Anna Mae; brother of Diane Allgeier, Karen Munchel, Terry and Lisa; uncle of Shannon and Keith Allgeier and Eric Munchel; grandson of Agnes Lamping.

† RAUCH, Joseph, 55, St. Martin, Yorkville, Sept. 29. Husband of Charlene; father of Jana Walborn, Jolene Wendel, Julie Gosmeyer, Jeff and Joe; grandfather of four.

† SCHRINK, Lydia M., 94, St. Ambrose, Seymour, Sept. 30. Mother of Louis P., Clara Zimmerman and Billy J. Williams; half sister of Gladys Barnes; grandmother of 12; great-grandmother of 23; great-great-grandmother of eight; step-grandmother of six; step-great-grandmother of 15.

† TYLER, Louise, 70, Holy Spirit, Indianapolis, Oct. 7.



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Background for the extraordinary synod

Vatican II brought changes in religious life

by Sr. Mary Ann Walsh

ROME (NC)—When the Second Vatican Council called the church into the modern world, it also launched dramatic changes in the lives and training of priests and Religious who would deal with that world.

Religious communities and seminaries, for example,



BREAK WITH TRADITION—Sister Julie Codd, a Sister of St. Joseph of Peace, passes out food to the poor at a Washington distribution center. Following Vatican II, many religious communities began abandoning traditional clothing and convent life for more modern apparel and new ministries. (NC photo by Bob Strawn)

opened to the outside in ways they had not previously experienced.

Women Religious were told to suit their lives to their "particular apostolate," and change their dress to "simple and moderate" clothing.

Seminarians no longer spent their time solely in study and prayer behind seminary walls, but were "sensitized" to the problems of the world.

Communities of Religious began to revise their constitutions and study the meaning of the vowed life in the latter 20th century.

The process has not been unanimously welcomed. Some Catholic authorities say that the religious life has suffered from experimentation and a decline in commitment in the past two decades.

THE GUIDELINES for reform were contained in decrees on the renewal of religious life ("Perfectae Caritatis") and the training of priests ("Optatum Totius").

"Religious communities were extremely energetic in postconciliar self-renewal," said Bishop James Malone, president of the National Conference of Catholic Bishops, in a report submitted to the Vatican for the Nov. 24-Dec. 8 extraordinary Synod of Bishops called by Pope John Paul II to study the application of Vatican II.

"Among the major emphases," he added, "have been a return to the founding charisms of institutes, greater appreciation of freedom and personal responsibility, new programs of education and formation (including programs of continuing education and formation) and new apostolates, not infrequently in collaboration with lay persons."

The bishop said that while seminaries and novitiates have fewer candidates than they did 20 years ago, their programs are better.

Bishop Malone also cited the need for "the further incorporation of women Religious into policy-making and overall direction of the church, the opening up of all elective and appointed offices in men's religious institutes to brothers as well as priests, and the improvement of communication between religious communities and the Congregation for Religious and Secular Institutes."

Spanish Sister Dolores Lasheras, who recently completed

a 12-year term as superior general of the Little Company of Mary Sisters, said that Vatican II led sisters to greater contact with the poor. That contact led to new insights into the vow of poverty, she said during an interview in Rome.

"Our way of life is more simple," Sister Lasheras said, and "there's a better understanding of poverty and of community."

Sister Lasheras took issue with Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, who said that a "feminist mentality" has entered the convents and that non-cloistered sisters are in "grave crisis."

The cardinal critiqued the 20 years since Vatican II in a book, "The Ratzinger Report," based on interviews with an Italian author and published this year.

He criticized "the discovery of professionalism, the concept of 'social welfare' which has replaced that of 'love of neighbor,' the often uncritical and yet enthusiastic adaptation to the new and hitherto unknown values of modern secular society (and) the entrance into the convents, at times wholly unexamined, of psychologies and psychoanalyses of different tendencies."

"The changes in religious life do not stem from feminism," said Sister Lasheras. "They are from theological developments" which have led to a "deepening" of religious life, she said.

Among other things, the view of obedience has changed, Sister Lasheras said.

"Superiors have to take into consideration individual liberty, that a person has something to say and is influenced by the Holy Spirit," she said.

"The idea of obeying blindly was completely wrong," she said.

SISTER MARIE Augusta Neal, a Notre Dame de Namur sister and sociologist who has studied post-Vatican II religious life, noted several developments.

She said that concerns for social justice and peace "are now embodied in the work of apostolic religious congregations and orders."

(See RELIGIOUS LIFE on page 20)

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Response to anti-life feminism

Understand women's role in creation, says Bp. Welch

by Joseph Kenny

St. LOUIS (NC)—The "best response to the anti-life contraceptive mentality of radical feminism" is to understand women's power and role in creation, according to Bishop Thomas J. Welch of Allentown, Pa.

That understanding "should make everyone pro-life," said the bishop, who was the keynote speaker at the first national conference of Women for Faith and Family in St. Louis Oct. 4-6.

The conference was held to "aid women in deepening their understanding" of church teachings on abortion, women's ordination and birth control, the organization said.

"Radical feminism is wrong. Its prayer would be 'God, I

don't like that you made us male and female and especially that you made me female,'" Bishop Welch said. "God carved us in his palm. How, in thinking about that, could anyone say 'I'm angry at God for how he has made me'?"

When praying to God, women and men should "thank him for creating us" in the "image of the love that is God's nature," the bishop said. "God did not make us to be in competition but in love. We should give thanksgiving to God for who and what we are."

Bishop Welch encouraged the audience to "know what the church is teaching today clearly, completely. Read the documents and look for ways to encourage young people by your example."

The bishop praised the efforts of Women for Faith and Family, especially a statement the group presented to a U.S.

bishops' committee that is preparing a pastoral letter on women's concerns.

The statement, called "Affirmation for Catholic Women," expressed loyalty to the church and unity with the pope and included 17,000 signatures from women. In June the organization, which was founded in 1984, sent 10,000 signatures to Pope John Paul II.

Joyce A. Little, an assistant professor of theology at the University of St. Thomas in Houston, called for stronger opposition to calls for the ordination of women. "One cannot be both a feminist and a Catholic in regard to this issue," she said.

The issue of ordination "has become central to the feminists," she said. Although the church can sidestep the issue for a time, a definitive statement needs to be made.

Religious life has changed for both men and women

(Continued from page 19)

Sister Neal said that today "the formation program is longer, more theology is required, and experience in the mission (community apostolate) is also expected before vows are taken."

She also said the educational background of communities has improved.

Sister Neal said 68 percent of new members have college degrees and 29 percent have had some college study. In 1966, 79 percent had not even begun college studies when they entered.

The council also left its mark on seminaries.

Magr. Lawrence Purcell, a San Diego priest who is rector at North American College in Rome, said that one major development was the addition of pastoral and apostolic training to seminary courses.

The council said that those to become priests should be trained as "shepherds of souls." Their training—spiritual, intellectual and disciplinary—"should be coordinated with this pastoral aim in view," it added.

Today seminary students still study and pray but they also work in parishes, soup kitchens, nursing homes and youth programs.

At the same time, Magr. Purcell said, there is increased emphasis on spiritual formation. For example North American College has eight spiritual directors to work with 150 seminarians, he said, compared to 20 years ago when there were two spiritual directors for 250 seminarians.

"We still pray as often as we did in the old days," said Magr. Purcell, "but the quality of our common prayer has improved. For example, we don't come together without singing. In the old days singing was restricted to the choir."

In addition, the study of Scripture in the seminary has

been "beefed up and the ability to communicate it has improved," said Magr. Purcell.

Modern programs also pay greater attention to a seminarian's personal development, he said.

"I wouldn't be surprised if statistics showed that in the priesthood, there are fewer personal problems such as alcoholism, mental breakdowns and workaholicism because of our wholistic approach," Magr. Purcell said.

He noted the decline in numbers of men entering seminaries, but said that drop-out rate is decreasing, possibly "because of greater care in the selection and admission of candidates."

Despite progress in many areas, Magr. Purcell said his institution still has "an all-male environment."

"The seminarians will have to work closely with women (in their pastoral lives) but here there are not enough opportunities to collaborate with them."

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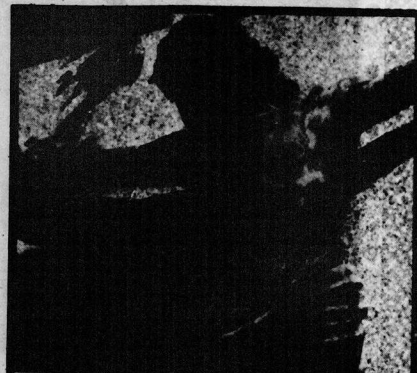
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Remembrance Lites & Candles
Available at Cemetery Office

Office Hours:

Monday thru Friday — 8:00 AM to 4:00 PM

Saturday — 8:00 AM to 12:00 Noon

Closed Sundays & Holidays

Cemetery Visiting Hours:

Monday thru Sunday — 8:00 AM to 5:00 PM