

The archdiocese since Vatican Council II

Vatican II has taken root in the archdiocese but there are still problems to be dealt with

by Richard Cain

Twenty years after the close of Vatican II, there is no question here of going back. It is clear that the reforms called for by the council have taken deep and irreversible root in the archdiocese.

But in many ways, the potential for renewal offered by the council's 16 documents has hardly been tapped. At the same time problems remain and developments since the council have raised new challenges to be met.

From the beginning the archdiocese was directly in-

involved in the council and its implementation. The late Archbishop Paul Schulte attended all four sessions of the council along with Msgr. Raymond T. Bosler, now retired, who served as a peritus or expert.

When the council closed in 1965, the work of implementation had only just begun. Over the next decade, a host of implementing and clarifying documents streamed out of the Vatican and the newly created National Conference of Catholic Bishops.

Already things had begun to change. And change. And change. Altars were turned around. Mass began to be

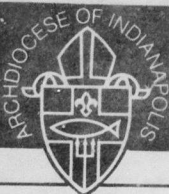
celebrated in English. New liturgical rites were adopted. A crisis in the archdiocesan school system arose and gave birth to a model system of lay-run boards of education. Parish councils began to spring up. New offices and commissions were formed. Guidelines were put out and workshops offered.

A small army of speakers visited the parishes to educate Catholics about the meaning of the council. They tried to explain the purpose of the upheavals people saw turning the church upside-down around them. Many people left, some of (See FRUITS OF THE COUNCIL on page 16)

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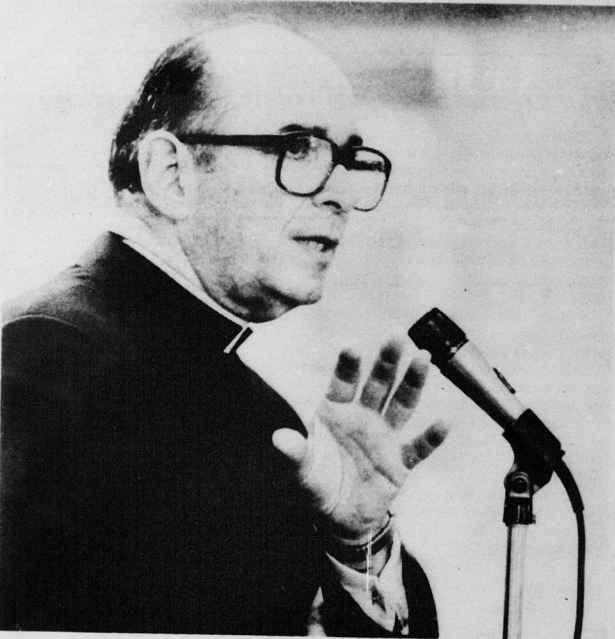
Indianapolis, Indiana



U.S. bishops deplore court decision

Also approve pro-life plan, evangelization and campus ministry statements

by John F. Fink



INVOLVED CARDINAL—Cardinal Joseph Bernardin of Chicago speaks on the revised Pastoral Plan for Pro-Life Activities at the Washington meeting of the National Conference of Catholic Bishops. The plan calls for a "consistent ethic" on pro-life activities to include not only abortion but issues such as capital punishment and nuclear war. (NC photo by Bob Strawn)

WASHINGTON—Impassioned pleas by certain bishops for action against the Supreme Court's decision that struck down public-funded remedial aid in parochial schools resulted in a resolution by the U.S. bishops deploring the "unjust, discriminatory and narrow decision."

This was a highlight of last week's annual meeting of the U.S. bishops at which, among numerous other things, they approved a new pro-life plan that stresses the "consistent ethic of life," approved new statements on campus ministry and evangelization, heard a plea from black bishops for less racial discrimination in the church, and debated the second draft of the proposed pastoral letter on the American economy.

Of all that they did, however, it was the education issue that seemed to arouse them the most. It came in the middle of the morning session last Thursday, Nov. 14. At 10 a.m. they took up information reports from 31 committees. In less than 15 minutes they reviewed 95 single-spaced pages reporting on the activities of 24 of the committees. Then came the report of the Education Committee.

Bishop Edward T. Hughes of Philadelphia asked for the floor. In prepared remarks, he called the Supreme Court decision that outlaws use of Chapter I funds in non-public schools "a callous, narrow and unjust decision and devastating to the needs of so many of our educationally deprived and poverty-stricken children."

Chapter I (of the 1965 Elementary and Secondary Education Act) provides for

remedial instruction in private school classrooms by public school teachers. It was ruled unconstitutional by the Supreme Court July 1.

Numerous other bishops were quick to agree with Bishop Hughes, including Cardinal John Krol of Philadelphia who called the decision "a distortion, not an interpretation, of the Constitution." He said, "We have to get the idea across that aid to education is aid to the child, not to the institution." He pointed out that veterans and many others receive money for education purposes but not children in parochial schools.

He asked for "a plan, not just a resolution. We are speaking, not for our schools, but for the parents."

At the meeting, however, all he got was a resolution, which was passed unanimously the following day. It deplored "the harm and the hurt that so many children are suffering from the unjust, discriminatory and narrow decision. . . . It deprives some of our nation's poorest and most disadvantaged children of equitable participation in the compensatory education program which Congress authorized."

The resolution also said: "This tragic decision only strengthens our resolve to achieve justice for all children whose parents exercise their God-given rights to choose a religious education. We will never abandon the struggle for fair treatment for the poorest and neediest of all children."

ON THURSDAY, the bishops approved a revised "Pastoral Plan for Pro-Life Activities" that linked the fight against (See BISHOPS DEBATE on page 10)

Looking Inside

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Committee praises CRS for its work in Ethiopia

The thorough investigation refutes allegations

by John F. Fink

WASHINGTON—"It had not been for CRS, everybody here could have died. In our minds, CRS is second only to God."

This was a quotation from a relief worker in Asmara, Ethiopia that was included in a report given at the annual meeting of the U.S. bishops by Cardinal John Krol of Philadelphia. Cardinal Krol was chairman of a fact-finding committee that investigated allegations made against

Catholic Relief Services' relief work during the Ethiopian famine.

The thorough 27-page report found that CRS used its donations wisely and well in Ethiopia, that it had never delayed transportation of food because of a conflict with the U.S. government, and that no one was ever denied food for lack of the ability to make a token payment for it. But the committee also found that, because of its rapid growth during the Ethiopian crisis, (See REPORT CONCLUDES on page 3)

the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Bishop James Malone is a remarkable man

by John F. Fink

Bishop James W. Malone, the president of the National Conference of Catholic Bishops (NCCB), will represent the Catholic Church in the United States at next week's extraordinary synod of bishops at the Vatican. He is a remarkable man and we American Catholics could not have a better representative.

That he is the president of the NCCB is remarkable in itself since he is only a bishop (not a cardinal or an archbishop) and his diocese of Youngstown, Ohio, is not considered one of the plum dioceses in the country. Bishop Malone was born and reared in Youngstown and has never had an administrative post in any other diocese. Yet he is the one his fellow bishops selected in 1983 to succeed the likes of Cardinals Dearden, Krol and Bernardin, and Archbishops Quinn and Roach as president of their conference. He also was elected for his three-year term on the first ballot, the first time that ever happened.

Bishop Malone has been popular with his fellow bishops since he first joined their ranks in 1960—at age 39, the youngest bishop in the country. He made a name for himself during Vatican Council II when he was picked by his confreres there as one of 10 bishops who met with the press after sessions to explain what was going on. There are few bishops in this country, or in the world, who know more about Vatican II.

The NCCB was established by the U.S. bishops in 1966, its constitution was ratified by the bishops in 1967 and Bishop Malone was already being considered as a possible



president by 1968. But then he had a setback: he developed abdominal cancer in 1972. After surgery and radiation (and many prayers throughout his diocese), he recovered completely, but it is felt that his illness prevented him from being appointed to head an archdiocese (perhaps Cincinnati; Archbishop Bernardin was appointed there in 1972).

Today Bishop Malone devotes a lot of time to consoling people with cancer, visiting them in hospitals and frequently ministering to them on a one-to-one basis. He wrote a private letter to President Reagan last year when he developed cancer.

BISHOP MALONE and I serve together on the board of directors of the Center for Applied Research in the Apostolate (CARA), a Catholic research center in Washington. CARA is located in a former seminary, so we not only meet there but have our meals there and stay overnight in the sparse rooms there. I particularly prize one evening when Bishop Malone and I were the only people staying overnight at CARA. I had already seen him in action during the board meetings and I got to know him much better in a relaxed setting in the former seminary's lounge.

He is one of those people who remember names and faces, which comes in handy when he is facing 300 bishops, all in black, and he has to recognize the face of a bishop near the back of the room with his hand raised indicating that he wants the floor. He also remembers personal details about other people. When I see him at bishops' meetings he never fails to ask about some part of my personal life, and he does this when his mind has to be concentrating on all the things he has to do at bishops' meetings.

He is probably the best communicator the bishops have

ever had because he is so relaxed, frank and sincere. He is known particularly as a good mediator and organizer. He presides at bishops' meetings with great wit and humor. He is also brilliant and has the ability to get right to the heart of a matter, as I learned often during CARA board meetings.

BESIDES HIS personal qualities, Bishop Malone is also a good representative to the synod from the church in the United States because he has been putting Vatican II into practice in the same diocese since he returned from the council in December 1965. Within months he began regular meetings with priests, some Protestant clergymen, women Religious and the laity to study the documents of Vatican II and to see how they should be put into practice. He believed in what the council did in the 1960s and he continues to believe it today.

"In many respects, the Second Vatican Council has been the greatest gift of the Holy Spirit to the church in the 20th century," he said in his detailed report to the Vatican's Synod Secretariat. "We need now, not to reject the council's legacy but to understand it better."

He sees clearly, as his report showed, not only the benefits of the council (greater recognition of the laity, greater participation in the liturgy, greater emphasis on social justice, etc.), but also some errors in application of Vatican II (blurring of the roles of laity and clergy, decline in evangelization, false ideas of ecumenism, confusion over moral issues, etc.). He is very familiar with the status of the Catholic church here in the United States.

He is the man whom the other bishops trust to represent them because they know that he reflects their ideas. The church in our country is in good hands when it is represented by Bishop James W. Malone.

CHD collection funds self-help projects controlled by poor

by Jim Jachimiak

Parishes throughout the archdiocese and throughout the country will collect funds for the Campaign for Human Development this weekend.

CHD was instituted by the American bishops in 1970 to fund self-help projects controlled by the poor in the United States. The program is dedicated to removing the causes of poverty, and is the largest funding agency of its type in the nation. Local and national CHD grants are made each year, regardless of race or religion, as seed money to help with human development programs.

Twenty-five percent of the funds collected locally remain in the archdiocese for local CHD grants. The rest goes to the national office for national grants.

Last year, \$87,871 was collected in the archdiocese. Part of that has been allocated to three Indianapolis groups through the local CHD office. They are: the Near Eastside Church and Community Ministry Project, the Near Eastside Community Organization (NESCO) and Public Action in Correctional Effort (PACE). In addition, a national CHD grant was made to United Senior Action of Indiana, an advocacy group for senior citizens.

The Near Eastside Church and Com-

munity Project, an ecumenical group of 13 churches representing eight denominations, will receive \$2,000 for Near Eastside Leadership Development. Holy Cross and St. Philip Neri parishes are members of the group. The project will develop community leadership through 10 weekly sessions. They are aimed at increasing self-confidence and instilling motivation. The initial session will be offered to 30 people.

NESCO will receive \$2,000 to help with revitalization of the organization. With the help of a Vista volunteer from the Near Eastside Multi-Service Center, NESCO will use the grant to help preserve and improve low-income and moderate-income housing.

PACE, which works with public offenders during and after their incarceration, is receiving \$3,750. PACE hopes to establish a governing body composed of families of inmates; implement programs for organizing families, legislative action, voter registration and publication of a newsletter; and solicit additional funds.

United Senior Action of Indiana, an advocacy group for senior citizens, will use its \$20,000 national grant to address health care for low-income and moderate-income senior citizens. The strategy will include education, action on legislative issues and regulatory agencies, and direct negotiation with health care providers.

To qualify for CHD funding, a project must:

- Benefit the poor; the majority of those benefiting from a project must be members of the low-income community.
- Be a self-help project; that is, the project must be directed and managed by the low-income community itself; and
- Aim to bring about social change by attacking root causes of poverty, unjust practices or decision-making processes that keep people poor.

With this year's funding, CHD has given grants totaling about \$88 million in the last 15 years. More than 2,400 projects have been supported by CHD.

In a letter announcing the annual collection, Archbishop Edward T. O'Meara

said, "The Campaign for Human Development is one of the major ways that we in the American Catholic community put into practice the church's teaching that working for justice is at the very heart of the church's mission."

The archbishop continued, "By contributing to the Campaign for Human Development, we become active partners in the church's mission to pursue justice."

Grace Hayes, archdiocesan CHD director, sees CHD as "an immediate and direct channel for the American Catholic community to say, 'I care,' and a symbol of what could be possible if more of our vast resources were shared."

Bishop James W. Malone of Youngstown, Ohio, is president of the National Conference of Catholic Bishops and national chairman of CHD. In a letter announcing the 1985 CHD collection, Bishop Malone said, "35 million of our brothers and sisters live at or below the poverty line. Moreover, the burden of poverty is disproportionately borne by women, minorities and the young." We find them "at church-sponsored soup kitchens, in public and private shelters for the homeless, in unemployment lines and walking away from farms and factories that no longer provide livelihood."

He also said, "CHD reflects the centrality of the challenge of the poor to our vision of faith. Each of the 35 million poor persons in the United States mirrors God's image for us, whereas poverty is a direct attack on the image of God found in the least of our neighbors."

"We must remain a church with the poor and of the poor. With the support of clergy, Religious and lay people, we will meet the challenge of peace, making Pope Paul's message our own: If you want peace, work for justice."

Letter on CHD collection

The Campaign for Human Development is the major education/action program for justice sponsored by the National Conference of Catholic Bishops. Since 1970, the generosity of the United States Catholics has made it possible to fund more than 2,400 self-help projects controlled by poor people and dedicated to removing the causes of poverty. Campaign for Human Development is not a handout, but a hand up.

The Campaign for Human Development is one of the major ways that we in the American Catholic community put into practice the church's teaching that working for justice is at the very heart of the church's mission. By contributing to the Campaign for Human Development, we become active partners in the church mission to pursue justice.

Last year, American Catholics contributed a record-breaking \$11.1 million to the Campaign for Human Development, the largest yearly increase in its history. Our own archdiocese raised \$87,871.30, with one-fourth of that remaining here in the archdiocese for local grants. This year, we are funding three groups through our local office: Near Eastside Community Organization, Near Eastside Church and Community Ministry Project, and Public Action in Correctional Effort, Inc. A national grant of \$20,000 was made to United Senior Action of Indiana.

The Liturgy for Nov. 17 told us that "those who lead many to justice shall be like the stars forever." (Daniel 12:3) Your continued support of the Campaign for Human Development will, indeed, "lead many to justice."

Sincerely yours in Our Lord,

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

Archbishop O'Meara's Schedule Week of November 17

TUESDAY, Nov. 26—Thanksgiving staff dinner, The Catholic Center, Indianapolis, 12:00 noon.

TUESDAY, Nov. 26—Confirmation, St. Monica Parish, Indianapolis, Eucharistic Liturgy at 7:30 p.m. with reception following.

11/22/85

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THE CRITERION

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Catholic Charities meeting studies housing

Report concludes that CRS did outstanding job in Ethiopia

A black and white photograph of Cardinal Bernardini. He is an older man with glasses, wearing a dark clerical garment with a white collar. He is looking slightly to his left and speaking into a microphone. The background is dark and out of focus.

Plans are underway to convert the present church into a multi-purpose center. The work will be done by parish members.

COMMENTARY

Who cares what they did with that \$6 million

by Dick Dowd

Accountability is the key word these days and many testy voices are railing at the church in the U.S. for "spending all that money on an economics pastoral" and ignoring all those other "important" needs like evangelization, catechetics and vocations.

Quoting the first general director of the prestigious British Broadcasting Company when confronted with arrant nonsense, I say: "Balderdash. They don't know what they're talking about."

Ask syndicated writer Joseph Sobran if he knows how much the church is spending on the home missions as compared to their expenses on the "economics pastoral."

Ask Fortune magazine's Daniel Seligman is he's "keeping up" with the bishops' published annual reports (as he does with G.M. and A.T.&T.) so he can get one or two accurate church facts into his bi-weekly "Keeping Up" column in the magazine.

Ask your own favorite daily columnists



or editorial writers whether they even bother to read the easily accessible published annual reports about the church's income and outgo before they start building those straw bishops they delight in knocking down.

Why do commentators insist on ignoring facts? Certainly it's a lot easier to hitch up your prejudices and "Tally Ho" after the church than it is to find out first what the facts are. But is it honest? Is it even professional?

Both liberal and conservative commentators have blazed away with their big guns at images and figments when a good knock-down, drag-out analysis over published grants and expenses would be much more instructive, effective and realistic. Instead they serve that Balderdash up again and again. And the facts are all in print.

As a simple example, take the American Board of Catholic Missions, whose 1985 annual report of income, grants and expenses (\$6 million in and out) can be had for a simple phone call to the bishops' conference in Washington. Take a look over my shoulder:

- \$20,000 to help a novitiate, house of studies and community formation program for an order of Vietnamese women in the U.S., the Congregation of Mary, Queen.

- \$20,000 for a lay volunteer placement program putting catechists, social workers, teachers, parish assistants and retreat team members in mission areas served by the Missionary Servants of the Most Blessed Trinity.

- \$100,000 for financial aid to needy students (work-study and scholarships) at Xavier University of New Orleans, the only private black Catholic college in the United States.

- \$25,000 for the Sacred Heart School of Theology to support adult priesthood candidates (late vocations) for work in the home missions.

- \$30,000 to the St. Charles Lwanga Institute for the needs of black seminarians including an annual retreat and conferences in black ministry.

- \$10,000 to the National Catholic Office for the Deaf for services to parents of deaf children, the deaf themselves, pastoral workers, etc.

The grants run from Anchorage, Alaska, to San Juan, Puerto Rico, and from Agana, Guam, to Savannah, Ga. (and Kalamazoo and Memphis and Mobile and Yakima and Salt Lake City, etc.).

Ministries involved include rural, religious ed, deacons, Hispanic, alienated and unchurched, communications, services to youngsters and families in Appalachia or on campus, sailors up in Tulle, Greenland, and young airmen in Omaha, Neb. They've spent \$97,000 to help train better preachers; \$58,300 in prison ministry; \$430,000 overall on seminaries and seminarians.

An accountant would be delighted (as the auditor must have been) to see all those neat little numbers: revenues, expenses, balance sheets, with a detailed explanation of what each project expects to do with the money.

Why don't those writing folks who love to hound the church read these reports and mention them occasionally? Why don't they do their homework?



Could be they're victims of that terrible disease called factomania. Major symptom: repeating continuously, "My mind's made up; don't confuse me with facts."

And if anyone is honestly interested in how much they're spending on that economics pastoral, why not look in the church's annual published budgets? In 1984: \$57,901; in 1985: \$46,651 (expected by year end); projected for 1986: \$48,151.

There you have it, ladies and gentlemen, \$6 million in one year for the home missions (which doesn't count foreign missions or anything else). Under \$150,000 over a three-year period on the economics pastoral.

The church has garnered well over half a million dollars worth of publicity for its economic views (like 'em or not) already. Could it be those columnists just don't like the church's message and that's why they keep blasting away at the messenger's head?

Don't criticize the economic pastoral before reading it

by Richard B. Scheiber

It was a panel discussion on the first draft of the U.S. bishops' proposed pastoral on the economy, and it was an enlightened discussion which helped the people in the audience understand the basic thrust of this document. Since that time, the bishops have listened to the reaction of hundreds, even thousands of people to that first draft, and have constructed a second draft which was a topic of discussion at their meeting last week. The final document is scheduled for release next year.

Following the panel, there was a question and answer period. One of the



very first questions came from the head of a large, successful company. Why, he asked, didn't the bishops point out that the U.S. has one of the most successful economies in the world, a system which has brought more good to more people than any other in history?

There was a moment of hesitation on the part of the panelists, because they did not quite know how to answer the question without embarrassing the questioner. Finally, one of them pointed out the bishops did, in fact, stress this point at the very beginning of their proposed pastoral, and repeated it several times throughout the document.

I do not tell this story to embarrass that uninformed questioner, who obviously had not done his homework. Rather I relate it as a warning not to be too vocal about the document without first having a solid idea about what it really says.

One should not rely too much on "experts" who comment on the document one way or the other without first having studied it himself. That in itself is no small task, since at about 50,000 words in the second draft, it is probably too long by 80 percent. Its sheer bulk will deter most people from even lifting it, much less reading and studying it. That's too bad, because it has immense value. Yes, I have plowed through it (the second draft), and it is tough going, but it is worth the effort.

People of differing economic views will find much to quarrel with in the pastoral, particularly when the bishops examine specific solutions to certain problems. The authors realize this when they admit to the certainty of differences of opinion among people of good will. There are certain to be changes in the pastoral before its final draft, because the bishops have invited critiques from people of all shades of

economic views, and of all economic states, from laborers to merchants to industrialists.

But the core of the letter is beyond challenge. It treats of the fundamental dignity of each human being, made in God's image and likeness; of the disastrous effect of the obvious decline in our nation's sense of a common social purpose; of the growing interdependence of people of all nations; of our moral obligation to our fellow human beings, especially the poor; and that social, political and economic institutions exist to be of service to the people, not the other way around.

They quote Pope John XXIII's "Mater et Magistra" thus: "The dignity of the human person, realized in community with others, is the criterion against which all aspects of economic life must be measured." They say, "All human beings, therefore, are ends to be served by the institutions which make up the economy, not means to be exploited for more narrowly defined goals."

The final version of the pastoral is a year away. We would all be wise not to condemn it out of hand on the basis of what we have read about it so far. The danger, as I see it, is there will be so much quibbling about some of the specific proposals the letter will make, we might lose sight of the bishops' central message: we are, indeed, our brothers' keepers.

One way of keeping in touch with children

by Antoinette Bosco

A junior high school in Greenwich, Conn., is initiating a new "buddy" program. Students are assigned buddies at the beginning of the school year and told that if they are going to be absent from school they have to call their buddies.

The program is a response to a concern raised by working parents who have to leave the house before their child leaves for school. They worry that if their child didn't get to school, they wouldn't know for many hours. If this happened because of sickness or an accident, no one would be there to help their child.

I can empathize with that concern. As a single mother who often had to leave the house before my children in the morning, I know that nagging feeling. Did they get to school safely? Did they get there at all?

The buddy system is not a police action

aimed at catching children who skip school. It is a means of staying in communication, according to school administrators.

It works this way. Each buddy has the other's phone number. If a child is going to be absent, he or she or the parents call the buddy. When the buddy arrives at school, he or she tells the absent child's adviser. If a child is absent and the buddy didn't get a call, the school goes into action to find out where the child is.

"It's a safety valve," said a principal at an elementary school. It is a way to make sure that every child is accounted for, for the child's safety and for the peace of mind of parents.

I have long thought that schools could take more responsibility in helping parents who work. I think one of the most dreary things for many children today is the extensive aloneness in their lives. It could be called a malaise that results from parental deprivation.

Many children leave an empty house in the morning and come home to an empty house after school. It is no wonder that some children report a certain listlessness about life.

An advertising agency, the Doyle Dane Bernback agency, recently conducted a study of youth and reported that supposedly carefree teen-agers are intensely preoccupied with major survival issues. They are confronting the "dread possibilities of loss of parent (or his or her job), crime and violence, major illness, accidents, etc."

The report suggested that the breakdown of traditional sources of support, most notably the family, is forcing teenagers to deal with adult-like challenges and pressures at an early age.

A new book, called "The Divorce Revolution: The Unexpected Social and Economic Consequences for Women and Children in America," by Lenore Weitzman, also speaks about this.

The author notes that a woman who wants to devote herself to child rearing and homemaking will be treated as if she is pursuing a "foolhardy" course.

Any program that helps children feel less alone as they grow up is welcome. A buddy system is a giant step in the right direction and the schools behind this program deserve praise.



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ENTERTAINMENT

VIEWING WITH ARNOLD

In 'Plenty,' Streep plays another 'difficult' woman

by James W. Arnold

In "Plenty," Meryl Streep plays another "difficult" woman, as she did in "Sophie's Choice," "Silkwood" and "French Lieutenant's Woman."

Streep's Susan Traherne is a tragic figure—like heaven knows how many of the World War II generation—whose life reached a peak of intensity and idealism during the war and then plunged downhill through a continuous series of personal and political disappointments.



The theme is really universal, and not linked to any special generation. People do not become the people they wanted to be when they were young, and the world does seem to get worse rather than better. The golden memory might be of the war and working with the Resistance in occupied France, as it is for Susan, or of social protest in college, as it was for the characters in "The Big Chill." In the end, most—not all, but most—settle for much less than their dreams.

Susan is "difficult" because she is strong and self-willed. She struggles against her fate, and messes up a few other lives in the process. As a woman in that time and place (post-war Britain), she finds her options even more limited. The result is growing frustration, anger, finally mental illness and loss of hope. Disaster was also the payoff for Sophie and Karen Silkwood.

Clearly, "Plenty" is not an upbeat tale with a happy ending, and that's a major obstacle to the commercial success of this often visually stunning adaptation of the 1978 play by Englishman David Hare. Another is that Susan is not entirely lovable and sympathetic. Often selfish and destructive, she is ruthless in her judgments of the stupidity of others. Yet

these are not total vices in the flabby environment of a nation losing its way amid the promised post-war peace and "plenty."

The English historical context is not easy for Americans to follow, and it's not made easier by Hare's episodic structure, which covers a roughly 20-year span in about a dozen excerpts from Susan's life separated by varying time intervals. While the order is chronological, there are no transitions. The audience simply has to figure out where-we-are-now, and what's happened in the meantime.

Otherwise, the quality is impeccable. Australian director Fred Schepisi (last film: "Ice Man") has tight control of a superb English cast. The settings in Europe and Tunisia always give you plenty to look at, even if the meat of the drama is in Hare's witty and literate dialogue. (The play had a successful 1982-83 Broadway run with Kate Nelligan as Susan.)

The film begins with her experience in France, a marvelous scene of a pre-dawn weapons drop with flapping, billowing parachutes and a daring young British agent (Sam Neill) who literally falls from the sky. Within moments they run for their lives from a Nazi patrol, and spend a single romantic and dangerous day in a picturesque village before he moves on and vanishes from her life. While it's all splendidly done, you wonder if Susan's nostalgia for the war has less to do with idealism than with her memories of Neill—the lover who becomes a legend because he's never had to live in the real world.

Back home, Susan grumbles through a series of thankless jobs in secondary positions, including one with an ad agency doing dog food commercials. She has a relationship with Brock (Charles Dance), a quiet foreign service officer who is neatly described as "not very glamorous... but very kind." But she resists settling for marriage to him. Instead she opts for single motherhood, but her cruel scheme to use a young working-class man simply as a sex partner proves fruitless and ends in a mental hospital. Ironically, the gentle Brock rescues her, and she ends up marrying him anyway.



POST-WAR DRAMA—Following World War II, Resistance heroine Susan Traherne, played by Meryl Streep, befriends Raymond Brock, played by Charles Dance, a young diplomat she one day will marry in "Plenty," a Twentieth Century Fox release. "Plenty" is a "handsome-looking film" but it is "empty and unaffectionate," the U.S. Catholic Conference says. Because of some fairly graphic bedroom scenes, the USCC has classified it A-IV. (NC photo)

Along the way, the minor characters are substantial. John Gielgud (now 81) is brilliant as Brock's superior, an apparent fuddyduddy who reverses our expectations. Rock singers Sting and Tracey Ullman score impressively as young friends who give perspective in evaluating Susan's volatile character.

The last half of the movie concentrates on the political disillusionment of the '50s, especially the invasion of Suez, and Susan's restlessness as a diplomat's wife, which eventually short-circuits Brock's career and destroys their marriage. The big scene is her artfully acted and staged confrontation with a senior bureaucrat (Ian McKellen), who icily suggests that the ideal diplomat is one who values loyalty and tact above right and wrong. "There is little to believe in," he concludes. "Behavior is all."

The final blow is a predictable reunion with war hero Neill, who tells Susan what she doesn't want to hear: that he has also sold out "all along the line." The movie ends with a flashback to a gloriously sunny hillside in France in 1945. The young Susan

exults: "We will improve our world! There will be days and days and days like this!"

Hare's bitter point is driven hard, and Streep's performance as Susan is complex and fascinating. If you go to movies for intelligent scripts, incisive acting and provocative ideas, "Plenty" has them all in abundance.

(Strong drama with feminist, moral and political themes; some language, sex situations; satisfactory for thoughtful adults.)

USCC classification: A-IV—adults, with reservations.

Recent USCC Film Classifications

Flanagan	A-III
Kiss of the Spider Woman	A-IV
The Official Story	A-II
Target	A-II
That Was Then, This Is Now	O
Transylvania 6-0000	A-II

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

An impressionistic portrait of an impressive Scranton nun

by Henry Herx

The story of a remarkable woman who has dedicated her life to serving the poor, the elderly and the young of northeastern Pennsylvania is told in "Sister Adrian, the Mother Teresa of Scranton," airing

Wednesday, Nov. 27, 10:30-11 p.m. EST on PBS.

Introduced and narrated by actor Martin Sheen, this documentary presents the portrait of a dynamic 56-year-old nun who has put her faith into action. Sister Adrian Barrett works full-time with five



TIRELESS—Sister Adrian Barrett is surrounded by children she helps send to the summer camp she co-founded. Her tireless efforts on behalf of the poor and elderly are the focus of a PBS documentary airing Nov. 27. (Photo by Terry Connors)

local social service agencies and helps on a number of individual projects. In the Scranton area, her tireless efforts and loving care have merited comparison to the work of Mother Teresa of Calcutta.

The film shows Sister Adrian organizing various outings for the elderly and the regular operations of her senior citizens center. Aware of the intense loneliness that is the elderly's worst burden, she tries to create events that will give them something to look forward to.

Scranton, like other cities of the Northeast, has more than its share of unemployment. Sister Adrian is seen organizing and serving Thanksgiving dinner for more than 300 people and distributing more than 1,000 baskets of food for others in need.

Stressing that this is the fault of the economy rather than the individual, she asks, "Do you think any man would stand for four hours to get food for his family unless there were a need? I don't know of a man anywhere who would take that option rather than working."

Her ministry to those who are in greatest need brings Sister Adrian to a jail cell to offer hope and moral support to a 22-year-old woman awaiting sentence for murder. Convinced of her innocence, the nun has been a regular visitor.

When she reaches the point of exhaustion, Sister Adrian retreats to a nearby monastery for a few days of prayer and quiet reflection. Her spiritual batteries recharged, she is ready for another three or four months.

The final segment documents her work with Project Hope, a summer camp Sister Adrian co-founded for the youngsters of the area, most of whom live below the poverty line. Visiting the camp for a day's outing are some senior citizens, and the film ends by joining the circle of the young and the old who are so much a part of Sister Adrian's world.

The film is an impressionistic portrait of an impressive woman, showing different aspects of her work, but catching the essence of her spirit of joy and compassion.

Produced by Jerry Colbert, the documentary is emotionally warm and humanly uplifting. At the same time, it stands as a record of Christianity in practice, without any preaching or sentimentality.

Presented by WVIA-TV in Scranton-Wilkes-Barre, the production was made possible through the support of a number of organizations in Pennsylvania including friends from the Jewish community of Scranton, as well as the U.S. Catholic Conference.

TO THE EDITOR

The current debate on feminism

I am writing concerning the subject of women; more specifically the feminist aspect of the current absurd debate that is going on in the secular society and to which the trendy ecclesiastics have, of course, given in to. Your editorial of a few weeks back on the circus known as the U.N. Women's Conference in Nairobi was nothing more nor less than whitewash and the typical male cop-out when it comes to so-called women's issues, or, more aptly stated, feminism.

The notion of American women attending a conference with women from countries all over the world to discuss their common problems is so ridiculous that it could only happen in a comedy cartoon or in the United Nations or in less august precincts such as certain ecclesiastical backwaters.

American women are trying to get out of their kitchens, while the fondest dream of women in foreign countries would be to have an American-style kitchen to get into. The conveniences American women take for granted are unattainable luxuries to women in other lands.

Call the roll of great gifts which our

private enterprise system has produced to liberate women from traditional "women's work"—supermarkets, frozen foods, ready-made clothes, washers, dryers, refrigerators, deep freezers, dishwashers, garbage disposals, sewing machines and the telephone. We can even enjoy such additional extravagances as electric beaters, meat grinders, orange juice squeezers, ice cream freezers, hair dryers and paper diapers.

In Africa, women do most or all of the hard work. They carry the water and the firewood (on their heads), till the fields and build the houses. Men use their energies for hunting, fishing and fighting in tribal warfare.

In Africa men show their manhood by how many children they produce by as many different wives as possible. That's quite different from America, where a man shows his manhood by getting a job and bringing home his paycheck every week to support his family.

As Phyllis Schlafly has so ably pointed out, in the Soviet Union and European communist countries, the women work two jobs, one in the labor force and one to keep

the household functioning, while men work only one job. Standing in line for the privilege of buying a head of cabbage consumes hours of every woman's life. The average woman has eight abortions without anesthesia while the average man is anesthetized most of the time with vodka. If you don't believe this just talk with any honest Russian refugee, provided you can find one.

In America, a man can bring his girlfriend or wife such treats as candy or flowers. In the Soviet Union, a special gift most appreciated by women is a roll of toilet paper!

In communist China, a woman faces compulsory abortion if she dares to conceive a second child. If she persists in having her baby, she and her family are punished by a cutoff of food and housing allowances.

The status of women in Moslem countries is so many centuries behind the modern world that it's hard for Americans to visualize it. However, the Iranian delegates weren't complaining because they like their status. They hung a Khomeini poster on a tree to show their loyalty to their leader.

The best friend women ever had is the American free enterprise system, made possible by the economic freedom guaranteed in the U.S. Constitution. It has made American women the most fortunate class of people who ever lived on the face of the earth, and they should count their blessings every day.

When 2,000 U.S. feminists attending the Non-Governmental Forum in Nairobi berated the American delegation for failing to support their radical agenda (topped by government-funded abortions and comparable-worth nonsense), Maureen Reagan

aply responded, "How fortunate they have the right to do that. Many delegates here don't have that right."

She summed up the conference's dismal dynamics: "Within this U.N. conference there are people who use it only to carry on the U.N. debate." The same foreigners who manipulate the United Nations with our money simply shifted the debate to Nairobi at a cost of many millions of dollars, one-quarter of which was funded by the U.S.

The U.N. Decade for Women pursued a bitter and divisive trail from Mexico City in 1975 to Copenhagen in 1980 and now Nairobi in 1985. They didn't dare meet in the United States; if they had, most of the delegates would have thought they had died and gone to heaven, and they would never have returned to their native countries.

Nor is this secularist feminist ego trip confined to the secular world. Unfortunately, its influence and damage is being seriously felt within the church, where weak and uninformed leadership allows the feminists to try to tear down the fabric of Christ's church by promoting parochial debates on such ridiculous questions as "How has the church oppressed you?"

Women should be thankful for the church, for it is the church which has always taught and upheld the dignity of women. The committees debating these items are carefully handicapped so that a majority of the members are made up of feminist Catholic women who do all they can to put down the traditional women struggling to live saintly, God-given vocations by raising families and providing homes instead of trying to compete with men by pounding typewriters and the like.

Leon Bourke

Indianapolis

Hooray for Sister Margaret Traxler

Your Nov. 8 issue and editorial brought to light the crucial issue facing the church today. The question underlying Sister Margaret Traxler's pro-choice position is, "Does God speak to women in revealing God's will to humanity?" God's use of women in the revelatory process validates women's right to name, interpret and participate in legislative processes.

If women were mutual participants with men in naming evil, interpreting morality and participating in legislative processes, you can be assured that we would long ago have figured out that the gross atrocities against the billions of our children who are killed, maimed, orphaned or emotionally destroyed in men's war strategies have devalued the sanctity of life to such extremes that to cry "immoral" to a poor woman seems itself immoral.

Pro-choice women do not propose that abortions are good in the eyes of God. Rather they articulate that abortions rise from the prior existence of a distorted image of God reflected by a male-dominated church and state. This distorted image of God gives rise to random fertilizations, frustrations in family life, unjust economic systems, wars and hostilities. This distortion remains intact at every level of society across the breadth of our world and throughout recorded history.

We women love our church, our men, our children, our world, ourselves and other women. God's gift to us in abundant measure is blossoming into maturity and we will proclaim God's revelation to us. Hooray for Margaret Traxler.

Linda Ricker

Indianapolis

the pope teaches Our faith in the Holy Spirit is based on God's revelation

by Pope John Paul II
Remarks at audience Nov. 13

As I continue my catechesis on the Creed, I wish to speak about the church's belief in the Holy Spirit.

Our faith in the Holy Spirit is based on God's self-revelation. In the first verses of the Bible we read that "the spirit of God was moving over the face of the waters." The Hebrew word used here is "ruah," which means breath, breeze or wind. This "ruah" of God, the spirit, was active in the creation of the world and, in fact, in all of salvation history.

In the New Testament, particularly in the Gospel of John, there are many passages which throw light on the relationship of the Holy Spirit with the Father and the Son and which reveal the Spirit's mission in the work of salvation. Christ tells his apostles: "I will pray to the Father, and he will give you another counselor, to be with you forever." "The counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you."

The Holy Spirit proceeds from the



Father and the Son and is also sent by the Father and the Son. These revealed truths about the inner life of the Holy Trinity help us to understand the missions of the Son and the Spirit in the whole plan of salvation. From the revelation of Christ, we know that the Spirit dwells in the hearts of believers as the source of truth and love.

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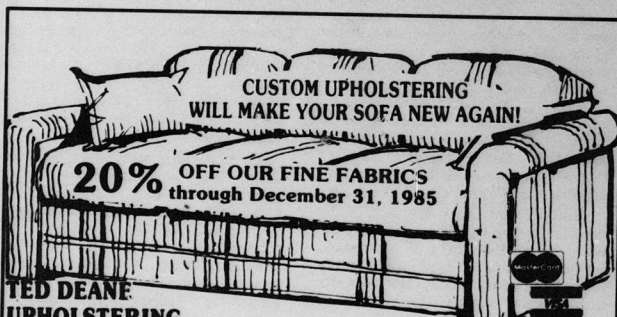
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CORNUCOPIA

Murphy's Laws for CCD teachers

by Hilda Young

There was so much response to my column that pulled together Murphy's Laws on attending Mass (for example: The chances of your pastor asking you how much you liked a sermon are geometrically increased by how much you dislike it), that I thought it might be helpful to distill some of the implicit Murphy-like laws and rules that operate in the teaching of CCD.

A fundamental axiom: Telling the person recruiting parish religious education teachers to call you back if she cannot find anyone else to teach the third-grade class guarantees you will teach the third grade.

Directors of religious education do not always know exactly what they want—but they sure know what they don't want.

The number of student requests for bathroom privileges is directly proportional to how interesting your class is.

If a fourth-grader asks how Adam and Eve made Cain and Abel, he already knows.

The more confident you are of your clarity in answering a question, the greater the chances of a student saying, "That's not what my dad says."

When backed into a corner by questions from a sharp fourth-grader, answer with the biggest words possible and tell her that the subject is covered in the fifth-grade.

Holding a piece of chalk in your hand and writing key words from students' questions on the board can give you time

and sometimes fool them into thinking you know the answer.

If a parent asks with a frown if your class employs experiential catechetical techniques, say no. If they are smiling and ask if you use experiential methods, say yes. If the pastor asks, ask his opinion.

You can anticipate and prepare for all children's questions, except for the ones they ask.

Any point of theology discussed long enough by eighth-graders will lead to discussion of the most popular TV shows.

During snack time, the chances of an 8-year-old spilling his juice is directly related to how full the cup is.

The chances of a slide or film projector not working are inversely proportional to how well you are prepared to continue if it does fail.

Rooms with two-prong outlets only come with projectors with three-prong plug-ins.

Corollary: If you bring a three-prong adapter, the projector cord will be too short and there will be no extension cord.

Sub-corollary: Third-graders who see a CCD teacher getting tears in his or her eyes when the projector fails, sense fear and become dangerous.

Religion teachers who tell their charges at times that they don't totally understand God's plans and mysteries are teaching one of the most valuable lessons.

The farther students get from your class, the more they will forget the content and the more they will remember you.

check it out...

✓ **The Fifth Annual Memorial Service** in honor of the four U.S. women slain in El Salvador in 1980 will be held at 7:30 p.m. on Dec. 2 at the Carmelite Monastery in Indianapolis. The service is based on the theme "And Others Will Follow You" and sponsored by the Committee for Peace in El Salvador (CompES). It will include readings, songs and reflections commemorating Jean Donovan, Maryknoll Sisters Maura Clark and Eta Ford, and Ursuline Sister Dorothy Kazel.

✓ **The Cathedral Kitchen** is looking for people to help pick up and deliver food donated for the needy in Indianapolis. Pick-ups are at grocery stores and deliveries are made to food pantries and churches, during the working day. A car is necessary. As little as half a day each week would be helpful. Call Fran Quigley, 253-0414 (evenings).

✓ **Marian College's** traditional two-week Christmas at Marian celebration in the Allison Mansion features a series of events: Make It and Take It Christmas Decorating Workshop, Dec. 2; Hanging of the Greens decorating party, Dec. 4, 3-10 p.m.; Madrigal Dinners, Dec. 6, 7, 13 and 14 at 6:30 p.m. and Dec. 8 at 1:30 p.m.; Children's Theater production of "Hansel

and Gretel," Dec. 8 at 7 p.m. and Dec. 10 at noon; and Christmas Open House, Dec. 15, 1-5 p.m. For most of the events, call 929-0222 for information. For the Children's Theater event, call 929-0292 or 929-0123.

✓ **The Rev. Marvin S. Singleton**, pastor of Irvington United Methodist Church, will deliver the sermon at the Irvington Ministerial Association's Ecumenical Thanksgiving Service. The service will be held Sunday, Nov. 24, at 3:30 p.m. at Our Lady of Lourdes Church, 5300 E. Washington St. The choir of Our Lady of Lourdes will join with the Handbell Choir of Irvington Presbyterian Church to lead the musical presentations. Fellowship in the school cafeteria will follow the service. Other member churches are Emerson Avenue Baptist, Downey Avenue Christian (Disciples of Christ) and St. Pauli United Church of Christ.

vips...

✓ **The Secular Franciscans** of the Sacred Heart Fraternity will honor Edith Miller and Charles Hiller at their meeting Nov. 24. Both are 25-year members of the fraternity. The meeting will be held at 3 p.m. at Sacred Heart Church, Indianapolis, followed by a pitch-in dinner in the hall. There will also be a canned goods shower for Talbot House.



St. Mary's Church in Derby stands empty. (Photo by Peg Hall)

Residents raising money to save historic Derby church

by Peg Hall

"It's sad to see a church die." Simple words by a young writer seven years ago said what the closing of its mission church meant to his community.

Rarely used since it was closed by the archdiocese in 1973, St. Mary's in the old river town of Derby has turned into an eyesore. Recently townspeople decided at a meeting to raise funds to have the outside of the vacant building repaired and repainted.

It was erected in 1890 of tulip poplar and painted white. The fourth site for the Catholic church in the community, it was preceded by a stone structure in the cemetery, a church on the Ohio River bank washed away in a flood, and the earliest

mission station in a room of a settler's home.

St. Mary's Church stands as the sole surviving historic building in a town of about 200, a place significant in the history of the Archdiocese of Indianapolis as the first location where Mass was said within its present borders.

Settlers came to the area by crossing the Ohio River from the territory which would later be named Kentucky. The first families came in 1805, and within five years the first missionary visited them.

Donations to St. Mary's Building Fund may be sent to Regional Federal Savings and Loan Association, 645 Main, Tell City, Ind. 47586; Derby Grocery, Derby, Ind. 47525; or Peg Hall, Star Route Box 314, Derby, Ind. 47525.

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QUESTION CORNER

Two questions on valid marriages

by Fr. John Dietzen

Q My husband and I have been married 36 years and have two fine married sons, both faithful Catholics.

However, my husband and I were married by a justice of the peace. When he was 15 years old he married a young girl, was divorced and married her again. The second time he married her, she insisted on a Catholic ceremony even though she was not a Catholic herself.



He was 19 when I met him and we were married shortly after.

Father, is there the slightest hope that we could be married in the church and receive Holy Communion like the other parishioners in our parish? My husband is a diabetic and has been very ill.

All our Catholic friends have been praying for him. We need something to hope for if it is at all possible for us to be full members of the church again.

We have never talked to any priest about our problem until now, which is why I am writing to you. (Ohio)

A There certainly is hope for you. I'm just sorry you waited so long. Much as

I would be eager to assist you directly, you must talk with a priest in your area, your pastor, another priest in whom you have confidence or, failing one of these, at least to the tribunal (marriage court) of your diocese.

Someone must talk with you personally, first of all to obtain more specific information necessary for a next step. Please do not delay further. I wish you good luck and will pray for you.

Q I am concerned about the validity of my marriage. Eighteen years ago I married a convert to the Catholic faith who had been previously married to a man who was either an atheist or an agnostic.

Their marriage lasted about 15 months. After instructions and her conversion to the Catholic faith, the priest looked into our marriage, said it was valid and that we need not question it.

We since learned that this priest left the priesthood and married. What is our standing? We both want to be good practicing Catholics. (California)

A My first reaction is that you should continue to follow the instincts which have guided you during the past 18 years and accept what the priest told you at that time.

The fact that the priest left his ministry since then does not nullify his advice to you. Unless you now have some positive and

substantial reason to think otherwise, you may still accept what he told you with good faith and honesty.

If you are concerned for some reason, ask a priest to clarify the situation for you.

(A free brochure explaining Catholic regulations on membership in the Masons and

Masonic organizations is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

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

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FAMILY TALK

Healing breach with brother after long silence

by Dr. James and Mary Kenny

Dear Dr. Kenny: My mother died about seven years ago. She had lived with my wife and me for two years before her death. Since then, I have not spoken to my only brother. Her will divided the inheritance equally between I. I felt my wife and I should have received extra for caring for mother while my brother was over a thousand miles away. I told my brother so and he became very angry. He still lives far away, so the silence has not been difficult to maintain.

Now his wife is seriously ill and I would like to talk to my brother, visit my sister-in-law and help if I can. I want to let the past be forgotten. What do you suggest? (New York)

Answer: A lawyer recently told me that the bitterness generated in families over an inheritance is often greater than the bitterness arising over custody and visitation disputes during a divorce. Sibling rivalry is inflamed by feelings about unfairness when parental goods are divided. The second major family story in the Bible is about a dispute between two brothers over God's favor.

However, that unpleasantness is now seven years old and you wish to let the past be forgotten. The new issue is the seven intervening years of hostile silence. You have no idea what his present attitude toward you is.

The problem is how to restore communication. You are to be commended in wishing to reach out at this time.

Why not start with a brief note? Tell him you are worried about your sister-in-law, concerned for him, and ask that he give her your love and best wishes.

Then, in the second paragraph, tell him you regret that you have allowed the silence to last so long: "I am sorry we have lost touch with each other. I apologize for not writing sooner and at a more pleasant time."

You are not admitting you were wrong



originally, but simply saying you have been wrong in allowing the silence to continue.

Then phone your brother. Do not wait for him to answer your note. He may have too much on his mind now. Your letter will give him a chance to think about your concern and prepare himself so as not to brush you off abruptly when you call.

The first purpose of your phone call is to listen and to learn. Do not start by apologizing. Ask how your sister-in-law is and how he is managing. Undoubtedly, he needs understanding and sympathy at this time and, hopefully, he will be able to accept it from you.

What if he responds: "Why are you so concerned now? Are you feeling guilty or something?"

In that case do not argue or try to defend yourself. This is a hard time for him. Simply tell him you care and will be available if and when he feels you can help.

Then send another brief note stating that you understand he is going through a very difficult time and you wish him and his family well. It is important to send this follow-up note so he knows he has not alienated you again.

If, however, he does share his present distress with you, respond with sympathy and concern. Tell him how you feel. Ask, "Is there anything at all we can do for you and your wife?" If you would like to visit, say so.

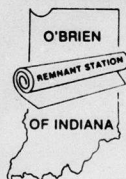
You are attempting something difficult. Do not be dissuaded by the possibility he may reject your overture. Good luck!

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

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Bishops debate economy pastoral, hear from black bishops about racism

(Continued from page 1)

abortion to opposition to capital punishment, nuclear war, immigration policy, euthanasia and all other attacks on life. The plan reflected the call of Cardinal Joseph L. Bernardin of Chicago, chairman of the Committee for Pro-Life Activities, for a "consistent ethic of life."

The plan states that the bishops "reaffirm that human life is a precious gift from God; that each person who receives this gift has responsibilities toward God, toward self and toward others; and that society, through its laws and social institutions, must protect and sustain human life at every stage of its existence."

The plan tried to answer critics who feel that emphasis on other aspects of pro-life can have the effect of lessening the importance given to the fight against abortion. It stated:

"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. Within this vision, different issues are linked at the level of moral principle because they involve the intrinsic dignity of human life and our obligation to protect and nurture this great gift."

"At the same time," it continued, "each issue requires its own moral analysis and practical response. In addressing a specific

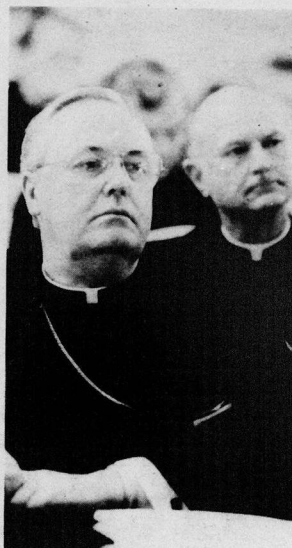
issue—whether it be abortion, nuclear war, capital punishment, degrading poverty, or racism and other forms of discrimination—the church highlights a particular aspect of the Christian message, without forgetting its place within a larger moral framework."

Some bishops expressed concern that the "consistent ethic of life" is not sufficiently stressed in all parts of the new document. They questioned, for example, the wisdom of endorsing congressional action committees which, they said, often have gotten out of control and do not support the bishops' whole agenda on life issues.

THE ECONOMY pastoral's second draft was studied at length during the meeting, especially during small group discussions. Archbishop Rembert Weakland, chairman of the committee preparing the pastoral, then reported back to the bishops, and 14 other bishops spoke briefly on ways to strengthen the letter.

Archbishop Weakland said that the bishops have again asked that the pastoral be shortened and he said that his committee would do a summary of the document in addition to the document itself. He also noted the positive reaction that most bishops have toward the fact that the second draft was less confrontational.

The archbishop said that some bishops want to see more emphasis on the cen-



Archbishop O'Meara listens intently during last week's bishops' meeting.

trality of the family and that that would be attempted in the third draft. Other suggestions made included the need for aid to education in the inner cities; more emphasis on the role of increased military spending and its effects on the poor; and the need to say more about waste in our economy.

Archbishop Weakland said that one of the most important parts of the document is the argument for economic rights of everyone.

APPROVAL WAS given to a number of items during the meeting, including a new statement on evangelization, a pastoral letter on campus ministry, guidelines for funding for the American Board of Catholic Missions, a new Order of Christian Funerals, a statement on the farm crisis, and a resolution calling for a U.S. immigration bill that would include generous legalization for illegal aliens.

During an executive session held Tuesday afternoon, the bishops discussed a statement from the 10 black U.S. bishops and the issue of nuclear deterrence.

The black bishops' statement said that some white Catholics are like other white Americans who see the presence of blacks in neighborhoods, jobs and classrooms as disruptive. They also feel the same way about sharing scriptures and sacraments with black Catholics, it said.

The document asserted that a number of black Catholic lay leaders, clergy and

Religious around the country "believe that white Catholics really do not wish the church to grow in the black community. They have the impression that many priests, sisters and bishops do not actually think of the church as 'catholic,' universal, and open to all," the bishops stated. "Rather, the church is still European, the special home of the great ethnic and national groups from Europe."

The black bishops urged a "preferential option for black Americans."

They also asked for greater opportunities and training for black Catholics in leadership roles in the church, adding that they "are very aware" that there are no black seminary rectors, diocesan newspaper editors, chancellors, vicars general or moderators of the curia.

The statement of the black bishops, although presented to the other bishops in executive session, was later made public.

A **CALL** for a study to see whether the nation's nuclear deterrence is moral was also part of the executive session. The call came from six peace-activist bishops led by Auxiliary Bishop Thomas Gumbleton of Detroit. The result was the formation of a committee to study the matter and report back to the bishops.

The bishops' 1983 pastoral letter on war and peace stated that a nuclear deterrence policy had a "strictly conditioned moral acceptance." The six bishops argued that the conditions for moral acceptance are no longer being met because of U.S. defense developments since then.

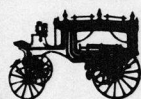
At a press conference, Bishops James Malone of Youngstown, president of the bishops' conference, indicated that the issue was discussed in executive session because the bishops' meeting was being held only a week prior to the summit meeting between President Reagan and Soviet Leader Gorbachev.

CATECHETICS AND Catholic education were prominent in the "varia" made by various bishops—miscellaneous items that individual bishops wish to discuss during the meeting. As a result of bishops' suggestions, committees will study the feasibility of several initiatives.

These include a pastoral letter on Catholic schools; development of a national catechism or of short catechisms of essential elements to be taught at each age level; formation of a bishops' committee on catechetics; and guidelines to help assure access of mentally retarded Catholics to the sacraments.

One of the reports given to the bishops was a strongly worded one from the Committee on Women in Society and in the Church. Among the recommendations made were these:

- Commission a study of church practices regarding equity for women employees;
- Address the issue of the clergy's attitude toward women;
- Stress the equality of the partners in marriage (and) ... study ways of promoting this;
- Support, affirm and advocate positive legislation affecting women;
- Support women on seminary faculties.



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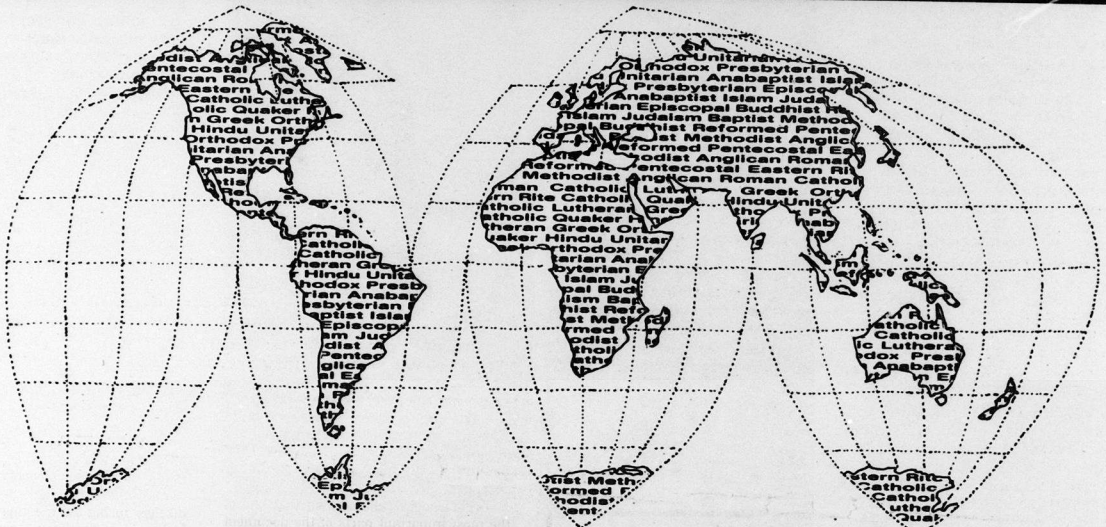


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Faith Today

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Ecumenism. What's It to You?

By Joe Michael Feist
NC News Service

When Tuesday afternoon rolls around and it's time for religious education class, my children head for the Jewish synagogue. I think they get a fine grounding in religion there.

No, it's not what you think. We're not Jewish. It's just that our parish facilities don't yet include classrooms. Since the synagogue is next door, pastor and rabbi worked out an agreement to use synagogue rooms for Catholic religious instruction.

It's a pragmatic arrangement, of course. But it is also an outgrowth of the ecumenical atmosphere prompted by Vatican II.

Catholic involvement in the ecumenical movement snowballed after Vatican II documents referred to other Christians as "our separated brethren" and also said the church "rejects nothing of what is true and holy" in other world religions.

Since the mid-1960s the Catholic Church has set up an ever-increasing number of dialogue commissions with other churches. In recent months and years:

- Roman Catholic representatives have reached substantial theological agreements with Anglicans on such issues as the nature of the eucharist, ministry

and ordination, and salvation.

- Talks between Roman Catholics and Orthodox churches have clarified disagreements on Christ's human nature.

- Catholic and Lutheran representatives in the United States have agreed that any differences over how people are saved, differences that contributed to the Reformation, "need not be church-dividing."

- Dialogue continues between Catholics and members of Baptist, Reformed, Methodist and Pentecostal churches, and various accords have been reached.

- Pope John Paul II has prayed with the Anglican archbishop of Canterbury; praised the "reverence for life and nature, the quest for truth and harmony" of Buddhism and Confucianism; and told Moslem youth that Moslems and Christians "have many things in common as believers and as human beings."

- And the pope has met often with Jewish groups and leaders.

To the Jewish community in Mainz, West Germany, in 1980, the pope said that "Jewish-Christian dialogue can be a sign to the world of belief in the one ineffable God who calls to us."

But is ecumenism a subject for church leaders only? Is it a strictly theological and intellectual exercise?

Not at all. Though seemingly hidden at times, practical effects and examples of ecumenism at the grass-roots level abound today.

Most apparent, perhaps, is in the whole area of "mixed marriages," the numbers of which continue to rise. About 40 percent of Catholics who married in the 1970s married non-Catholics. The younger a couple is, the greater the chance that their religious affiliation differs.

Among the several reasons given by sociologists for this

phenomenon: the post-Vatican II appreciation for other Christian bodies and local parish ecumenism.

While the Catholic Church, indeed, all churches, still prefers intrafaith marriages, there is a growing pastoral response to "mixed marriages." For example, some churches are cooperating in interdenominational marriage preparation and in the celebration of weddings.

Another indication of an active ecumenism is in joint social action efforts. Men and women of different religious communities are joining together to operate soup kitchens, shelters for the homeless and programs for the elderly.

Interfaith services of one kind or another, rare before Vatican II, are common today. Many parishes celebrate a Passover Seder meal during Holy Week to remember the Jewish roots of Christianity.

But perhaps the true impact of the ecumenical movement can best be seen in terms of people who change, allowing respect for traditions that differ from their own.

That's the kind of development that allows Catholic children from my parish to attend religious education classes in the neighboring synagogue.

(Feist is associate editor of Faith Today.)

An active ecumenical movement is one of the legacies of Vatican Council II, writes Joe Michael Feist. And participation in that movement is not limited to church leaders, he adds. In many ordinary ways, ecumenism comes to life.

Ecumenical Acumen

By Katharine Bird
NC News Service

"The whole ecumenical scene has changed its color" thanks in large part to the efforts of Cardinal Augustin Bea at Vatican II, said Paulist Father Thomas Stransky, director of priesthood candidates for the Paulist Fathers in Oak Ridge, N.J.

For Catholics today, Cardinal Bea's work shows up most in the mutual understanding and respect Catholics and Protestants have for each other, Father Stransky said. They treat each other "as brothers and sisters in Christ."

A German Jesuit who became a biblical scholar, Cardinal Bea also had been Pope Pius XII's confessor. When the Vatican Secretariat for Promoting Christian Unity was founded in 1960, Pope John XXIII asked Cardinal Bea to serve as its first president. Putting the new secretariat in the charge of "a respected biblical scholar meant that it gained respect quickly," Father Stransky said. Cardinal Bea had served as rector of the prestigious Pontifical Biblical Institute from 1930-1949.

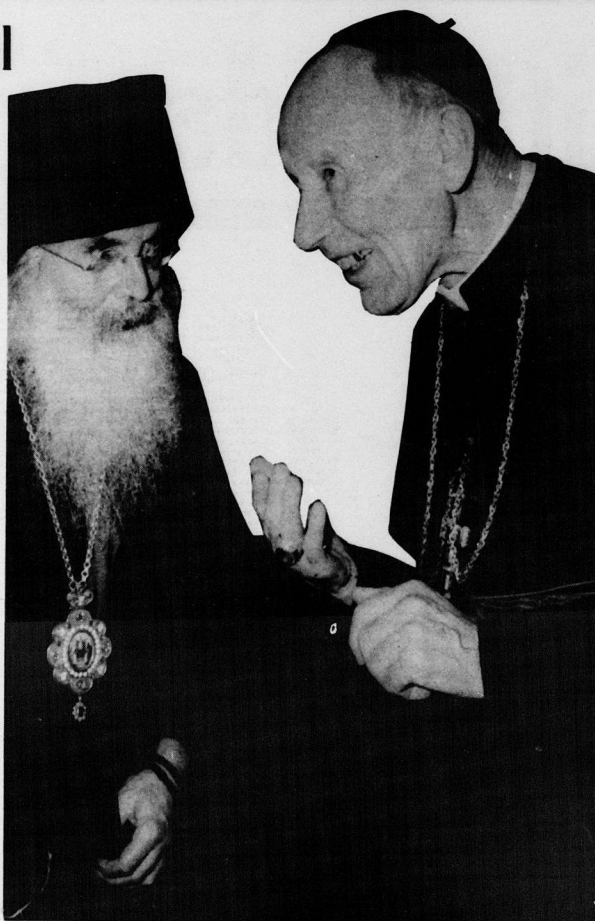
Father Stransky added that Cardinal Bea was a confidant of Pope John XXIII. Both men were the same age and shared an interest in ecumenical matters.

Cardinal Bea "was my boss for eight years until his death" in November 1968, Father Stransky said. A "young, energetic priest then," Father Stransky served as liaison between the secretariat and the world's Protestant churches and groups.

Recalling the excitement and tension of the council era, Father Stransky admitted he "was a little intimidated about working" for Cardinal Bea at first. But the cardinal was "patient and kind and never treated me like some flunky," he said. The cardinal "knew how to handle staff and to remain calm in a crisis."

In promoting causes dear to his heart, Cardinal Bea was very skillful, Father Stransky stated. "In all the people I ever met I've never known anyone with a better sense of timing, of when to push for what."

Asked what led Cardinal Bea to take a personal interest in ecumenical relationships, Father Stransky said it developed gradually over his lifetime. Born of poor parents in a small Catholic German town, he attended the University of Berlin as a young Jesuit student. Here he mingled with Protestant faculty and students. Some of



In this 1963 photo, Cardinal Bea, right, greets an Eastern-Rite bishop.

his Protestant "peers became great scripture scholars," Father Stransky added.

The cardinal's promotion of ecumenical relationships and Christian unity grew "from the biblical side" as he pursued his career, Father Stransky said. The cardinal's work often brought him into contact with Protestant scholars. Before World War II, for instance, he sought for and obtained permission from the pope to participate in an international Bible congress that was usually attended only by Protestants, the Paulist priest said.

Cardinal Bea also was "the main drafter" of the papal encyclical titled "Divino Afflante Spiritu," which opened the world of modern biblical scholarship to Catholic scholars, Father Stransky reported. Then, in the 1950s, the cardinal was the Vatican's con-

sultor on ecumenical affairs.

At the council, during his many addresses, Cardinal Bea made it his business to point out "the ecumenical impact" of documents under consideration, and to discuss whether they reflected Scripture faithfully, Father Stransky said. Cardinal Bea was the presenter and defender of the documents on ecumenism and on the relationship of the church with non-Christian religions.

The cardinal, who always spoke and wrote tactfully, was quite persuasive on the council floor, Father Stransky recalls. Hearing the cardinal, people usually concluded that "he had thought things out and wasn't taking sides. He was a reconciler" who could get things accomplished.

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

Memories of

By Monica Clark
NC News Service

It happened one Christmas season in the early 1960s, recalled Rita Semel. Her two young daughters were invited by Catholic neighbors to help decorate their tree. In turn, the Semel children asked their playmates to join them for their family's lighting of the Hanukkah candles.

Holiday excitement permeated both households. Then the Semels' phone rang. Their Catholic neighbor was calling to say her pastor had opposed this sharing in the Jewish festival.

A few years later Mrs. Semel received another call, again from the Catholic mother. She was asking whether the Hanukkah invitation was still open.

Mrs. Semel said that ever is her most poignant memory of developments in Christian-Jewish relations after the Second Vatican Council, especially its Declaration on the Relation of the Church to Non-Christian Religions.

Mrs. Semel grew up in New York City. She says she is "one of the few Jews who can honestly say I never experienced anti-Semitism as a child or young adult." Her Barnard College training as a journalist and employment at one of San Francisco's major dailies gave her opportunities to interact with people of diverse backgrounds.

Catching Up

By Father John Castellet
NC News Service

It is no secret that Catholic biblical scholarship has changed since the Second Vatican Council.

But perhaps it is more accurate to say that since the council people have become increasingly aware of the developments in biblical scholarship. For these developments preceded the council. In many ways they were responsible for the attitudes marking that historic assembly.

All through the 19th century and into the 20th, intensive studies were carried on in both the Old and New Testaments. But these studies were regarded with suspicion in the church.

Then, in 1943, a landmark papal encyclical titled "Divino Afflante Spiritu" exploded on the scene. Pope Pius XII urged church scholars to catch up in the field of biblical scholarship.

He encouraged scholars to utilize the methods of literary and historical research which had produced such fruitful results in the understanding of Scripture.

Perhaps the single most impor-

a Dialogue

But it was her appointment by Congregation Emmanuel as its representative to the San Francisco Conference on Religion, Race and Social Concerns that thrust her into a position of helping formulate how Catholics and Jews would interact in light of the council document.

Today she is the conference's coordinator and a member of the board of directors of Catholic Social Services, in addition to her position as associate director of the local Jewish Community Relations Council.

In the first years after the council Mrs. Semel saw the ecumenical climate change for the better. With Catholic colleagues she spearheaded an annual Catholic-Jewish thanksgiving service, developed an interfaith Seder hosted by her synagogue and advocated numerous social justice agendas.

Today she says: "Hardly a week goes by when the Jewish community isn't cooperating with Catholics on some issue — integration, hunger, famine relief in Ethiopia, aid for our city's homeless."

"When something comes up," she explained, "my immediate response is to call the archdiocesan ecumenical officer. He does the work toward me."

She admits there is not always agreement on issues, "but we can talk through our differences with

sensitivity and respect."

Because of her position in the Jewish community, Mrs. Semel has often been a guest lecturer in Catholic classrooms when comparative religions are studied. She has observed significant development in awareness among Catholic students of the spiritual heritage they share with Jews, a point emphasized in the council document.

A good deal of this awareness, she thinks, comes from the return to biblical study after the council.

Another benefit of Catholic sensitivity to Jewish belief is played out each month when Mrs. Semel attends the Catholic Social Service board meetings. Board members are sensitive to the fact that she is a Jew. "We always begin our meetings with a prayer. Whoever is leading it invokes the one God we both worship."

Mrs. Semel is eager for the interfaith cooperation she's experienced since Vatican II to permeate the Jewish and Christian communities.

"We need more involvement among all those who sit in our pews," she thinks. "Ecumenical dialogues, annual worship services are fine but it's limited. We need to stretch people more, to tackle together the serious social problems in our cities."

(Ms. Clark is a writer for the *Catholic Voice* in Oakland, Calif.)

on Biblical Scholarship

One point was the practical recognition that, while the sacred books of the Bible were indeed God's word, they were the word of God coming through the words of humans. One needed to go back to the thought world and the literary world of the biblical authors, trying to grasp what they wanted to communicate.

Permission now was given to translate the biblical books from their original languages. This was a giant step. Up to that time, all Catholic translations were made on the basis of St. Jerome's fourth-century translation, the Latin Vulgate.

All this was quite revolutionary and took time to be implemented. When I studied at the Pontifical Biblical Institute from 1948-1949, I now recall, the encyclical had little observable effect on the courses I took. But gradually its effect on Catholic scholarship grew. The impact on Vatican II was immeasurable!

It is not easy to change or to question long-held assumptions. One feels threatened not only intellectually but emotionally.

When I began teaching in 1949, fortified by long years of hard preparation, the changes in biblical scholarship were just making themselves felt. For a while I was flabbergasted. Gradually I came to appreciate the bases of the new movement.

I was then able to understand that the new approach was not negative. Far from being threatening, it was liberating.

But having experienced the trauma of change, I am in a position to empathize with people going through the same experience. Like many biblical scholars, today I am deluged with requests to give courses in parishes. The response from people is thrilling.

The changes in biblical scholarship have been a great ecumenical plus too. I frequently conduct classes not only in Catholic parishes, but Lutheran and Presbyterian parishes as well. What I discover is that God's word now is seen as a unifying, not a divisive, force.

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

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the sake of valuable social action in local areas.

A great many people have, by now, attended a wedding in which ministers of more than one church were present as participants in the ceremony.

And people know of the efforts today — at funerals, for example — to make members of other religious traditions feel comfortable and welcome in our churches.

In such cases, the impact of the ecumenical movement is felt close to home.

In his letter to Lutheran Bishop Crumley, Pope John Paul recognized that one way the need for the ecumenical movement hits home is when a sense of "anguish" is experienced "because full unity has not been achieved." Often this happens on the local level, he observed.

"I know that at the local level members of Catholic parishes and those of other Christian communities in neighborhoods experience the pressures of disunity since they do not yet confess in the fullness of unity the same faith and therefore cannot take part in the fullness of church life together."

How have you experienced firsthand the impact of the ecumenical movement? Why is it vital that the quest for fuller unity among Christians continue?

When members of the same family belong to separated Christian communions, they get a firsthand glimpse of just how vital the work for Christian unity is. That was Pope John Paul II's thought in his 1985 letter to Bishop James Crumley Jr., president of the Lutheran Church in America.

The pope said members of the same family who belong to separated Christian communions must "live in hope and work for the unity that should exist."

Members of these families, however, "may also experience the confusion or even alienation that can come when individuals in one family confess different, even conflicting, views of Christian faith," said the pope. Such situations lead to "personal awareness" of the ecumenical movement's importance, the pope indicated.

There are times when the ecumenical movement seems distant from most people's daily lives. News reports record the work of professional theologians on important issues of history and faith.

But many ecumenical concerns hit close to home today: what to tell children about the faith of other Christian groups; how to respect the faith of others while not giving up respect for one's own tradition; how to unite the energies of divided Christians for

SECOND HELPINGS

"Ecumenism: Striving for Unity Amid Diversity," by Mark Lowery. A high school teacher, Lowery says his ecumenical interests grew out of firsthand experiences with people of different religious traditions. While working on a justice and peace group "to provide food, shelter and clothing to those in need, I felt the potential for unity that existed beneath our divisions," he writes. Lowery says his book is meant to be used as a basic guide in adult discussion groups, for advanced high school students or college students, for private reading, etc. The book presents a history of ecumenism and accounts of other Christian traditions — Orthodox, Lutheran, Episcopal, Presbyterian-Reformed, Methodist and Evangelical. He is convinced it is "ignorance of history that is responsible for so many biases and difficulties people have in understanding others." (Twenty-Third Publications, Box 180, Mystic, Conn. 06355. \$9.95.)

...for discussion

Since Vatican Council II, relationships between Catholics and Protestants have developed considerably. Looking into your own community and the lives of those around you, where do you see evidence of these ecumenical developments?

Joe Michael Feist poses a question: Is ecumenism solely the concern of professional theologians? Or is it also a concern for people in families, in neighborhoods, in local communities? How would you answer?

Who was Cardinal Augustin Bea? What professional background did he bring to his ecumenical work?

What is another area in which the Second Vatican Council's impact is visible for you?

CHILDREN'S STORY HOUR

A Visit to the Synagogue

By Janaan Manternach
NC News Service

"Hi, Linda!" George greeted his neighbor.

"I'm glad you came to my Bas Mitzvah Saturday," Linda responded.

"I'd never been in a synagogue before," George admitted as Linda and he walked together toward their school. "It wasn't as different as I expected."

"I've only been in a Catholic church once," Linda admitted. "A friend of my mom's became Catholic and we were invited to the ceremony."

"I didn't know there was a special ceremony for Jewish girls," George said. "And I always thought they called it Bar Mitzvah."

"Some Jews do not allow Bas Mitzvah ceremonies for girls. They only have Bar Mitzvah for boys. I'm glad we have both in our synagogue," Linda explained proudly.

"A lot of things in the synagogue were different but some seemed quite familiar to me," George commented.

"What did you think?" Linda asked.

"I guess what I liked most was how you read and prayed in Hebrew up there in front of everyone. Your mom and dad had tears in their eyes by the time you finished. I didn't know you knew Hebrew."

Linda laughed and admitted, "I really don't know too much Hebrew. I had to study hard before my Bas Mitzvah."

"I'm starting to prepare for my confirmation," George observed. "I'm glad I don't have to learn Hebrew."

"What else did you notice about my Bas Mitzvah," Linda asked.

"I was amazed to see that some of your prayers were almost like some of our prayers at Mass."

"I think what I noticed too was when the rabbi opened the gold tabernacle in the front wall and took out that big purple package with all the gold on it," he continued.

"That's the Torah. It is a rolled up scroll. It contains the first five books of the Bible. We believe the Torah contains God's own words



for us."

"We also believe that the Bible contains God's words for us," George insisted.

"I guess it isn't real important whether you roll it up into a scroll or make it into a book," Linda said thoughtfully. "As long as it is really God's words."

"I liked the way the rabbi handed the Torah to your grandparents first. Then they handed it to your mom and dad and to you."

"And I didn't know you were going to read from Scripture. Your parents really looked proud

of you."

The two friends were now close to their school.

"I'm really glad you invited me," George said. "I'd like to come to your synagogue another time. And I'd like it if you would come to our parish for Mass some Sunday."

"OK," Linda answered. "I'd like that."

(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.

H	E	B	R	E	W	D	E	I	B
E	Q	U	J	A	P	L	C	W	A
R	K	K	T	Y	B	X	H	A	S
T	F	S	S	I	Z	B	N	S	M
A	O	L	B	J	O	B	I	T	I
G	V	R	M	U	V	M	R	U	T
S	Y	N	A	G	O	G	U	E	Z
F	E	I	L	H	G	C	Y	O	V
H	B	W	N	X	D	Q	P	Z	A
S	C	R	I	P	T	U	R	E	H

SYNAGOGUE, BAS MITZVAH, TORAH, BIBLE, SCRIPTURE, RABBI, HEBREW

HOW ABOUT YOU?

☐ What did Linda do during her Bas Mitzvah that made her parents proud?

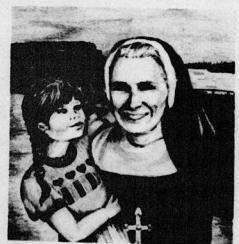
Children's Reading Corner

Often we feel that what needs to be done to change a bad situation is too big for us to handle and so we don't do anything. But that was not how Lilly Etta Allen, 9, felt about what was happening to Tanya, her best friend, in "Sidewalk Story," by Sharon Bell Mathis. When Tanya and her family were being evicted from their apartment, Lilly Etta knew that she had to do something. She did, and it made a wonderful difference in her life as well as in her friend's life. (Viking Press, 625 Madison Ave., New York, N.Y. 1971. Hardback, \$3.77.)

Today's Heroes... Tomorrow's Saints?

Sister
Christine
Taylor —

Brings New
Hope To An
Age-Old Tribe



The Mohawk Indians at St. Regis Mission call Sister Mary Christine Taylor teacher, advisor, spokesman, friend, and sister. For 12 years she has dedicated herself to those activities on the 14,600 acre reservation along the New York Canadian border.

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with the demands of change.

With two priests and another nun, she works untiringly among the young, aged, shut-ins, and down-trodden to improve education, health-care, housing, working skills, and religious devotion. The many new services she has introduced and programs she coordinates have provided a better life for the Mohawks, giving them a sense of self-achievement.

The humanitarian accomplishments of Sister Taylor have recently been reported in *EXTENSION* Magazine. To discover and read about heroes of today, send for a free trial subscription.

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FT9659

THE SUNDAY READINGS

by
Richard
Cahn

Daniel 7:13-14
Psalm 93:1-2, 5
Revelation 1:5-8
John 18:33-37

FEAST OF CHRIST THE KING

NOVEMBER 24, 1985

This Sunday's first reading is taken from—wait a moment!

What was that sound you just heard, almost like a blare of trumpets? (As soon as you noticed the sweet sound, it was gone, leaving only the uncertainty of whether you really heard it or not.)

But the flash in the sky was unmistakable. Another thunderstorm. (How odd. You hadn't heard any thunder.)

Then something irresistible begins to work within you, a sense you get as you step onto the boarding ramp when flying to a new city or on the interstate as you pass the outskirts of your hometown for the last time because you're on the way to a new job, a new life.

You put "The Criterion" down on the table and go over to the window, or perhaps out onto the lawn. Everything is the same and yet everything is different. You look up in the sky and there on the clouds is a man—Jesus! You don't know why but you instantly know who he is. He is coming toward you, looking right at you...

Christ has promised that he will return. He has not told us the day or the hour. But

he has told us to be ready at any moment. Taken together, this is the perspective on life this Sunday's readings are trying to establish in our hearts.

Like last Sunday, the first reading is taken from the book of Daniel. This book was almost certainly written during one of the worst times of persecution for the Jews, the reign of the Hitler-like Seleucid king Antiochus IV Epiphanes. Under the weight of the terror, an unknown writer offered a message of hope to his people, the Book of Daniel.

This passage comes from the first of several visions narrated by the book's prophet-hero, Daniel. It was meant to show in symbol language that God was in control of history and would come to the aid of his people.

In the vision Daniel saw four beasts emerge from the sea. The sea stood for the chaos of evil and the beasts for four kingdoms. The last was the worst of all, the Seleucid dynasty. This beast seemingly conquered the whole world, gorging itself on human flesh. But then the Ancient One appeared sitting on a throne of fire. The

beast was slain and was then thrown into the fire.

Then a son of man appeared on the clouds of heaven. He received authority, glory and a kingdom made up of people from every nation. His kingdom was to be everlasting. In the Aramaic way of speaking, the expression "son of man" means a human being. The clouds of heaven stand for a manifestation of God's power. This was the author's way of saying that God would rescue the Jews from the clutches of Antiochus and establish a just and humane kingdom ruled by a human being endowed with God's power. This kingdom would never be overthrown.

In this Sunday's second reading we encounter a similar situation. This time the reading comes from the Book of Revelation. When this book was written, the church was suffering under a terrible Roman persecution. Many were killed. The book's author, John, was exiled to the penal island Patmos where he received and wrote down a series of divine visions to encourage his fellow Christians.

The passage comes almost at the beginning of the book which is cast in the form of a letter. The first two sentences are meant to sum up our faith. The first one expresses the three parts of Jesus' mission: his passion, resurrection and ascension to glory. The second describes the three things he has done for us: loved us, washed away our sins, and made us his priests in that we intercede for the world before Christ in prayer and represent him to the world through our faith in action.

Sometimes, this priesthood involves suffering. So John harkened back to the vision of Daniel to remind his audience that Christ would come to their aid. Those who had opposed Christ and his church would one day sincerely regret what they had done. John then added a final reminder that God is the A to Z. He is everything, in complete control of all creation and would deliver them from their persecution.

The gospel reading is taken from the Gospel of John. Here we are presented with the famous encounter between Jesus and the Roman governor, Pilate, which took place shortly before Jesus' death. As he did with Pilate, God presents himself to us in forms we may not be prepared to expect. Our responses will form the gospel of our lives.


Vatican wants food price hold

ROME (NC)—The Vatican has asked for greater international economic cooperation to keep world food prices from rising to the detriment of developing countries. Rising prices are helping raise the foreign debt of poor countries, which are increasingly importing food to meet basic needs, said Bishop Agostino Ferrari Toniolo, Vatican representative to the United Nations Food and Agriculture Organization.

the Saints by Luke

ST. LEONARD CASANOVA

BORN AT PORTO MAURIZIO, ITALY, IN 1676, AND BAPTIZED PAUL JEROME, HE WAS SENT TO THE JESUIT ROMAN COLLEGE WHEN HE WAS 13. HIS UNCLE AUGUSTINE, WITH WHOM HE WAS LIVING, WANTED HIM TO BECOME A PHYSICIAN, AND WHEN HE REFUSED, DISOWNED HIM. HE JOINED THE FRANCISCANS OF THE STRICT OBSERVANCE AT PONTICELLI IN 1697, TAKING THE NAME LEONARD. HE WAS ORDAINED IN 1703. HE PREACHED THROUGHOUT TUSCANY, BECAME GUARDIAN OF THE SAN FRANCESCO DEL MONTE MONASTERY, FOUNDED A RETREAT FOR RELIGIOUS AND SPENT SIX YEARS CONDUCTING MISSIONS. HE WAS NAMED GUARDIAN AT ST. BONAVENTURE'S IN 1736 BUT WAS RELEASED A YEAR LATER TO CONTINUE HIS MISSIONS, WHICH WERE NOW ATTRACTING HUGE CROWDS. HE WAS AN ARDENT PROMOTER OF DEVOTION TO THE BLESSED SACRAMENT, THE SACRED HEART, MARY, AND THE STATIONS OF THE CROSS, REPUTELY SETTING UP ALMOST 600 STATIONS IN ITALY. LEONARD RETURNED TO ROME FROM A DISCOURAGING MISSIONARY TOUR IN 1751 COMPLETELY EXHAUSTED AND DIED AT ST. BONAVENTURE THE NIGHT HE ARRIVED, NOV. 26; HE HAD BEEN ENGAGED IN THE MOST ARDUOUS MISSIONARY WORK FOR 43 YEARS. CANONIZED IN 1867, HE IS THE PATRON OF PARISH MISSIONS. HIS FEAST DAY IS NOV. 26.



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Fruits of the council here include lay involvement and liturgy reform

(Continued from page 1)

them priests and Religious. Many more, particularly the young, came back.

WHAT HAVE been the fruits of the council here? Perhaps the greatest is the concept of the church as the people of God and the enhanced role of the laity that has come with it. "I could be an active member of the church in a way I never felt before," said Ellen Healey, past president of the Archdiocesan Board of Education and now chairperson of the Archdiocesan Steering Committee for the Consultation on the Pastoral on Women.

The old pyramidal model of the church is now downplayed in favor of other models which stress the equality of roles within the church. "It isn't a question of good, better, best, but a question of differences," said Bill Bruns, another past president of the Archdiocesan Board of Education and now a member of a special committee appointed by Archbishop Edward T. O'Meara to look into the future of ministry in the archdiocese.

There is also a commitment in the archdiocese to train laypeople for their new roles, especially volunteers. This began with the extensive training offered members of the various boards of education set up in the 1970s and has since been extended to catechists, liturgical ministers, volunteers engaged in pro-life activities and other lay ministers.

"In 1972 no one among the laity knew how to do anything," said Healey. "Now we have a vast pool of trained laity. We are way ahead of other dioceses in the training of laity—especially (of dioceses) in the east."

The archdiocese has also tried to follow a general policy of sharing authority along with responsibility. No longer are major school decisions such as increasing high school tuitions made by the archbishop and a few priests alone. "It isn't someone down in the chancery," said Bruns. "It's the guy next to them in the pew."

ANOTHER MAJOR fruit of the council here has been the implementation of the liturgical reforms. The liturgical reforms have had a number of goals, according to Father Stephen Jarrell, director of the archdiocesan Office of Worship. One of those goals is to get in touch with the primary symbols of the liturgy. These include the music, the communion cup, scripture and the people themselves gathered as an assembly.

"We have matured a lot over the past 15 years," Jarrell said. In particular he noted that the prayer and music were more scriptural and that people in the assembly were starting to pay more attention to each other. There is also much more lay involvement in the planning and celebration of liturgy since the council.

The implementation of the council here has also begun to

reverse traditional ideas of the relationship between the family and the church. The emphasis has shifted from the ministry of the church to the family towards the ministry of families to themselves and each other within the church. "The family is the instrument through which the church is built up, not the other way around," said Valerie Vance Dillon, director of the archdiocesan Family Life Office.

In practical terms this has meant an emphasis on peer ministry, the ministry of one family to another. This type of ministry forms the basis of such programs as the Catholic Widowed Organization and Separated, Divorced and Remarried Catholics.

THE COUNCIL has also helped to foster a more positive view of sexuality. No longer is marriage viewed as a way of life for those who can't manage their sex drives, said Dillon. It has also resulted in the development and acceptance of sex education programs such as "Growing Up Sexual," a junior high sex education program developed locally and now being introduced in archdiocesan schools and religious education programs. "Now we can talk about sex openly in the context of a Christian values system," said Dillon.

The implementation of Vatican II has also led to the renewal of religious orders. "Before the council, the major thing that distinguished Religious was the garb they wore," said Benedictine Sister Antoinette Purcell, coordinator of sacramental and family-centered catechesis in the archdiocesan Office of Catholic Education and president of the Association of Religious of the Indianapolis Archdiocese. "But the council called us to see what really made us unique."

Basically, the renewal in the religious orders has paralleled the renewal within the church as a whole. There has been a renewed focus on personal responsibility and individual freedom. According to Sister Antoinette, the new radicalness sometimes noted among Religious is simply due to their obedient response to the council's call to reform. "When the habit first changed, there was no choice. We had to do it," she said. "It was the same with the changes in liturgy and prayer."

The council has also resulted in a new emphasis on social justice and the defense of human life. Both as individuals and in groups, Catholics have become prominent in local pro-life and peace movements. They have also been more involved in influencing the political process in matters of justice. "Particularly, there has been cooperation among the five dioceses in Indiana through the Indiana Catholic Conference," said Archbishop O'Meara. "Our positions and presence are being felt in this area."

But the implementation of the council has not been without its problems. The biggest of these has been the inconsistency of the implementation and the confusion that resulted from trying to implement too much too fast. "We couldn't train people fast enough," said Benedictine Sister Mary Margaret Funk, who served as director of religious education for the archdiocese during the '70s and now is prioress of the Beech Grove Benedictines in Beech Grove. "We couldn't manage the mistakes."

THE LACK of adequate preparation also led to many misunderstandings. People were confused about the proper roles of clergy, Religious and laity and the way they were supposed to interrelate. Sometimes this has led to uncomfortable and even power struggles between clergy and Religious on one hand and laity on the other.

The lack of preparation for the changes has also led to confusion about moral principles and a serious misunderstanding of the nature and importance of church teaching. The problem has a number of causes. One is the decline of social values. Another is a failure to distinguish between church rules (eating meat on Friday, priestly celibacy) which can be changed and basic moral principles (the Ten Commandments) which cannot.

For example, prior to Vatican II it was a mortal sin both to kill one's neighbor and to eat meat on Friday. "We emphasized more not eating meat on Friday because we assumed that most people would not kill their neighbor," said Father Marty Peter, pastor of St. Malachy in Brownsburg and president of the archdiocesan Council of Priests. "And then that changed." This has caused some to wonder if anything is really a mortal sin.

As a result of the stress of change, a generation of Catholics may have to bear with some permanent scars. "Many are still upset 20 years after the changes," said Healey. "If (the changes) had been implemented more gradually with more adult education, it would have helped."

Even the positive aspects of the implementation have brought problems. Among the greatest are those that center on priests. One problem has been that of clarifying the identity and role of the priest. Many functions previously reserved to priests have now been opened to the laity. This has caused many to wonder what exactly the role of a priest is.

IT HAS ALSO caused priests to struggle more with their commitment to celibacy. Most priests did not become priests because they wanted to be celibate. Other aspects of the priesthood attracted them and they accepted celibacy as part of the package. But now the package is broken up. Priests see that they could have done many of the things they wanted to do as married laypeople. This forces them to reevaluate their whole commitment to the priestly vocation.

Another problem has been an increase in cases of stress and burnout among the priests. "The more active a parish is, the higher are the expectations and the more challenging it is for the priest to lead them," said Father Peter. Because

(See NEED TO FOCUS on page 17)

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Need to focus on unlocking the council's full potential for renewal

(Continued from page 16)

they serve at the nexus between the hierarchy and the laity, they end up being the funnel in the process of the reform. Not only are they charged with the responsibility of carrying out the plans of the hierarchy, they also take the brunt of the heat for unpopular teachings and policies.

There are also other serious problems. Because many people have not actually read what the council taught, they are vulnerable to those who advance their own ideas in the name of the council. "The documents (of the council) haven't been promoted enough," said Msgr. Bosler. "That's the unfortunate thing."

Some documents of the council have received less emphasis than others, perhaps to the point of neglect. For example, since 1979 the archdiocese has had no permanent director assigned to handle ecumenical affairs. "There's very little budgeted for ecumenism," Msgr. Bosler said. "It has no priority. That's the problem."

Where does the archdiocese go from here?

►The first task is to get more in touch with Vatican II's teachings and the traditions of the church. The purpose of Vatican II was not just to update the church but to do so by recovering the spirit of the early church. "We're in danger

of losing real connection with our traditions," said Sister Mary Margaret.

►Secondly, Catholics here need to more fully unlock the potential of what has been recovered. For example, the Rite of Christian Initiation for Adults, revived by Vatican II, really has at its heart a double conversion process, the conversion of the catechumens and the reconversion of the parish community that shares their journey. "We really haven't begun with RCIA and what this will mean for the church," said Bruns.

Another way to more fully unlock the potential for renewal would be to bring some of the best catalysts for renewal such as Cursillo, Marriage Encounter and the Charismatic Movement more into the heart of the church, its parish life. "I would like to see renewal processes built into the fabric of the parish," said Matt Hayes, director of religious education and coordinator of adult catechesis.

More also needs to be done to encourage the development of parish pastoral councils and to clarify their identity and purpose. "An excessive amount of time is spent on the physical plant and its needs leaving insufficient time and energy to really examine the pastoral needs in the parish," said Providence Sister Kevin Kevin, director of the archdiocesan Office for Pastoral Councils.

The office was set up last year to serve as a resource for the councils. It is in the midst of preparing a set of guidelines and also offers daylong workshops to help councils clarify their roles, examine how they go about doing their business and begin to develop pastoral plans for their parishes."

►Parishes need to more fully implement the council's teachings on liturgy. Texts and gestures have changed, but too often the revised rites are done in the old way, according to Father Jarrell. "The presidential style hasn't changed." Liturgy also needs to be more connected with life. "If liturgy doesn't lead to a sense of being sent out to the world, then it's pseudo-worship," he said.

►With the decline in the number of priests and Religious, the archdiocese needs to develop a coherent plan for nurturing the life of the parishes that makes full use of the laity's gifts, particularly those of women. The first steps have been taken with the formation of the commission on the future of ministry in the archdiocese. "There should be an assertive effort to get highly qualified pastoral associates in parishes without priests," said Sister Mary Margaret.

At the same-time more needs to be done to find and address the causes of the decline in priestly and Religious vocations. One cause of the decline in priestly vocations is that mothers are not encouraging their sons to become priests because they disapprove of the way the church treats women. "That is a pretty strong but quiet feeling," Healey said. "I'm guessing that is one thing that we will hear in the consultation (on the women's pastoral)."

Priests and Religious on one hand and the laity on the other also need to learn better how to work together. "What we need on both sides is more understanding of each others' roles and patience," said Healey. There also needs to be more training in seminaries for cooperation with laity and continuing education of priests." In order to accomplish this, the archdiocese has set up the Office of Ministry to Priests and offers a sabbatical program for priests to continue their studies. St. Meinrad Seminary has also increased its efforts to prepare priests to work well with the laity.

There needs to be greater understanding of the effect of the renewal on religious orders. According to Sister Antoinette, many people are also unaware of the great variety in lifestyles existing among religious orders.

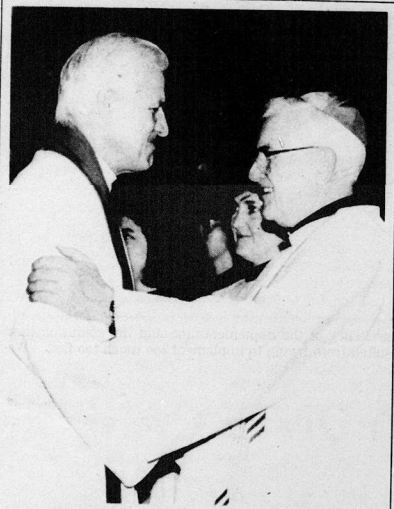
►The current confusion about moral values also needs to be addressed in a systematic way. "There needs to be more clarity about the way to follow your conscience and how that concerns the moral teachings of the church," Archbishop O'Meara said.

At the same time, more work needs to be done on how to approach the whole range of social justice issues effectively on the parish level. "It's difficult to be both prophet and reconciler to a congregation," said Father Peter. "We need to find ways to preach that part of the gospel without alienating people so they don't want to hear it."

►Finally, the local church needs to rediscover the ultimate purpose of its renewal which is to enable Catholics better to share their faith with others. "Evangelization is the central raison d'être for the church and yet it often doesn't do it," said Father Clarence Waldon, director of the archdiocesan Evangelization Office. "We know how to hold our people, but we don't know how to get them."

Perhaps the most important truth to be implemented is that renewal is a never-ending process. "You can't 'have renewal' or 'be renewed,'" said Sister Marie Kevin. "It never is completed."

Seen in this way, the difficulties and challenges of the Vatican II era are the Holy Spirit's greatest gifts to us. "It's a very exciting time to live in the church," said Bruns. "I wouldn't trade it for the world."



WORSHIPPING TOGETHER—Bishop David W. Preus, left, presiding bishop of the American Lutheran Church, and Bishop James Malone, president of the National Conference of Catholic Bishops, embrace during a joint Lutheran-Catholic worship service at the Church of the Reformation in Washington. Bishop Preus was presiding minister at the service of the word and Bishop Malone was the homilist. (NC photo by Rick Reinhard)



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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, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

November 22

Little Flower Parish, 13th and Bosart, will sponsor a Monte Carlo to benefit Little Flower athletics, 7 p.m.-midnight in the school cafeteria. Tickets \$2.50, available at door.

St. Peter Claver on the theme "Journeying with Christ" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

St. Mary's Hall. Everyone is invited.

The Family Life Office will sponsor Pre-Cana II, a day for those preparing for a second marriage, from 9:30 a.m. to 4:30 p.m. in the Catholic Center, 1400 N. Meridian St. Call 236-1596 for information.

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

St. Louis Parish, Batesville, will hold a Parish Renewal during the weekend.

St. Catherine of Siena Court #109, Ladies Auxiliary KSPC will hold its annual luncheon and fashion show, "Jazzy Fashions with Jazz," at 11 a.m. in the Radisson Hotel, Keystone at the Crossing Plaza. \$15 per person. Proceeds benefit scholarship fund. Call 637-7711 or 638-9141 for tickets.

Part III of the Music in Catholic Worship Course will be held at the Catholic Center, 1400 N. Meridian St. Call 236-1483 for information.

A workshop on "Rebuilding" for separated and divorced persons is scheduled at Kordes Enrichment Center, Ferdinand. 10 a.m.-4 p.m. Suggested offering is \$15/person, including lunch. Call 812-367-2777 for reservations.

The Single Christian Adults group will have a membership party. For more information, call Chris, 787-6161 or John, 787-1675.

November 23-24

Earthen Vessel Pottery, 5106 E. Pleasant Run Parkway, North Drive, is sponsoring a Pre-Christmas Sale, 1-6 p.m., to support the ministry of Potter's House. Phone 357-3642.

November 24

Catholic Ministry in Hospitals an afternoon of recollection, will be held from 1 to 6:30 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Conference and dinner \$10; conference only \$4. Reservation deadline Nov. 18. Call 257-7338 for information.

"Chatard '85—A Celebration of Thanksgiving" will be held from 1 to 3:30 p.m. at Chatard High School for junior high students. Tuition grant door prizes.

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 final Session III "Behold the Kingdom" of An Ascending View—A Contemporary Look at Scripture will be held at 7 p.m. in St. Malachy Church, 309 N. Green, Brownsburg.

The second City-Wide Catholic Gospel Concert will be sponsored by Archdiocesan Black Catholics Concerned at 4 p.m. at Holy Angels Church, corner of 28th and Dr. Martin Luther King Jr. Sts. Choirs will perform. Divine Word Father Richard Jeschke, pastor of St. Rita's, will be the main preacher.

Little Flower Knights of St. John #306 will have a Card Party at 2 p.m. in the parish center.

The Altar Society of Holy Name Church, 89 N. 17th St., Beech Grove, will sponsor a Christmas Bazaar and Chili Supper, 1-6 p.m. in Hartman Hall.

The third session of a series on the Sacrament of Reconciliation will begin at 7 p.m. at St. Roch School West Hall. Father James Byrne will speak on "Examination of Conscience and the New Rite."

November 25

A Pastoral Musicians' Meeting will be held in the Catholic Center Assembly Hall. Dinner at 6:15 p.m. (reservations



required); choir and ensemble festival at 7:30 p.m. Call Denise Cunningham, 271-0239.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. in the Catholic Center, 14th and Meridian Sts., for a Thanksgiving liturgy and pitch-in dinner. For more information, call 236-1596 (day), 259-8140 (night) or 255-3121 (night).

November 26

The Adult Catechetical Team of Richmond will present the last of a series on Sacramental Development, 7-8 p.m. in the Richmond Catholic Center, Father Hillman Hall (basement of St. Andrew School). Father Joseph Dooley, pastor of St. Mary's in Richmond, is the speaker.

A program on the Sacrament of Reconciliation continues at Holy Cross Parish Hall, 125 N. Oriental St., 7-9 p.m.

November 28

A Thanksgiving dinner for those who are alone for the holiday will be served in the school cafeteria at Our Lady of Lourdes, 5333 E. Washington St., at 12:30 p.m. \$1.75/person. For reservations, call 356-7291 before Nov. 25. Delivery to shut-ins and transportation are provided.

Nov. 29-Dec. 1

A Meditation Class will be held at The Hermitage, 3650 E. 46th St. Call 545-0742.

A Marriage Encounter will be held at Mount St. Francis Retreat Center, Floyd's Knobs. Call David and Susan Knight, 812-282-4517, or (Continued on next page)

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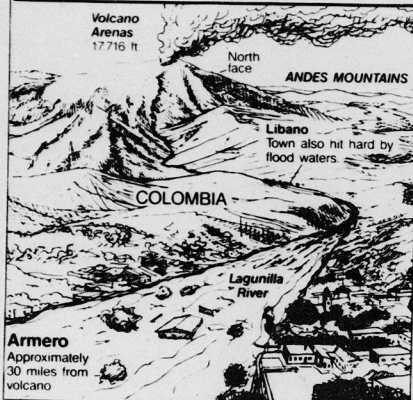
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Volcano Erupts Burying Town of Armero

River swelled by melting ice and snow levels town with 50,000 inhabitants.



VOLCANO ERUPTS—A volcano in the Andes Mountains of Colombia has erupted, burying the entire town of Armero under flood waters, mud and ash. The eruption has claimed an estimated 25,000 lives, making it the world's deadliest volcanic eruption since 1902 when 30,000 were killed in Martinique. (NC sketch from UPI)

Catholic Relief Services sends aid to victims of Colombia's volcano

by Julio Barreto Jr.
NC News Service

New York-based Catholic Relief Services has committed \$50,000 to provide disaster relief for the victims of a Nov. 13 volcanic eruption in west-central Colombia.

CRS press spokeswoman Marina Gruenman said the eruption reportedly killed between 20,000 and 25,000 people. Another 70,000 were injured or affected by the disaster in some way, she said.

Ms. Gruenman said a preliminary CRS assessment reported a need for blankets, medicine and canned food.

She stressed that CRS was accepting only money at this time. Ms. Gruenman added that Terry Martin, director of CRS' Latin America region, was on his way to Colombia to make a more detailed assessment of the situation.

She said CRS will coordinate its relief efforts with the Catholic National Social Pastoral Secretariat in Colombia.

The eruption of the 16,200-foot Nevado del Ruiz volcano occurred 40 miles from Manizales, the coffee capital of Colombia, and seat of the Manizales Archdiocese. The town of Armero, located about 30 miles from the volcano, was buried under ash and mud.

The town is about 80 miles north of Bogota.

Debris rumbled down the slopes of the volcano after the

eruption occurred at about 9 p.m. Rivers burst their banks after the volcano's ice cap melted. It was Nevada del Ruiz's first major eruption in nearly four centuries.

(Donations can be sent to Colombia Volcano Relief Fund P.O. Box 2045, Church Street Station, New York, N.Y. 10008.)

THE ACTIVE LIST

(Continued from page 18)
Ward and Pam Weber, 812-283-0931.

Parish, 118 S. 9th St., Terre Haute.

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd., 7:30 p.m. Friday to 3 p.m. Sunday. Call 257-7338.

St. Michael's Church, 3354 W. 30th St., will hold its third annual Holiday Arts and Crafts Fair 9 a.m.-7 p.m. Saturday and 9 a.m.-2 p.m. Sunday, in the church basement.

December 1

A Liturgy of Reconciliation will be celebrated at St. Roch Church at 7 p.m. The speaker will be Franciscan Father Lawrence Jagdfeld.

Nov. 30-Dec. 1

A Bazaar, Boutique and Bake Sale will be sponsored by the Altar Society of St. Benedict

Cardinal Dearden and Mother Teresa appointed to synod

by Agostino Dono

VATICAN CITY (NC)—Two U.S. Catholics—Cardinal John Dearden, retired archbishop of Detroit, and Virgil Dechant, supreme knight of the Knights of Columbus—are among the 42 papally appointed non-voting participants in the Nov. 24-Dec. 8 extraordinary Synod of Bishops.

Also named as a non-voting participant was Mother Teresa of Calcutta, winner of the 1979 Nobel Peace Prize and founder of the Missionaries of Charity religious order.

The papal appointments were announced at a Nov. 14 Vatican press conference. Also announced at the press conference were the names of nine observers from Christian bodies in ecumenical dialogue with the Catholic Church. These observers, named by their own churches, bring to 51 the total of non-voting participants in the extraordinary synod.

Pope John Paul II announced the synod last January and said its purpose was to examine the teachings of the Second Vatican Council 20 years after its conclusion.

Mother Teresa and Dechant were named as auditors because they represent Catholic organizations active in church life. Auditors cannot speak at synod plenary sessions but they are allowed to speak at small-group workshop sessions.

Cardinal Dearden was named as one of the 15 special guests. Many, such as Cardinal Dearden, were chosen because they played an active role during Vatican II, 20 years ago.

These special guests include Cardinal Franz Konig, retired archbishop of Vienna, Austria; Cardinal Bernard Alfrink, retired archbishop of Utrecht, Netherlands; and Cardinal Leo Suenens, retired archbishop of Malines-Brussels, Belgium.

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City and Illinois.

YOUTH CORNER

Asking the guy out

by Tom Lennon

Question: What does a guy think of a girl who calls him or asks him out?

Answer: Here are the results of a non-scientific, minisurvey conducted over the past few days:

Jay, a high school sophomore, said: "I'd like

her to call me. It takes some pressure off the guy if the girl calls him and invites him out."

Craig, a senior in high school, said: "I think a lot of guys would be scared by a girl coming on so strong. I think the guy should call up the girl and not the other way around."

This minisurvey proves what I had thought all along:

Young men do not all think alike, nor is there any reason why they should. Each is a unique individual.

So don't make the mistake of stereotyping guys. Not all of them hate reading. Not all of them feel the same about girls calling them up.

So what should a girl do?

It's better not to call a guy right out of the blue. Make some verbal contact with him at school or a social function first. Have a few conversations with him before you reach out to touch him by phone.

You also may find it better to issue an invitation in person. You are likely to find it easier to read his reactions and to overcome any objections if you are talking face to face.

Whether it's a phone call or a face-to-face invitation, try not to have an excessive fear of rejection. While it's true that rejection is always a sad experience, don't let it keep you from taking risks.

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HALLOWEEN HAUNTS—To solve some of the trick-or-treat problems, the Altar Society at St. Joseph Parish, St. Leon, sponsored a Halloween party for parish children. Awards for outstanding costumes went to Brad Wilhelm, headless man carrying his head; Cindy and Justin Wilhelm, walking TV; and Landon Wilhelm, half bride and half groom.

Christian Awakening Retreat for all seniors

A Christian Awakening Retreat will be offered for the first time at the archdiocesan level for all high school seniors. In the past this retreat was only available through Catholic high schools. The retreat will be Wednesday, Feb. 26, to Saturday, March 1, 1986. The cost is \$55 which includes room, board and all materials.

Other upcoming retreats include: a Search Retreat for high school juniors and

seniors, Friday, Jan. 17, to Sunday, Jan. 19, 1986; and a Quest Retreat for high school freshmen and sophomores Friday, Jan. 24, to Saturday, Jan. 25, 1986. The cost of the Search Retreat is \$25 and the Quest Retreat \$20. Space is limited and is filling up quickly, according to CYO officials. To register and obtain more information for any of these retreats, contact the CYO Office, 580 Stevens St., Indianapolis, Ind. 46203, 317-632-9311.

Tell City Deanery peace retreat

There will be a peace and justice retreat for all Tell City Deanery youth Dec. 14-15 at St. Paul's in Tell City. The retreat will begin Saturday, Dec. 14, at 12:30 p.m. and end Sunday, Dec. 15, at 4 p.m. The

cost is \$20. The registration deadline is Dec. 7. To register or obtain more information, contact the Tell City Deanery Youth Ministry Office, 101 Eighth St., Cannelton, Ind. 47250, 812-547-2728.

Dance in Terre Haute Deanery

A dance for youth in the Terre Haute Deanery will be held 9 p.m.-midnight Saturday, Nov. 23, in the St. Mary of the Woods College Ballroom in St. Mary of the Woods, Ind. The cost is \$9 per

couple. The band will be Mourning Missed. The dance is sponsored by the Y-Teen Interclub. For more information about the dance, call the Terre Haute YMCA at 812-232-3358.

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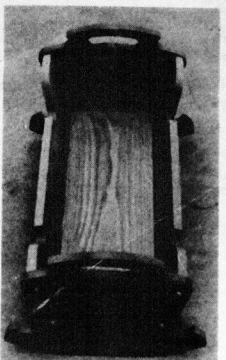
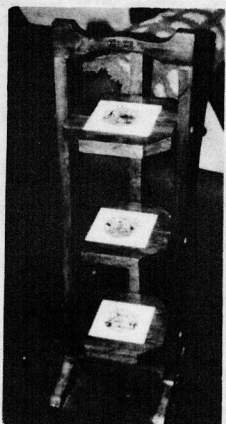
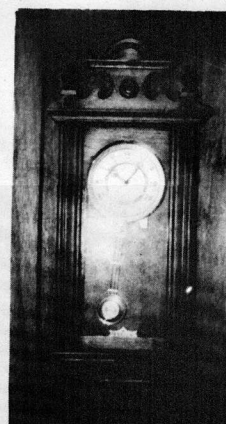
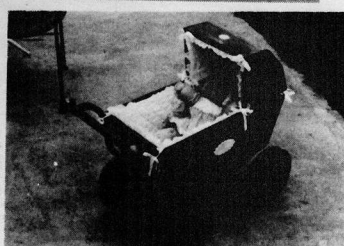
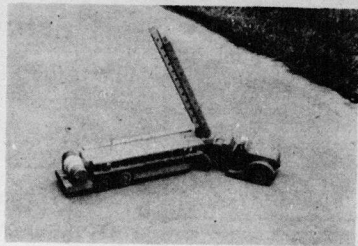
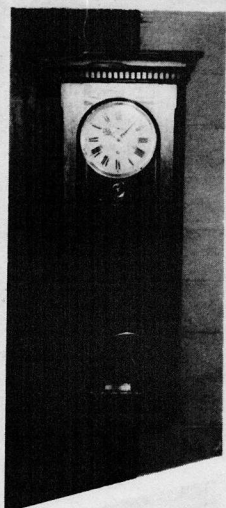
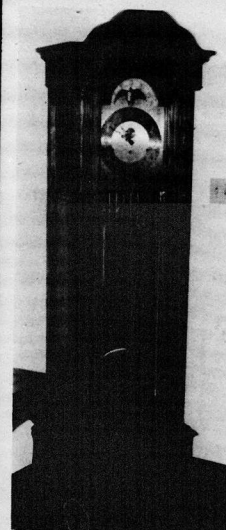
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This morning, when I awakened; And saw the sun above;
I softly said good morning, Lord; Bless everyone I love.
Right away I thought of you; And said a little prayer;
That He would bless especially you; And keep you free from care.
I thought of all the happiness; A day could hold in store;
I wished it all for you because; No one deserves it more.
I felt so good and warm inside; My heart was all aglow;
I know God heard my prayer for you; He hears them all you know.

—DUTCH

Bennett proposes giving vouchers to poor parents

by Stephenie Overman

WASHINGTON (NC)—U.S. Secretary of Education William J. Bennett introduced the Reagan administration's proposal Nov. 13 to give vouchers to poor parents in both public and private schools.

At a Washington news conference Bennett said vouchers would give parents "a ticket to find the best possible schools for their children and the best possible opportunities." Legislation was expected to be introduced by Sen. Orrin G. Hatch, R-Utah, and Rep. Pat Swindall, R-Ga., within a week.

The Reagan administration has pushed unsuccessfully for tuition tax credits for all private school parents. Bennett said the voucher program for educationally handicapped students would not be vulnerable to the criticism tuition tax

credits received—that the proposal is too expensive and takes the brightest students out of the public schools.

He said the vouchers, \$600 per student, would not cost more than the current \$3.6 billion in federal remedial aid provided under Chapter I of the Education Consolidation and Improvement Act. Also, he said, the private schools could not be accused of "cream skimming" since the students would be educationally and financially disadvantaged.

PAROCHIAL students had been receiving Chapter I remedial instruction from public school teachers in their parochial school classrooms but the Supreme Court ruled July 1 that that arrangement violates the principle of separation of church and state.

Since then in some school districts private school

students have not been receiving any remedial instruction while in other areas private school students have had to attend classes at nearby public schools or at designated neutral sites.

Bennett said at the press conference that he believes vouchers will "pass constitutional muster" and create a "healthy rivalry" among schools to provide better education for the poor.

"We already have a kind of voucher in higher education with Pell grants and that hasn't destroyed higher education," Bennett added. Pell grants give financial aid to students from low-income families.

Before the Supreme Court's July ruling the U.S. Catholic Conference had opposed vouchers for Chapter I, saying that the program already was effective. But Father Thomas Gallagher, USCC education secretary, said Nov. 12 that the Reagan administration proposal "could be an instrument in maximizing student participation in Chapter I" in response to the court's decision.

Msgr. John Meyers, president of the National Catholic Educational Association, said the NCEA "supports the right of poor families to have the educational choices currently available only to affluent families who are able either to select a public school because of their ability to live in a wealthy neighborhood or to pay private school tuition."

RALPH A. Bohlmann, president of the Lutheran Church—Missouri Synod, in a letter to Bennett, said that "in view of the recent Supreme Court decision which negatively affects the provision of Chapter I services to children in parochial schools, we appreciate your involvement, Mr. Secretary, in leading the national discussion on how this situation can be remedied."

Americans United for Separation of Church and State director, the Rev. Robert L. Maddox, opposed the proposal, calling it "one more effort by the Reagan administration to funnel public funds into parochial schools."

Mr. Maddox, a Baptist minister, said the voucher program is unconstitutional, would "force already hard-pressed American taxpayers to contribute their money to church education and it would ultimately endanger the independence of church schools through government controls."

Bernardin didn't push 'seamless garment'

by Jerry Filteau

WASHINGTON (NC)—Cardinal Joseph L. Bernardin of Chicago said Nov. 12 he never pushed the phrase "seamless garment" as a description of his call for a "consistent ethic of life" on abortion and other life issues.

Speaking to National Catholic News Service during the fall meeting of the U.S. bishops in Washington, Cardinal Bernardin unraveled the history of the "seamless garment" metaphor.

It is an image that some pro-life groups have attacked, saying it appears to place abortion on the same plane, without any differentiation, as capital punishment, adequate housing and various other issues of human life and dignity.

"I never used 'seamless garment' in my speech at Fordham," he said. It was at Fordham University, New York, in December 1983, that Cardinal Bernardin, then newly named chairman of the U.S. bishops' Committee for Pro-Life Activities, delivered his first in a series of major speeches on the place of abortion among moral concerns confronting America.

He urged a "consistent ethic of life" in which abortion is

seen not as an isolated issue, but an integral and key part of a whole spectrum of life issues, including the threat of nuclear war, capital punishment, and meeting the needs of poor.

How did "seamless garment" get attached, then?

In a question-and-answer session after the Fordham talk, he said Nov. 12, he was trying to explain to a member of the audience what he meant by a consistent ethic. "I said, 'It's sort of like a seamless garment'—and that's what they (the media) picked up on."

In some subsequent speeches and writings he used the phrase "seamless garment" because it was so widely recognized, he said, but he always qualified it with phrases like "as it is sometimes popularly referred to."

Cardinal Bernardin was interviewed after Archbishop Edmund Szoka of Detroit had raised a question about the "seamless garment" on the meeting floor Nov. 11.

Archbishop Szoka asked whether the use of "consistent ethic" rather than "seamless garment" language in a proposed new Pastoral Plan for Pro-Life Activities represented a deliberate shift in terminology. Cardinal Bernardin said no, he had always used "consistent ethic," and there was no shift involved.

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Background for the extraordinary synod 2nd Vatican Council sparked new efforts for Christian unity

by Agostino Bono
Seventh in a series

ROME (NC)—On Dec. 11, 1983, Pope John Paul II joined the 500-member Evangelical Lutheran Church in Rome in a service commemorating Martin Luther's birth, and in a homily predicted the "distant dawn" of unity between Catholics and Lutherans.

The event was a historic moment for Christianity, marking the first time a pope had ever participated in a Lutheran church's worship service. It also illustrated the progress in ecumenism that has taken place since the Second Vatican Council firmly committed Catholics to the search for Christian unity.

Prior to the council, which opened in 1962, Catholics were forbidden by canon law to participate in non-Catholic worship services. Yet, 21 years later Pope John Paul preached at a service marking the 500th anniversary of the birth of the Catholic priest whose excommunication over reform issues sparked the 16th-century Reformation and planted the seed of the major splits in Western Christianity.

"I have come because the spirit of God is calling us to search for full unity of Christians through ecumenical dialogue," Pope John Paul told the Lutherans in Rome.

"We seem to discern the distant dawn of the advent of a recomposition of our unity and community," he said.

In visiting the Lutheran church, the pope was applying the Vatican II Decree on Ecumenism, approved Nov. 21, 1964, which allowed Catholics to participate in joint worship services which pray for unity.

Last January, Pope John Paul called an extraordinary Synod of Bishops for Nov. 24 to Dec. 8 to assess the teaching of Vatican II. Ecumenism is expected to be a key topic.

The council decree called the restoration of Christian

unity "one of the principal concerns of the Second Vatican Council" and outlined a program of Catholic participation in theological dialogues, ecumenical prayer services and social-action projects. It also tied ecumenism to the general theme of Vatican II, the renewal of the Catholic Church.

Since then the Vatican has launched international dialogues with the Orthodox, Anglicans, Methodists, Lutherans, Reformed Christians, Baptists, Pentecostals and Disciples of Christ.

Although not a member of the World Council of Churches, the Catholic Church cooperates with many of its programs and participates in a joint working group. In addition, 12 church-approved Catholic theologians are on the WCC Faith and Order Commission, which studies issues that unite and separate Christian churches.

Many of these international dialogues are paralleled by national dialogues authorized by local church authorities.

THE NEW Code of Canon Law specifically requires bishops to foster Catholic participation in ecumenical activities. The dialogues have shown a wide range of agreement on many issues which historically divided Christian churches. They also have pinpointed still-thorny disagreements. Many disagreements focus on church authority, especially on the role of the pope and the Catholic belief of papal infallibility in matters of faith and morals.

The Catholic-Anglican theological dialogue progressed so far that in 1982 church leaders started a second phase aimed at recommending practical steps for restoring organic unity and removing barriers to the joint recognition of ministries. Pope John Paul traveled to England in May 1982 to sign the second-phase common declaration, along with Archbishop Robert Runcie of Canterbury, leader of the worldwide Anglican Communion.

Despite the advances, however, the Catholic Church's commitment to ecumenism is being seriously questioned in some quarters. Critics cite the pope's frequent cautions to Catholics against diluting church doctrine, his prohibition of joint Communion prior to full unity, and his tough, disciplinary approach to internal church problems.

A key question for Protestants will be whether the synod gives a restrictive interpretation of Vatican II, said the Rev. Emilio Castro, WCC general secretary. A restrictive interpretation will cause people to conclude "sadly" that Catholic ecumenism is slowing down, he added.

During the pope's May visit to the Netherlands, the Rev. Henk Huting, moderator of the Dutch Reformed Church, told the pontiff that Catholic policy "in recent years has been aimed at discouraging ecumenical contacts rather than encouraging them." He said the policy is evidenced in the Netherlands by the appointment of bishops lacking the ecumenical impulse of their predecessors.

International and local Catholic officials, however, say that slowdown in visible progress reflects a crucial stage in ecumenism.

Two key characteristics of this stage are:

► The focusing of the dialogues on key faith issues involving the religious and historical identity of the churches, preventing common agreements from being quickly reached.

► Inherent differences in the churches' structures which, after a rapid initial increase in cooperation on social issues and projects, hinder further cooperation on developing policy.

Vatican officials say that international dialogues are continually narrowing on faith issues which none of the participating churches can easily modify without risking their religious identity.

Pope John Paul outlined the current church position on ecumenism in a June talk to Vatican officials. He reiterated the church's ecumenical commitment but warned that for Catholics there could be no major outward signs of unity—such as regular joint Communion—with other Christian churches until a full unity in faith is achieved.

He said that "does not mean putting a brake on the ecumenical movement," but "avoiding letting it accommodate itself in easy solutions, which do not arrive at anything stable and solid."



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