

coming attractions...

RCIA: Sept 20, 7 & 8 PM Meeting for sponsors for persons wishing to become Catholic or wishing to be confirmed. Call Sr. Mary Curran at 239 5242 for details.

Eucharistic Ministers' Workshops:
Sept 18 @ 2:30 PM & Sept 20 @ 10:00 PM in Sacred Heart Church. Those interested in becoming or renewing E.M. are asked to attend one of these one hour workshops.

NOTRE DAME ENCOUNTER #7 IS SCHEDULED FOR NOVEMBER 11-13, 1988. APPLICATIONS ARE ACCEPTED OCT 7 -14. CALL SR. JO FOR DETAILS @ 239-5242.

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CAMPUS BIBLE STUDY ??? Call Fr. Al D'Aonzo, CSC @ 239-5577

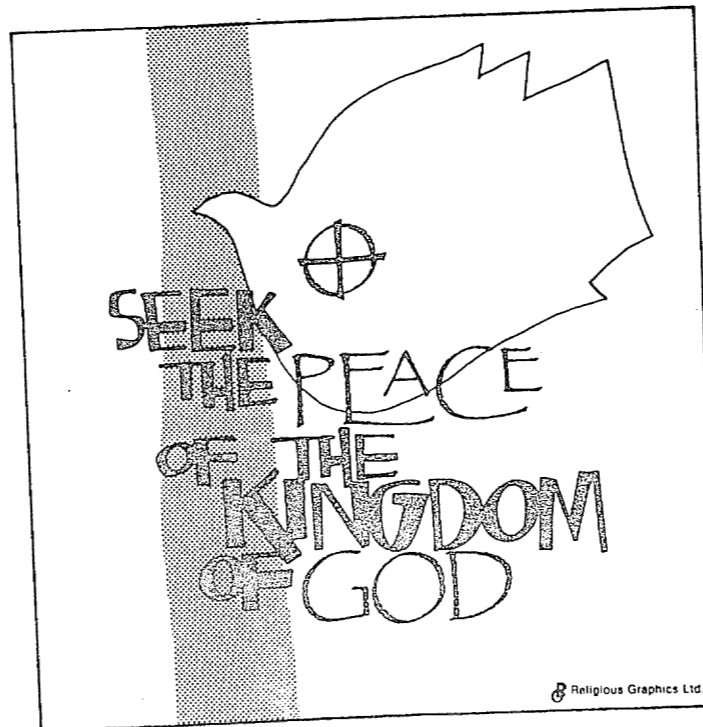
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WHAT'S THE FUTURE OF THIS RELATIONSHIP?
A program for couples in a serious relationship who want to explore choices and decisions for the future, which include among other things, the possibility of marriage.*** Call Carol or Tracy at 239-5242 for more info.

DISMAS HOUSE

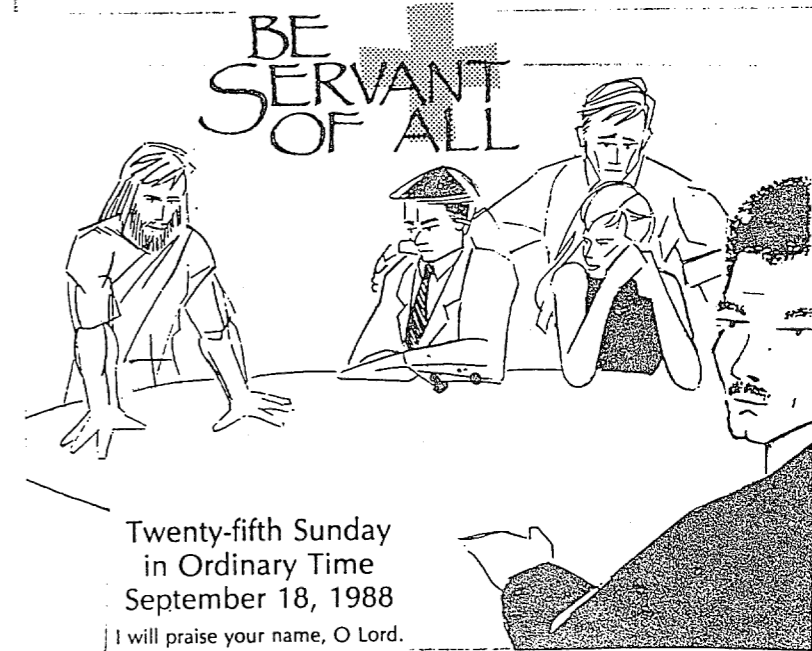
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Dismas House is large Victorian style house located on St. Joseph's St. off of downtown which is home to ND Students and ex-offenders. The house accomodates seven or eight of each group living together in community or family style. Sal and Leo and Sr. Sue manage the house and interview prospective members. Different groups take turns cooking the evening meals. DH is in its third year providing oppportunities for both students and ex-offenders to growth in life experiences and to move on to new life. Call Kathy Royer at the CSC @ 239-7862 or Jim Roemer@ 239-6614 for further info. Additional students are being accepted.



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*So he sat down,
called the Twelve to him
and said,
"If anyone wants to be
first, he must make himself
last of all and servant of
all."*

A Christian's Guide to Voting

By Gerald Foley

I have watched with hope, frustration, and disappointment the activities leading up to this year's election. I have heard friends say, "I just don't know who to vote for!" Others have hinted that they may not vote.

I am going to vote. Voting is an expression of my faith even more than my patriotism. Pope John Paul II says that "you can't be a good Christian without being a good citizen." That means I must be concerned about public life. One way I do this is by trying to select good leadership at all levels of government.

I believe leadership is critical to a community's life. I listened with surprise and some anger to a Catholic politician invited to tell a national audience how his faith affected his

Father Foley, a priest of the Diocese of Crookston, Minn., is currently on sabbatical working on ministry of the laity and giving retreats to lay groups. He is the author of the book, *Empowering the Laity*, and co-author, with Timothy Schmalz, of two group discussion booklets, *Laity in Community* and *Connecting Faith and Life*, all published by Sheed and Ward.

voting. He claimed that it had little effect. He would vote the same way if a Protestant or atheist, he thought.

I won't vote for someone because of religious denomination, but I do want to know that the candidate can connect his or her faith with daily life and decisions. In a pluralistic society, we need leaders who can decide what is morally acceptable and promotes the common good. These people are making decisions that affect the future of our planet.

What are some of the qualities I will look for in a candidate? As a Christian I would like some sense of how his or her values coincide with the kingdom values of Jesus. Jesus' central teaching was about the kingdom, this world subject to God's rule, a kingdom of justice, love and peace.

The values of the kingdom often differ from the values of our society. Where our society values power, the greatest in the kingdom is the one who humbles herself to be powerless. While society values status so highly, a disciple's sense of worth does not depend on first places. Anyone who wishes to follow Jesus is to be a

footwasher, a person who serves others in love. Public service certainly invites footwashing ministry rather than power or self-interest. In the kingdom, total equality exists among men and women, blacks and whites. In a world that would avoid suffering, we understand the gospel message that suffering is redemptive through such suffering servants as Martin Luther King, Jr., Cesar Chavez, Dorothy Day.

I am also concerned that a candidate understand and witness true citizenship. A citizen places the dignity of others and concern for the welfare of society above selfish interests and personal viewpoints. Justice is at the heart of citizenship.

In assessing citizenship, I would look for three qualities. One is a love and deep concern for the people of our country, for the health, happiness, and well-being of all, including the poorest, most deprived and powerless. When you love something, you take it seriously.

Second, expect a deep reverence for our land, our water, our air, the environment which is the home in which we live, work, and play. For too long we have been poor stewards

of our limited and fragile resources, cheating our future generations.

Third, I would look for a commitment to our ideals of freedom and social justice — for example, as embodied in the Declaration of Independence promise that all persons are created equal and have inalienable rights or in Abraham Lincoln's concept of a "government of the people, by the people, for the people."

I expect a candidate to have a deep consciousness of the "common good." Public life casts us among strangers with whom we are independent whether we like it or not. We occupy a common space, share common resources, have common opportunities, and must somehow learn to live together. Vatican II affirmed this sense: "Let all Christians appreciate their special and personal vocation in the political community. This vocation requires that they give conspicuous example of devotion to a sense of duty and of service to the advancement of the common good."

Of course, we will not always agree on what constitutes the common good, as was obvious in the 1984 presidential elections. While some U.S. bishops were expressing concern over Geraldine Ferraro's stand on the human life amendment, Governor Mario Cuomo told a Notre Dame audience, "We can be fully Catholic, clearly, proudly, totally at ease with ourselves, a people in the world, transforming it, a light to the nation, appealing to the best in our people, not the worst. Persuading, not coercing. Leading people to the truth by love. And still, all the while, respecting and enjoying our unique, pluralistic society."

Too many who seek political office are one issue candidates. Single issue groups fail to reflect the belief that there are victories for the whole which are greater than the victory of any of its parts. They separate people, who then impose their righteousness on everyone.

Cardinal Joseph Bernardin's seamless garment theory holds that we must have a consistent ethic of life from conception to eternity. It is not enough to be anti-abortion without being concerned about capital

punishment, nuclear dangers, and adequate health care as well. Even the church has responded to social problems which highlight its own needs, such as right to life and nuclear disarmament, while neglecting other important issues such as women's rights and the wellbeing of the environment.

In this regard, I would also like to know how a candidate's views fit in with the recent pastorals of the U.S. bishops, which certainly acknowledged the role of the church in American public life. Perhaps this motivated Lutheran theologian Richard Neuhaus to say that this could be the "Catholic moment" in American culture.

Our society is definitely individualistic. That makes me concerned about where a candidate stands on family values. In the past I might have overlooked this but I don't think we can any longer. We have gone from the extended family to the nuclear family to the individual as our focal unit in society. What I see happening warns me that the family must be the basic unit of our society and of the church. A healthy society is built upon and around the family.

An ever-escalating process of change, fueled by technological advances and a myriad of revolutions in science and human behavior, has left the family rather powerless. Fortunately, a promising array of religious and social movements are focused on new intimacy and growth, new meanings in life and work, a hunger for roots and for family bonds. Devoting a lot of my time to family issues, I see how our society is as strong as its basic units. I am distressed that government programs such as our welfare system and heavy taxation of the poor frequently work against the family.

Liberals emphasize individual rights, such as women's rights or justice and peace. The left views society as a collection of individuals bound by voluntary contracts, including the husband-wife, and even parent-child, relationships. Rarely do the liberals look at the impact our fast-paced society has on the family.

Conservatives, on the other hand, insist on the fundamental principle of family life as the basis of society. However, their commitment to the family is often simultaneously a defense of patriarchy, sexism and authoritarian structures. The right attempts to return to the past, insisting on the powerful dimension of religious energies, even in what appears to be "private" moral concerns.

The view that faith is something private with no effect on one's public decisions, first stated by John Kennedy in his speech to the Houston Ministerial Association, has become part of American political thinking. The results of privatizing our religious values can be dangerous to a society. Could we merge the left's sense of social justice and the right's sense of public religion to create a new vision of society?

Who are the people surrounding the candidates and sharing the leadership? Jimmy Carter declared himself a public servant but surrounded himself with persons inexperienced in federal politics. Ronald Reagan has been repeatedly embarrassed by his friends.

In a similar vein, does the candidate talk about issues or merely attack other candidates? How ethical are the campaign ads? Do we know the candidate or merely a clever advertising campaign? How ready is the candidate to deal with conflict, tension and pain to achieve unity? Too often we build community as a reaction to the brokenness of our society rather than in response to our unity. Communities of retreat rather than engagement and change threaten our public life.

I want a candidate who listens well to others, both in the political realm and at the grassroots. Listening is more important than a lot of words. The book, *In Search of Excellence*, taught us the importance of grassroots awareness for corporate leadership, and the same holds for good political leadership.

Not only do I need to pray for those who have allowed themselves to be candidates, I need to pray for myself as well. Prayer challenges me to confront my own divisions and to look at what is best for the majority in my city or nation. Voting is a religious matter.