

# THE CRITERION

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Indianapolis, Indiana

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October 12, 1990

## Pro-life called a vision, not program

by John F. Fink

"Pro-life is not first all a political program but a vision, a vision we share." Father Joseph Rautenberg told those attending the annual Respect Life Dinner at the Catholic Center in Indianapolis last Sunday.

Also at the dinner James and Marjorie Schmitz of St. Luke Parish, Indianapolis, were presented the 1990 archdiocesan Respect Life Award by Archbishop Edward T. O'Meara.

The dinner was the culmination of the Respect Life celebration that also included a legislative seminar, a youth Walk-A-Thon from Monument Circle to St. Peter and Paul Cathedral, and a vesper service at the cathedral. (See separate stories in this issue

about the legislative seminar and a play by youth at the vesper service.)

Father Larry Crawford, director of the archdiocesan Pro-Life Office, was master of ceremonies at the dinner. He thanked the numerous people who assisted with the day's celebration. Robert Alerding, chairman of the Pro-Life Office's advisory committee, spoke briefly about the PACT (Parent And Child Together) program at St. Elizabeth's, a program that assists new mothers to learn about parenting.

In short remarks at the dinner, Archbishop O'Meara mentioned an article in the current issue of *America* magazine in which a congressman wrote that those who favor abortion rights have cleverly emphasized choice rather than abortion. "We have to make people see that the real choice has to be for life," the archbishop said. He urged those present not to grow weary in the fight

for life and stressed his support and that of all the U.S. bishops.

Earlier, during the vesper service, Archbishop O'Meara sounded the same theme. "We are here to say that our choice is life!" he said. Those present were gathered as witnesses of their convictions about the dignity of the human person and the human family, he said.

During the vesper service, members of the advisory council and the deanery and parish pro-life chairpersons were commissioned.

In his address, Father Rautenberg said that the vision pro-life people share "moves us to make great claims, to challenge our own lives and the lives of others, to demand changes in society; but also a vision which requires us to remember first of all and through it all that those are not our claims, challenges, and demands, but God's."

He told those present to remember that they are servants of God, the Lord of all life and that remembering this "should inspire us in our efforts and also being us peace." He said that when we witness abortion, or life blighted by poverty or illness, or see the victims of injustice, "the power of God endures, beyond all tragedies, to save what is good."

He said, though, that "we must continue our efforts for there are tragedies we can prevent, joys we can bring, healing and forgiveness we can mediate."

Father Rautenberg, ethicist at St. Vincent Hospital in Indianapolis, mentioned the stresses in health care today. "Sometimes in today's health care it can be unclear in particular situations what is at the service of life," he said. "Sometimes respect for the Lord of life means getting all the medical apparatus out of the way to let dying occur."

In these cases, he said, our vision of life is particularly important—a vision "that sees and celebrates the value of life in this world, but also sees beyond it." He said that Catholic moral principles avoid the extremes of vitalism (which keeps life going too long) and perfectionism (which says a life that doesn't have quality is not worth saving).



Father Joseph Rautenberg

Being involved in health care, he said, may sometimes mean taking stands that are misunderstood. There are also tensions from economic realities, he said, as non-profit hospitals try to determine how to care for the poor and powerless in the face of competition that demands greater expenditures.

Father Rautenberg had praise for the principle of the "seamless garment" of respect for life "on issues ranging from abortion through adequate funding for care of the poor to pursuit of peace."

Before Archbishop O'Meara presented the Respect Life Award to the Schmitzes, Father Crawford told those present that the award is for special work within the church and that the title was chosen to identify with all life issues and to emphasize the consistent ethic of life.

After accepting the award, Margie Schmitz said, "The Lord called us to be involved in pro-life 17 years ago and we thank him for choosing us."

Jim Schmitz said that he is proud to be a Catholic and to know that the Catholic Church does something for women with problem pregnancies instead of just opposing abortions.



RECEIVE AWARD—Margie and Jim Schmitz pose with Archbishop Edward T. O'Meara after the archbishop presented them with the archdiocesan Respect Life Award last Sunday. (Photos by Mary Ann Wyandt)

## Bishops at synod discuss reinforcing celibacy

by Agostino Bono  
Catholic News Service

VATICAN CITY—As the 1990 World Synod of Bishops on priestly formation moved toward its midpoint, a pivotal issue in the debates was the need to reinforce and strengthen priestly commitment to celibacy.

Most of the more than 220 delegates who discussed the topic during the initial sessions supported celibacy as an indispensable part of a priest's identity, although several delegates questioned obligatory celibacy for Latin-rite priests.

Other issues that quickly emerged at the monthlong synod which began Sept. 30 were:

- The need for more women in significant roles in seminaries.
- The need for spiritual formation in years prior to entering a major seminary.
- The need for ongoing formation programs to keep priests spiritually and intellectually renewed.

Synod delegates also expressed differing views over seminary education. Some supported the traditional seminary model by which students are set apart from the

rest of the Catholic community for several years of rigorous spiritual and intellectual formation.

Others favored greater stress on pastoral programs that keep seminarians in constant touch with "the agony and the ecstasy" of parishes and the social, cultural and moral problems they will face as priests.

African and Asian bishops called for inclusion of interreligious dialogue courses given the church's existence in many pluralistic societies. Several asked for radical changes in traditional seminary structures because of the special characteristics and problems in their parts of the world.

(See CELIBACY DISCUSSED, page 36)

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"Woman": Surprise "guest" at Synod of Bishops. Pg. 35.

## 'Called by Name' program to be conducted this weekend

by John F. Fink

This is the weekend when Catholics throughout the Archdiocese of Indianapolis are being asked to submit names of people they believe might have a calling to the priesthood or religious life.

The program is being sponsored by the Vocations Office and the Indianapolis Serra Club.

When the program was last conducted three years ago, 1,400 names were submitted. It is known that at least one of these persons is now studying for the priesthood for the archdiocese.

After the names have been submitted, pastors will screen them and then send

them to the Vocations Office. Archbishop O'Meara will then write to each of them and the pastors will invite the people to an informational meeting.

"Called by Name" has been conducted by many Serra Clubs in various parts of the United States. The primary purpose of the Serra Club is to promote vocations to the priesthood and religious life.

### Vocations supplement

A 12-page special supplement that attempts to give a balanced image of the lives of priests, brothers and sisters begins on page 13 of this issue.

THE CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

# The difficult task of promoting vocations

by John F. Fink

How do you promote vocations to the priesthood and religious life in the face of so much bad news? This has undoubtedly been a bad year for the image of the priesthood, particularly as it pertains to sex and the church's rules about celibacy for priests.

Of course, the worst tragedy was the Archbishop Marino case, since he was the first black archbishop in the U.S. and one of the most capable members of the U.S. hierarchy. His affair came to light just about the time we learned that the allegations about Franciscan Father Bruce River were apparently true; in fact, we had to report both news stories in our Aug. 10 issue. On top of that came the widely-reported story of a study that supposedly showed that nearly half of U.S. priests are sexually active, either heterosexually or homosexually. (We editorialized about that study in the Aug. 17 issue.)



AS IF TO SHOW that the practice of celibacy is a problem not just for U.S. priests, there was a story Aug. 28 from Catholic News Service about a priest in the Archdiocese of Oaxaca, Mexico who left the priesthood because he was being pressured to leave his common-law wife and their four children. There were so many priests in Oaxaca who were living with common-law wives that in August 1989 the Vatican stripped the archbishop of authority over his priests and appointed a coadjutor archbishop to deal with all matters pertaining to the priesthood, particularly with regard to celibacy.

Catholic News Service reported that "most estimates point to a large percentage—some have said as many as three-quarters—of the 160 priests in the Oaxaca Arch-

diocese who allegedly break the promise of celibacy. Some of the priests, like many throughout Mexico and other Latin American countries, live with common-law wives and children, whom they support."

So suddenly priests and celibacy have become a hot topic for discussion. It was already a hot topic, of course, even before those August news stories. For example, during the U.S. bishops' retreat-style assembly in Santa Clara, Calif., in June, Cardinal Joseph Bernardin of Chicago offered some reflections on the week's program. He told his brother bishops that "we must also candidly admit that the erosion of the value of celibacy in the minds of many priests and laity is taking its toll."

Add to all this negative publicity the growing priest shortage in this country and "the malaise which seems to be affecting many of our priests, including some of our best," as Cardinal Bernardin put it in his talk to the bishops at Santa Clara, and you can see how difficult it is to promote vocations to the priesthood. With fewer priests come more overworked priests and changing ministerial responsibilities and expectations, further increasing a vocation director's answer.

SO WHAT'S THE ANSWER? It can only be a spiritual one. There are still many men and women, young and not-so-young, who are being called to serve as priests, brothers and sisters. Men of all ages are being called to be priests, mediators between God and humans. Idealistic youth as well as those who have already tried secular careers and found them unfulfilling are searching to discover God's will for them. Despite the difficulties and the bad publicity about those who don't live up to their calling, more religious vocations are out there.

But what about the problem of celibacy, which has been shown to be the biggest obstacle for attracting candidates to the priesthood? It's a problem, no doubt about it. Indeed, there's an overabundance of Protestant ministers who do not make a promise of celibacy, again proving that

there are many people willing to make a commitment to serve God through the clerical ministry.

As the married father of seven children, I am hardly the one to sing the praises of celibacy. I confess that I personally favor a married priesthood because I believe that many married men would make excellent priests. However, celibacy for priests is the church's discipline and it doesn't appear that it will be changed soon.

If I can't sing the praises of celibacy, many bishops and priests can. One of them is Father Ted Hesburgh, who wrote this at about the time of the 40th anniversary of his ordination (he has now been ordained 47 years): "Chastity is no big deal if one works at it daily, not fearfully, but resolutely, believing in the commitment we made for one reason only: to give ourselves more fully to God and his people. Without this, I would never have made the commitment to celibacy. But as an adjunct to a giving, loving priestly life, celibacy is a great strength and indeed a fulfillment—because of so many thousands of wonderful people, young and old, men and women, who instinctively call you 'Father' and mean it."

IF THE ANSWER TO the vocations problem is a spiritual one, it still requires human agents to push it along. And that means primarily happy priests, brothers and sisters who can serve as role models. I doubt that there is a priest, brother or sister anywhere who did not have another priest, brother or sister as a role model.

It's well and good for Catholic families to encourage their children to investigate possible vocations, but how can they arouse interest in their children if the children never get to know a priest, brother or sister, or if the priests, brothers and sisters they do get to know seem unhappy with their lives?

Fortunately, most of the priests and religious I know are very happy. If only we could multiply them so there would be more good role models. Which comes first, the priest or the role model? They are both essential.

## Lobbying, electioneering guide sent to pastors

by Ann Wadelton

"Guidelines for Pastors & Parishes on Lobbying and Electioneering" was recently published by the Indiana Catholic Conference and distributed throughout the state.

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According to the guidelines which were developed after consultation with the general counsel of the U.S. Catholic Conference:

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## If you can't vote on Nov. 6...

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St. Mary of the Woods College (SMWC) will celebrate its sesquicentennial with a full schedule of activities Oct. 20-22.

The celebration will begin Saturday, Oct. 20, with a trip back in history as a section of the campus near Le Fer Lake is converted into an early 19th century village similar to what Mother Theodore Guerin, the Providence Sister who founded the college, encountered when she came to Indiana in 1840.

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A picnic is planned in front of Le Fer Hall Saturday from 11:30 a.m. to 1:30 p.m. Visitors will be able to enjoy char-broiled steak or chicken. Tickets are \$15 for adults

and \$5 for children 10 and under. Reservations are required.

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The Sesquicentennial Gala is scheduled for Saturday evening at the O'Shaughnessy Dining Room. Reservations are required and tickets are \$150 per person.

No diocesan or parish entity or organization may endorse or oppose or campaign for or against any political party or candidates for public office; nor shall any of their funds be contributed to a political candidate, party, campaign or political action committee.

Pastors or other religious leaders are urged to avoid endorsement or other political activity, contributions or electioneering. Although not prohibited, it may be difficult to separate their personal activity from their role as a representative of the church.

**Archbishop  
O'Meara's Schedule**

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The Sesquicentennial Gala is scheduled for Saturday evening in the O'Shaughnessy Dining Room. Reservations are required and tickets are \$150 per person.

On Sunday, the premier event will be the 2 p.m. performance of the Terre Haute Symphony Orchestra in the Conservatory of Music's Cecilian Auditorium. The orchestra will be under the direction of guest conductor Margaret Hills, director of the Chicago Symphony Chorus, and will feature selections by female composers. Tickets are \$10 per person and reservations are required.

The celebration will conclude Monday with the Sisters of Providence Sesquicentennial Liturgy in the Church of the Immaculate Conception. This service will commemorate the 150th anniversary of the founding of both the Sisters of Providence and St. Mary of the Woods College.

For ticket reservations and general information, call (812) 535-5101.



# Legislative panel considers life, death issues

by Margaret Nelson

About 50 people heard a panel that discussed the life and death issues facing legislative action in the 1991 General Assembly. The gathering in the Catholic Center Staff Lounge was part of the Respect Life Sunday program, presented by the Indiana Catholic Conference (ICC).

ICC executive director M. Desmond Ryan stressed the "importance for people to vote," especially during this year when legislators will make redistricting decisions.

Ryan explained that the voting record on social issues has been compiled by ICC. And he said that an ICC survey has been sent to November candidates for Indiana and U.S. legislative seats. The responses (from those who return them) will be printed in *The Criterion* and other Indiana diocesan newspapers the week before the election, he said.

He pointed to three issues that will be considered in the legislature this year: funding for a measure that passed last year to provide aid to families that adopt special needs children; funding for the bill that passed in 1989-90 that provides maternity care for poor women, and the proposed consent bill that failed by one vote in the senate last year.

Ann Wadelton, communications director of ICC, talked about the new pamphlet that was developed to help pregnant



Senator Jean Leising

women without emotional and financial support. Ten thousand copies are being printed, naming just under 200 agencies in the state that can provide help. They are coded according to the services they provide: counseling, residential facilities or pre-natal care.

She said the ICC advisors and board decided that "too many abortions happen because women don't know where they can get help." It is a discussion of principles of Catholics, she said. It will be provided to pastors, youth ministers, crisis

volunteers and others who may be contacted by the pregnant women.

Wadelton said she worked with Maureen McClain, nurse and member of Holy Cross who works on these kinds of cases for the state board of health. McClain said the pamphlet was a "step in the right direction. There are too many families where, when a woman becomes pregnant, it creates a crisis for them."

"This does not address child health care. The working poor cannot get basic health care for their children in about 19 counties in this state," said McClain. "When I started out in nursing, there were about five countries that did a better job in protecting babies in their first year of life. Today there are 21 countries."

She pointed out that the cost of eye drops is much lower than repairing vision in an older child. She said, "I know children who are permanently deaf" because their parents could not afford to have early ear infections treated. Jean Leising, state senator from a five-county area near Oldenburg, said adoption is one of the things that made her become involved during the last session. She said that opponents see the pro-life movement as "All they care about is stopping abortion. They don't care to work at changing or identifying needs in the adoption area. There are a lot of inequities in foster care."

She said that the vote was overwhelming in favor of an adoption subsidy

program for hard-to-place children, but there is no funding. At the present time, funding is up to the discretion of the local judges.

Another of Leising's interests is care of the elderly. "We need to set up some sort of networking. There are so many things we could do as Catholics," she said. "There are some other churches that have done a better job of caring for their fellow members than we have, especially seniors who may have contributed a lot to the community in the past."

"You have to address sex education," said Leising. "There is a whole lot of work out there to be done. And it's not happening at home."

Janet Myers, recently retired from the Children's Bureau, also discussed the proposed legislation for funding of subsidies for special needs children. "A family might hesitate to adopt, not so much because of the child's problems. But they may have other children and they don't feel they can take an additional burden that takes away opportunities from their own children."

During a discussion period, Ryan discussed the informed consent matter. "Good information is important. . . . The opposition will tell you that informed choice is a minority position. Don't let them kid you!" He added, "I don't see informed consent as anything but a woman's right to consider her choices with intelligence. It is not pro-life or pro-choice."

"Maybe we need classes for parents," said Leising. "A lot of us don't have any idea what our kids are facing. And we don't really want to know."

Candidate Craig D. Doyle, member of St. Matthew and candidate for House District 49, asked why pro-life candidates cannot get Catholic assistance with such things as address lists, etc. Ryan explained that this would violate Internal Revenue code 501(c)(3), which exempts the church from federal taxes, but also prohibits any kind of support for elective candidates.

Ryan explained that the ICC questionnaire in the diocesan papers would point out candidates' positions. "We can't fund candidates. We can't rank them. But we can show you their position on a whole range of life issues. We hope you can read."

"Your opposition is funding pro-choice candidates," said Leising. She said that there is a lot of money going into these campaigns. "If you have any way of raising money for the opponent of pro-choice candidates, it would be good to do."

## 'Grief, Growth, Grace' conference set for Oct. 27

by Mary Ann Wyand

"Grief is something that comes to all of us with loss, especially the loss of a loved one," Valerie Dillon, director of the archdiocesan Family Life Office, said. "But through that grief can come growth through the grace of God's presence in our lives."

Dillon and Father Dan Atkins, Roncalli High School chaplain, are the keynote speakers for "Grief, Growth, Grace," an Oct. 27 conference at the Catholic Center in Indianapolis for those who mourn as well as for those who minister to mourners.

To register, contact the Family Life Office at 317-236-1596 by Oct. 22. The conference fee of \$20 per person includes lunch and afternoon refreshments. Sponsors are the Family Life Office and Catholic Widowed Organization.

"We image the loss of a loved one as a void," Dillon said. "The pain and the loss of that person's absence always stays."

She said the annual conference incorporates a number of workshop topics designed to bring widowed men and women together for mutual support.

Workshop presenters will also address areas of particular concern to priests and lay ministers who wish to strengthen their parish bereavement ministry, Dillon said. Conference organizers hope to attract parish representatives who are interested in starting or expanding this important ministry.

"The conference is for people who actually do bereavement ministry at the parish level," she said, "as well as for those who have been widowed and who traditionally come to this type of program."

Twelve topics of special interest are planned for three time periods, Dillon said. The conference will begin with the welcome and opening prayer at 8:30 a.m. and will be followed by the keynote address and workshops.

Archbishop Edward T. O'Meara will celebrate Mass at 11:30 a.m. at SS. Peter and Paul Cathedral as part of the archdiocesan grief conference.

In addition to the keynote speech, Dillon will also discuss "Who You Are Is How You Grieve," the impact of personality type on bereavement, and "Story Telling as Healing," a way to grow through grief and help others to do so.

Other workshops include "Dreams and Dreamwork," a guide to understanding emotions and fears, presented by Rusty Moe; "Facing the Holidays Alone," a panel discussion by members of the Catholic Widowed Organization; and "Healthy and Unhealthy Grief," insights into reactions to death offered by Father

David Lawler, the Catholic chaplain serving Methodist Hospital.

Workshop topics also range from "OK, God, Where Do I Go Now With the Rest of My Life?" by Rosalie Kelly, to "My Bags Are Packed, I'm Back in the Saddle, But Alone Again," a discussion by Charles Schisla, Catholic Communications director, on volunteer, social, and other opportunities in the church and community. Frustrations and the necessary steps of grieving will be covered in workshops on "Making Powerlessness Work for You," a way to reach spiritual depth that heals, by Providence Sister Connie Kramer; "Children and Grief," support for grieving young people, presented by Catherine Fioretti; and "Resurrection in Grief," how personal growth can come from the loss of a loved one, by Patrick Murphy.

Other programs will cover "I Never Promised You a Drip-Free Faucet and Other Tales of Woe When There's No Man Around the House," discussed by Jack

Simon, and "Starting a Parish Bereavement Program," presented by parishioners of St. Pius X Church in Indianapolis.

Father Atkins and Dillon will bring an innovative approach to their joint keynote address on dealing with grief, with programming designed to address the inevitable void of loss.

"The void is there," Dillon said, "but you learn to live with that if you head into the void, if you open yourself and allow the pain to be felt rather than denying it or covering it over with busyness. Eventually you have to deal with it, you have to face it, and when you do, then the healing and the growth can really begin."

And even though the person is lost forever in this life, Valerie Dillon said, faith and memories help to sustain the survivors.

"Especially for people of faith," the Family Life director said, "I don't think that you can lose a person without having present or available to you the healing hand of God. I really believe that."

## Innovative math programs offered in schools

by Margaret Nelson

"I think it's going to be fantastic," said Kathleen Tichenor, principal at Central Catholic School.

Tichenor was talking about a new program that helps Marian College education students teach mathematics to children in eight Catholic center city elementary schools.

The program is the result of a \$60,000 Eisenhower grant for hands-on materials (manipulatives) and training of teachers in the Urban Parish Cooperative schools.

"Our teachers get paid to go to the workshops," she said. "It's a good merging of college students and teachers. Our teachers learn from them. It's a nice experience for college kids to get the experience of teaching adults."

"Our teachers do the teaching in the classrooms," Tichenor said. The Marian College students, Lynn Sheets and Mary Ticken, come in to aid the teachers in the Central Catholic classrooms about four hours a month.

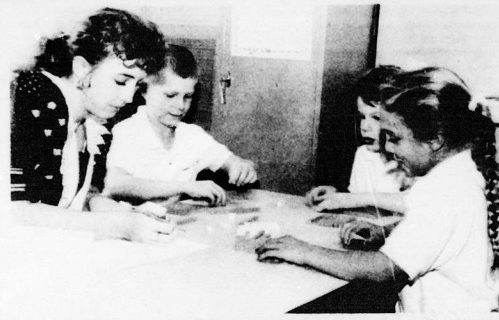
Sixteen Marian College education majors were selected as workshop leaders and mentors for the August session at Marian. Two professors gave a three-day retreat for those "pre-service" teachers.

"The follow-up for our teachers' service will be at Marian College in October and November," said Tichenor.

Each student workshop leader serves as

a mentor to four or five teachers throughout the 1990-91 school year.

Information acquired during their monthly half-day visits to the schools will be used for a monthly newsletter to all parents and teachers of students in the project. The publication will explain how math materials are used in the classrooms and show parents how they can be used at home.



EARLY PROBLEMS—Lynn Sheets (from left) keeps score for Matthew Caldwell, Joseph Alloway and Jasmine Pain, in their 2nd-grade math manipulative lessons at Central Catholic School.



# Commentary

## TO TALK OF MANY THINGS

### If understood, rosary can be exciting prayer

by Dale Francis

Back in the early 1950s, I had a call-in radio program on radio station WBT, Charlotte, N.C., called "Belief of Catholics." I'd go into the program with no idea of what questions I'd be asked. I did not try to convince listeners of the truth of what Catholics believe. I only explained what Catholics believe. I never mentioned or compared Catholic beliefs with beliefs of others.

Station WBT was a clear-channel full-power station. In the winter, my program was on Sunday mornings; in the summer, it was in the evening. The evening broadcasts brought letters from up and down the east coast, from Nova Scotia to



the Bahamas. The program went well and in 1954 *Newsweek* carried a story and showed me at the telephone.

The program required much concentration. I had no idea what I would be asked and the variety of questions was abundant. But one Sunday I had a question about the rosary. I could explain what the rosary was, something of its history, explain the prayers and meditations, but I could sense that really didn't convey the essence of the rosary. So, having not thought about it before, I said the only real understanding of the rosary could come in praying it. I said I would send a rosary, with a booklet explaining how to pray it, to anyone who sent for it if they promised to say it for God's guidance of their lives.

Some 400 persons asked for the rosary. I had a Catholic bookstore and information center in this least-Catholic major city in the nation and it wasn't making money, but I sent out the rosaries, adding to my deficit.

What influence it had on the great majority, I don't know, but within the next two years I heard from more than 30 people who had asked God's guidance of their lives and who had become Catholics.

October is the month of the rosary. I wish I could think of something to say that would convince all Catholics who have not prayed the rosary, or have prayed the rosary and do not pray it now, to return to praying the rosary.

The rosary has been a part of my spiritual life since I became a Catholic 45 years ago. I never miss saying the rosary, not as some kind of duty, but because I find the rosary an exciting way to pray.

Exciting? I think if the rosary is understood, it must be exciting. I know there are some who have developed ways of praying the rosary to make it more relevant in their intention. I pray the rosary as I first learned to pray it and I find it a way of realizing the meaning of the church. We are, all of us, joined together in the communion of the saints, those living in the church at this moment, those in heaven, and those going to heaven.

When I pray the rosary, I think of its reality in the vertical and horizontal of time. For centuries there have been those praying the rosary. It seems logical to assume there has not been a moment in those centuries that there has not been someone praying the rosary. When I start to pray the rosary, I become a part of the continuous prayer, joining those who prayed the rosary centuries before, joining those of dearest in my own life whose prayers I join in this vertical of time.

But I join, too, all of those praying the rosary in the horizontal of time. At any moment of the day, there are those saying the rosary, in places all over the world. You



cannot pray the rosary alone, you join someone somewhere else in the world, praying the rosary, too. When I start a rosary it is with the awareness of this praying with others.

There are always places in the world under special tribulation. So as I start my rosary, joining others in the world, I choose especially those somewhere in special need, and in my meditations on the life of Our Lord and Our Lady, I include in my meditations those with whom I've chosen to unite, getting in mind the time of day it would be where they are, a picture in my mind of those people.

The rosary is an exciting way to pray if you will allow it to be.

## THE YARDSTICK

### Polish Solidarity labor movement marks its 10th anniversary

By Msgr. George G. Higgins

The Polish labor movement Solidarity marked its 10th anniversary in late August with a two-day celebration at Solidarity's birthplace in Gdansk on the Baltic Coast.

Fittingly, the opening ceremony was held in the conference room of the Gdansk shipyards, the very room where the then-communist Polish government capitulated to striking workers' demands and agreed to recognize Solidarity as a legal organization—an agreement it soon went back on.

The ceremony featured addresses by Lech Walesa, Solidarity's founding father, and Prime Minister Tadeusz Mazowiecki, followed by greetings from several international trade union leaders, including AFL-CIO President Lane Kirkland.

On the second day, Mass was concele-



brated by a dozen Polish bishops at the foot of the famous monument built by Solidarity in honor of Polish workers killed by security forces during the first abortive uprising by Polish workers in 1970.

Before Mass I had the honor of blessing a commemorative plaque which Kirkland implanted in an adjacent wall as the American labor movement's tribute to the martyred workers.

In his addresses Kirkland stressed Solidarity's beginnings as a trade union movement and its present responsibility, precisely as a trade union movement, to represent the interests of Polish workers as their nation begins to dismantle the communist state-controlled economic system and moves toward a market-oriented system.

This transition will bring great hardship to Polish workers—at least in the short run. In fact, it has already adversely affected their miserably low standard of living.

Like most observers, Kirkland favored this transition, but has repeatedly warned that a market economy unregulated by effective collective bargaining and appro-

priate government regulations will lead to disaster.

Kirkland's views contrast with the more euphoric ones expressed less than a month ago by former President Ronald Reagan when he addressed Solidarity. With all due respect, I was astonished to note that he never once referred to Solidarity as a trade union movement and that he said nothing about Solidarity's role as such in regulating Poland's emerging market economy.

Reagan described Solidarity solely as an independence movement which "has paved the way for a market economy to replace the failed efforts of centralized planning and control."

Reagan equated a free-market economy with what has come to be known in the United States as "Reaganomics," which he said means, among other things, "getting the government out of the way" and "providing incentives for growth. But he failed to admit a need for collective bargaining, government regulation of the market or even a safety net to protect Polish workers against the negative results of an unregulated free market."

He did admit that the free market will

bring some pain to the Polish people. "No pain, no gain," he said casually and almost heartlessly, given the desperate plight of Polish workers.

He also admitted it is time for the United States to help the new Poland and proceeded to cite several ways the nation has already begun to do so: 20 cartons of medical supplies; 50 tons of specialized infant formula; 60 Peace Corps volunteers to teach English; the latest market and management practices; up-to-date training in medical procedures.

These kinds of Band-Aid assistance are OK. But the Polish people deserve more from a nation as rich as the United States.

Finally, one wonders what well-informed Polish workers and intellectuals will make of his appraisal of his own home-grown program of "incentives and growth" with the government "out of the way."

"We used that approach," he told Solidarity, "when my administration took office and it is still working under President Bush's leadership."

In my opinion, Reagan's address to Solidarity was very thin gruel.

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## THE HUMAN SIDE

### The need for many women's pastorals as roles change dramatically

by Fr. Eugene Henrick

The women's pastoral letter is on hold. Those who feel this proposed project of the U.S. bishops never should have been undertaken, or at the latest version was watered down, are applauding. Some feel Pope John Paul II's apostolic letter on the dignity of women is so superior that another message is not needed.

Since time immemorial men and women always have had trouble figuring each other out. The pope says original sin is at the root of the division between them and our ongoing task is to regain the unity that was lost.

Until now, men and women lived with the differences and misunderstandings between them. They realized that both women and men suffered abuses, but there was less commotion over them. What good will it do to surface these matters now?

If the pastoral never materializes, will

that serve as confirmation of what some felt all along—that, given history, the endeavor was worthless. I think not.

There is a consensus among prominent social observers that women's issues never will go away. These observers argue that not one but many pastorals are needed and eventually will be written.

True, in the past it was known that certain women's issues ought to be addressed, even though they never were. If there was less turmoil, it was because women's role expectations were more clearly defined and those roles commonly were accepted.

A woman's place was said to be in the home, caring for it and raising children. The economy made it possible for a man to be a family's sole breadwinner, a role that gave husbands, and their wives too, pride. Literature of the day set a mood that supported these images of men's and women's roles in society. A study of past sermons reveals that they reflected the same mood.

Remember, too, that in the past people did not have automobiles, airplanes, movies and television—facts of life in

contemporary society that excite the imagination and physically transport us beyond fixed boundaries.

Today it is different. All the support systems that defined the roles of men and women have broken down—or, to put it positively, have been redefined.

Owning a home is expected, as is having two cars and shopping in malls. People may move to live six or six different parts of the country in the course of a lifetime. Marriage is delayed and having children is postponed. Such developments contribute to the mood of the times.

Not only have these developments redefined a woman's role, they have added many burdens to that role. A woman who desires to emulate her grandmother's role finds it increasingly difficult to do so.

Unfortunately, role expectations change faster than people can adjust. This is why we need not only one, but many women's pastorals: to analyze how dramatically women's roles have changed, along with the adjustments that men and women alike need to make while holding to proven principles.

These pastoral letters are needed not so

much to focus on women as on our culture itself, helping women and men to move through the confusions of the times and, in doing so, to find that their self-esteem is enhanced.

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# To the Editor

## Principal motivated by the higher gifts

It is unfortunate that aspersions have been cast upon a fine Catholic educator and a top-notch Catholic school by a letter to the editor in the Sept. 28 issue of *The Criterion* ("The destructiveness of Gambling").

The joy of good fortune is irrepressible, and the students in question shared the enthusiasm and excitement of their beloved principal, wishing her the best of luck, as did the entire staff (when she was a contestant on the Hoosier Millionaire show). Should we consider these expressions of affection and good wishes as "an acceptance of gambling within the Catholic community?"

What might be less well known, and what we can wholeheartedly confirm, is that the consistent example set by the principal in question is one of great reverence for the higher gifts. The principal in question has devoted years as a Catholic educator, motivated by a higher gift than financial gain.

The principal in question stated openly that all she wanted out of the lottery was a new refrigerator. She was certainly not promoting "a false hope built on materialism rather than the teachings of Our Lord." The principal in question presents a sense of profound Christian joy—a joy that could be neither enhanced by the gain of, nor diminished by the loss of, money. Her strength of character and dedication to her students seem in themselves to answer the writers' question of "what message are we giving to our children and ourselves."

The issue of gambling in Catholic

settings is worthy of serious discussion by all in the Catholic community. It may be that our eyes need to be opened to see not just "the destructiveness of gambling" but also to the deeper level of Christian generosity of spirit and generosity of giving, which might alleviate the necessity of raising funds through the "self-centered action" of gambling in its various forms. Surely, however, we can find a starting point better than derogatory comments against a dedicated Catholic educator and implications towards her students.

Father Joseph McNally

Father Daniel Mahan

Indianapolis

## Urges support of 'Called by Name'

Good news on page 1 of the Sept. 28 issue: As the Vocations Office and the Indianapolis Serra Club will again conduct a "Called by Name" program throughout the archdiocese this year, we must give serious thought to our support of the project.

It is up to us, individually and collectively, to give the good example and encouragement that would inspire our young people to respond to the call.

In this materialistic society, it is time to develop an awareness of the many spiritual dangers in current TV, movies and theatrical presentations of singing groups. Do we need the bulging shopping malls which encourage frequent spree of buying which more than we really need? Do we need to be slaves to fashion?

When our young people see an example of self-discipline and moral strength on our

part, we should, with God's help, see a reversal of the tragic loss of vocations.

Arlene Locke

Indianapolis

## Adults needed to carry youth legacy

Each week, year after year, *The Criterion* delivers news to youths on their own special pages. Following a 15-year absence from Indianapolis, I returned and renewed CYO friendships. At the New Albany Deurney's 25th Reunion dinner on Sept. 22, I listened to joint pleas from Archbishop O'Meara and Bishop Gettlefinger that were fervent in encouraging us to dedicate ourselves to teen involvement in the Church.

I am grateful today for the fact that the Indianapolis Archdiocese is still committed to youth organizations at the parish, deanery and archdiocesan levels. What we need are more adults willing to give of their time. Let's not give up that tradition! The Catholic paper and local church have not, and New Albany's celebration of youth ministry is a fine example of how well it was, is, and will be in the future.

Joe Ellen Flynn

St. Pius X Indianapolis

## Mary, the rosary and apparitions

Most older Catholics remember that the month of October has long been known as the month of the rosary. From Cardinal John Carberry we learn that we owe the dedication of this month to Our Blessed Mother, in the title of "Our Lady of the Rosary," to the personal love of Pope Leo XIII (1878-1903).

Vatican Council II urged special devotion to Mary, stating: "As the most holy mother of God she was, after her Son, exalted by divine grace above all angels and men. Hence, the church appropriately honors her with special reverence."

The council also urged that "practices and exercises of devotion toward her be treasured as recommended by the teaching authority of the church in the course of centuries, and that those decrees issued in earlier times regarding the veneration of images of Christ, the Blessed Virgin, and the saints be religiously observed."

The Catholic Church teaches that Mary conceived the second person of the Blessed Trinity by the power of the Holy Spirit and gave birth to Jesus, our redeemer, thus bringing him to us. Today she will bring us to him if we ask her. The miracle at Cana

shows her influence on her Son. Many people travel far and wide to visit shrines, especially those where Our Blessed Mother has appeared.

Some people, both among the religious and laity, don't believe in Mary's apparitions. They say that they are private revelations, and that we are not compelled to believe in them. This is technically correct. However, wouldn't it be a terrible world if people only did the things they would if it weren't nice that most people "have" to do the point of necessity? So it is in our religious life. Many go to Mass and Holy Communion daily, not because they have to but because doing so greatly enhances their spiritual lives. Belief in, and obedience to, the messages Our Lady has brought us in the apparitions also enhances our spiritual lives.

Mary always tells us that we must pray more, and that more must pray. She tells us that we must make reparation for our sins, and pray for sinners. She tells us that we must stop offending Christ, who has been so much offended.

What is new about these? Nothing! We've always been told these things, from the time of Christ. It's only that so many have strayed away from the teachings of Christ and his apostles. She is trying to tell us to return to the teachings of her Son. It is inconceivable that the all-knowing God would permit Mary to appear on earth with these messages if he did not want them to be told to humankind, or if he did not agree with them.

The apparitions at Fatima, Portugal occurred six times, once each month, from May 13 to Oct. 13, 1917, to three shepherd children. There were several documented miracles that occurred either during this period of time or afterwards, as predicted by "Our Lady long before these miracles occurred."

Every pope since 1930 has affirmed his belief in these apparitions. In 1950, Pope Pius XII said, "If we're ever to have peace in the world, it will be only through the message of Fatima." On May 13, 1962 Pope John Paul II said, "The message of Fatima is more urgent and more relevant today than it was 65 years ago." Other popes have made similar statements, indicating their beliefs in the apparitions.

The message of Fatima has been criticized as a message of doom. Only those who do not understand the message say this, or those who are unwilling to accept the challenge given by them. Mary tells us that, if we're to have peace, we (many, many of us) must do as she has said. If we do this, we will have a period of peace. The immaculate heart of Mary will triumph! If we do not do as we're told, we bring the doom upon ourselves!

Winifred E. Moody

Indianapolis

# Point of View

## A special, spiritual time for my son

by Geri J. Cicura

Traditionally, First Communion is held in the spring at St. Joseph in Shelbyville. But this past year first communicants were split into groups—one in the spring and one in the fall.

This year was a little different at St. Joseph. With so many Catholic churches and schools closing, including my former parish in Chicago, St. Joseph was involved in working very hard to keep its church and school up to par.

While the children were busy preparing to receive the sacrament of the Holy Eucharist for the first time, Father John S. Maung, pastor of St. Joseph, was busy preparing to begin a much-needed remodeling project.

Falling plaster, creaky pews and worn carpet were constant reminders to Father and the parishioners that renovations could no longer wait. Launching such a project is usually very difficult and St. Joseph was no exception. Aside from raising the necessary money and concerns, raising First Communion would have to be either postponed, held in the gymnasium, or performed at a neighboring Catholic church.

Father John called a meeting of us parents of the first communicants and voiced his suggestions and concerns, raising the decision in our hands. Let me tell you it was a difficult decision to make. I asked my son what he thought, hoping he could give me some words of wisdom.

In his eight-year-old wisdom he replied, "I don't care."

I realized, of course he couldn't care, not now. I hadn't reflected on my First Communion until this meeting.

Communion had become a habit for me and, as a parent, I wanted it to mean so much for him. But how could I wish what

had become a "regular thing" at Mass for me to become a special, spiritual time for my son?

Although the school had instructed him, I felt I needed time to prepare him by setting an example and communicating what the Holy Eucharist meant to me. I decided to take the summer to do just that. I chose to be among the group who would wait until the fall.

All the parents agreed they would like First Communion to occur in church. About half of the parents felt their children were ready and a special Mass was celebrated at St. Vincent's on the southeast side of town on April 29.

All summer I examined my conscience and did some soul-searching. Mass, somehow, began to be a time to find the serenity I thought parenthood had taken away from me. Miraculously, my two children seemed to behave better at Mass, too. Listening and watching with new eyes, I developed a renewed appreciation for why I'm a Catholic.

In August, the church remodeling project was completed. Parishioners rejoiced in awe at the new-found beauty and renewed sense of community. In the meantime, the second First Communion date was set for Sept. 9.

The night before my son's big day, I explained to him that his First Holy Communion in a sense was a way a parent gives a child back to God. I think he understood what I was trying to tell him because that morning, as we drove to church, he asked me when I made my First Communion. I told him the date, the church and the name of the priest who administered the sacrament.

"Wow, you remember all that! Mom, were you nervous?" he asked hopefully.

"Oh, honey, I was very nervous. But remember, you're always nervous when you do something for the first time," I replied.

When I saw my son receive the host that day, my eyes misted over with the pride that overflowed in my heart. And I knew I was right where God wanted me to be.

## LIGHT ONE CANDLE

## It begins with holy desires

by Fr. John Catoir  
Director, The Christophers

In my new book, "God Delights in You," I have a chapter that urges the reader to dream about becoming a great saint, because dreams really do come true.

St. Ignatius, born in 1491 in Loyola, Spain, discovered that when he daydreamed about performing holy deeds for God he always felt good about himself; whereas worldly thoughts often left him sad and depressed.

When he thought of living the rigorous sort of life he knew the saints lived, he not only experienced pleasure while he was thinking about it, but even after he dismissed these thoughts he experienced a deep joy.

Years later, when Ignatius became a priest, he encouraged his Jesuit students to engage in similar mental exercises to quicken their desire for a holy life.

St. Therese, the Little Flower, prayed that her infusions would reach the ends of the earth. She dreamed of being a foreign missionary and prayed for priests all over the world. When she died on Sept. 30, 1897 the world didn't know much about her, but only 28 years later Pope Pius XI canonized her a saint. Today she is known as the patron saint of the foreign missions.

How a hidden nun, who died at the age

of 24, could become a modern heroine of missionaries is not for me to explain, except to say that the Holy Spirit brings to fulfillment the dreams he inspires.

The other St. Therese was born in Avila in Spain in 1515. In training her novices she always insisted on the importance of fostering holy desires. She urged them to develop an inner freedom, breaking through any barrier that held them back from loving God wholeheartedly. Teresa instructed them this way: "Imagine yourself serving the Lord with great courage, because his majesty loves courageous and daring souls." She knew with certainty that God is not only pleased with our noble deeds but with our holy desires as well.

Accepting this spiritual truth does not mean that one has to abandon fact for fiction. It simply means that it is important to focus on the essential things in life, namely the supreme law: to love God with your whole heart, your whole mind, and your whole soul, and to love your neighbor as yourself. In other words to focus on becoming a saint. And it all begins with holy desires.

(For a free copy of the *Christophers* News Notes, "Whosoever You Do . . ." send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

(Father John Catoir's "Christophers Close-up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)



## CORNUCOPIA

## Waiting till the time is right

by Cynthia Dewes

Someone told me I should write a column on procrastination, but I kept putting it off. Does this sound familiar?

Procrastination is one of the few big words we can all understand and (maybe) spell. It takes five syllables to pronounce, but it expresses in a nutshell the peculiar trait we all display at some time or another.

I say trait rather than fault, because procrastination can be a good thing.

For example, there was a time, many pounds ago, when I considered spending a large sum of money on one of those elaborate commercial diet regimens. You know, the kind where they monitor your trips to the trough and tell you that feature tiny portions of things you wouldn't want to eat anyway.

At this point God must've felt sorry for me so he stepped in and upped my cholesterol. This, in turn, caused the doctor to send me to a dietician for advice. Eureka! Not only was it less embarrassing, but my health insurance paid for it.

Just so we don't get too casual about procrastination, we have to remember that it can lead to bad results.

We can create a lot of hostility by neglecting to answer wedding invitations

in time for catering deadlines. Except for relatives, who are obliged by mystical blood agreements to include us, we may never receive another wedding invitation. Of course, we will never have to eat again chicken drumlets again, either.

Our reputations will also suffer if we consistently come late to Mass or parties or dinner because we're procrastinating. Our excused absences may become as suspect as alcoholics.

Children are apt to go totally rotten if their discipline is delayed beyond a crucial stage of ripeness. Delayed food in the refrigerator when the cook dallies.

If we are late paying the bills, we have to pay a late fee. If we're late answering the phone we miss hearing from lost loved ones and fringe acquaintances passing through town. (Of course, we also miss all those valuable computerized sales pitches from teflon house siding merchants and condo hucksters in Key Largo).

And if we're late with the birthday or anniversary card and we might as well move to another bedroom, if not another world. So, it is clear that procrastination is not always desirable.

If we sometimes postpone things inadvertently, it's one thing. But the wisdom of advancing years (which accompanied advancing pounds until I quit putting off a

diet) teaches us that purposeful procrastination may be wholesome.

I speak of the kind of procrastination in which we wait for the afterlife before replying to in-laws who tell us how to discipline our kid. Or the kind in which we keep still and let the evidence speak for itself when Junior shows up with shaved eyebrows and gold glitter in his belly button, or when Grandma takes up sky diving and aerobic instructors.

Let's not sweat the stuff we won't remember in 10 years. We have enough to procrastinate about as it is.

## vips...

Air Force Captain Bob Fink, of son Criterion editor and St. Luke parishioners John F. Fink and his wife Marie, was the top American finisher in the recent Consett International duathlon. It was the 11th triathlon (swimming, cycling and running events) for Fink, who is a former collegiate swimmer at Notre Dame University. In August he was one of four finishers chosen from among more than 125 military competitors to represent the U.S. in the international competition. At present he is an assistant professor at the Air Force Institute of Technology at Wright-Patterson Air Force Base in Dayton, Ohio.

## check-it-out...

The All Saints School Alumni Association will hold a Dinner Dance fundraiser at 6:30 p.m. on Friday, Nov. 9 at the Holiday Inn, 21st and Shadeland beginning with cash bar at 6:30 p.m. A buffet dinner will be served at 7:30 p.m. followed by dancing to the New Ventures Band. Tickets are \$20 per person available from Holy Spirit Parish office before Nov. 5. Call 317-353-3404.

A Chicago trip to the Water Tower will be sponsored by the National Council of Catholic Women (NCCW) on Saturday, Nov. 10. The bus will leave Our Lady of Lourdes Parish parking lot at 6:30 a.m. and return by 11 p.m. The \$25 cost includes bus trip and dinner. Limited reservations are due by Nov. 1. Call Brenda Kyle at 317-356-7239 or Elaine Cowden at 317-357-2865.

A retreat for women on "The Feminine Search for Self" will be held on Saturday and Sunday, Oct. 27-28 at Alverna Retreat House, 5353 E. 56th St. For more information call Mary Curtis at 317-255-8466.

Catholics United for EWTN invite all interested persons to "An Introduction to Mother Angelica's EWTN Network" on Saturday, Oct. 20 on Thursday, Oct. 18 at the Knights of Columbus Hall, 511 E. Thompson Road. The kick-off meeting will initiate a campaign to bring the 24-hour-a-day Catholic TV program,

which is already seen in Terre Haute and other cities, to Indianapolis. Call Bud Moody at 317-356-5110 for more information.

A Special Day of Prayer for Inactive Catholics will begin at 8 a.m. on Sunday, Oct. 14 at St. Anthony Church, 379 N. Warman Ave. Events include special intercessory prayer for inactive Catholics at 8 and 11 a.m. Masses, Exposition of the Blessed Sacrament, private adoration, rosary and prayer services at 2 and 4 p.m. The day will close with Benediction after the 6 p.m. service. All are invited.

The Office of Worship will sponsor a Cantor Workshop Series from 9:30 a.m. to 3 p.m. on Saturdays, Nov. 10 and 17 at the Catholic Center, 1400 N. Meridian St. Charles Gardner, archdiocesan director of music, will conduct the series, which includes "The Ministry of Cantor and Exploration of Repertoire" in Session I and a "Practicum for Cantors" in Session II. The cost is \$16 plus \$6 for the book; registration deadline Oct. 29. Call 317-236-1483 for more information.

St. Joseph Parish, 1401 S. Mickley Ave. will host a community open house from 2 to 5 p.m. on Sunday, Oct. 14. The event is intended to provide people who are without a church with information on the basic elements of the Catholic faith, and about St. Joseph Parish in particular. There will be a tour of the church with explanation of the Eucharist and other sacraments; information booths about parish life and ministries; and refreshments. The free open house is open to everyone.

"Renewed in God's Love," an overnight retreat for past participants of CRHP and Renew, will be held from 7 p.m. Friday until 7 p.m. Saturday, Nov. 9-10 at Fatima Retreat House, 5353 E. 56th St. Although the retreat is specifically intended for previous CRHP and Renew participants, everyone is welcome to attend. The cost is \$50/person, \$90/couple, with a \$25 advance deposit. The Saturday night dinner family rate is \$5. The Genesis Fund is available if the cost is prohibitive. Call 317-545-7681 for information or registration.

The Catholic Alumni Club (CAC) will hold its 25th Anniversary Dinner on 8 p.m. to 1 a.m. on Saturday, Oct. 13 in Holy Spirit Parish gym, 7243 E. 10th St. All singles and former members of CAC are invited to attend. Music by DJ, casual dress. The cost is \$3 to cover drinks. For more information call Dan at 317-842-0855.

An All-Alumni Dance will be held at Ritter High School from 8 to 12 p.m. on Saturday, Oct. 20. The theme of the dance, which is open to everyone age 21 and over as well as Ritter alumni, will copy the CYO dances of the '60s, with music by "Vince and the Wimps." There will be a twist dancing contest and a prize for the best couple. Call 317-924-4333 for more information.

The National Council of Catholic Women (NCCW) will hold a board meeting and Day of Reflection led by Benedictine Father Eric Lies on Wednesday and Thursday, Nov. 14-15 at St. Jude Guest House at St. Meinrad Archabbey. Registration begins at 11 a.m. Wed. and the event concludes at 2 p.m. Thurs. The cost for the two-day event is \$25 including room, breakfast, dinner and two lunches. Reservations are due by Nov. 4. Contact: Virginia Buck, Route 62, Box 478, Sunman, Ind. 47041, 812-623-2270.

The Guardian Angel Guild will hold its semi-annual fall meeting beginning with 9:30 a.m. Mass celebrated by Father Karl Miltz in St. John Church, 126 W. (Continued on page 7)

# The A Game

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

The following readers correctly unscrambled the previous puzzle:

Donna Stewart  
Robert Hummel  
L. J. Eckstein  
Anne Sanders  
Phyllis Gerlach  
Brian Beauchamp  
L. M. Abner  
Jackie Bohannon  
Mary Lou Wabster  
Joan Jannetty  
Cecilia Dorfner  
Helen Lee  
Debbie Bernhart  
Gladys Sprinkle  
Edna Meunier  
Mary Marshall  
Sara Neuling  
Patricia Hunsfield  
Sybil Mack  
Michael Kunkel  
Edith Zimm  
Lucy Duffy  
Marlene Sarda  
Agnese Schindler  
Regina Kunkel  
Janice Olschewsky  
Randy Sander  
Ray Prickel  
Mae Holton  
Linda McCusker  
Deborah Lizzinger  
Alice Katter  
Anita Grahl  
Margaret Jones  
Susan Williams  
Mary Hinton  
Cornelia Boehman  
Sandy Ruff  
Virginia Hart  
Bernice Leming  
Jan Prickel  
Virginia Allen  
Barbara Cheeseman  
Larry Rick  
Sylvia Younger  
Fritz Schuau  
Lucille Dodge  
Aurelia Waghstetter  
Rosella Lawrence  
Ruth Gamm  
Mary Kramer  
Marlene Porter  
Wilma Hines  
Roberta Conzel  
Anna Magel  
Betty Richardson  
Lucille Humbert  
Marcelo Cuzan

Louise Vogel  
Mrs. Chas. Bailey  
Lillian Schuler  
Ellen Hagist  
Margie Wilkins  
Virginia Elstrod  
Mary Erber  
Hermine Bruder  
Dawn Pritchett  
Mary Olson  
Dorothy Plamen  
Janet Kelly  
Becky McCurdy  
Ann Kinney  
Selma Distel  
Patricia Lettier  
Mary Komarc  
Jeff Jacobie  
Sharon Van Aulen  
Kathryn Shells  
Richard Little  
Alma Weaker  
Rosemary Long  
James Carrico  
Mary Jane Porter  
Pat Beaupre  
Theresa Spigel  
Shirley Carr  
Carl Souder  
Nancy Steubenburg  
Margaret Sanders  
Vera Tenge  
Michelle O'Connor  
Louise Wigal  
Anne Nease  
Beauver Vending  
Audrey Colvin  
Jo Ann  
Dolores Maschino  
Emmie Williams  
Cathy Bridges  
Stephen Cordemay  
Joanne Alarie  
Pat Struby  
Fred Nevers  
Arlene Bridges  
Pauline Michaels  
Margaret Maloney  
John Brum  
Marge Kress  
Cathy Porter  
Brenda Stull  
Rita Fries  
Michael Moran  
Roy Wrennick  
Vernette Zahn

Manuel Bar  
Ruth Ann Hurt  
Joseph Hart  
Bert  
David Cross  
Lavonne Horn  
Bernice Winger  
Merita Gloub  
Mary Sharp  
Evelyn Gloub  
Helen Widdett  
Arlette Harvey  
Betty Smith  
Donald Wiering  
Linda Sirtz  
Marie French  
Paul Desowitz  
Marlene Coleman  
Joe Turnbaugh  
Herald Hild  
Betty Armstrong  
William Weller  
Fred Procher  
Sharon Taylor  
Phyllis Vogel  
Ann Schmitt  
Cecilia Kerkel  
Garnet Olt  
Mary Kernen  
Paul Sling  
Zella Hauser  
Janice Lashier  
Linda Gardner  
Tom Gardner  
Jeanne Baagge  
Barb Glosner  
Ann Davis  
L. M. Fischer  
Margaret Logan  
William Ertom  
Linda Undermyer  
Lois Dwyer  
Linda Baumann  
Lorena Jensen  
Dawn Kackley  
Margaret Logan  
Irene Nelson  
Mrs. Schmitt  
Grace Engle  
Betty Biss  
Mary Vanderpool  
Patricia Fries  
Steven Hagdorn  
Raymond Rightley  
Shirley Laker  
Mary Ann Hermann

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

**Larry Rickse, St. Mary, Greensburg**  
— Your \$25 Check is in the Mail —

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

Look for "The A Game" in  
Next Week's Criterion!



**GRANDMOTHER'S DAY**—Mary Ann Beetz celebrates the Sept. 26 Grandparents' Day at St. Paul School in Guilford (DeCATur Co.) with her seven grandchildren who attend the school (from left): Jennifer Brewer, Nick Beetz, Rachel Beetz, Daniel Rehage, Aaron Beetz, Anthony Brewer and Derek Rehage. Grandparents attended Mass with the students, then shared breakfast and visited the classrooms. On Oct. 17, St. Paul school and religious education students will take part in a "Living Rosary."

THE BREAKER:  
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October 12, 1990

# St. Matthew doctor returns to Africa

by Margaret Nelson

Eight years ago, Dr. Ellen Einterz, of St. Matthew in Indianapolis, completed her medical studies. She decided to become a doctor so that she could help the people in Africa.

Why? "It was just one of those things," she said. "When I was graduated from the university at the age of 19, I went to Nigeria as an English teacher with the Peace Corps. The bug kind of bit me then. I decided that perhaps the most valuable contribution I could make was as a doctor."

The "bug" seems to run in the family, because Ellen's brother Bob is a physician in Kenya.

## more check ...

(Continued from page 6)

Georgia St. Branch and a business meeting will follow at 11 a.m. at the Omni Severin Hotel, which will be open for touring. The Guild supports special education for physically and/or mentally handicapped children in Catholic schools. For brunch reservations send a check for \$11, payable to the CAG, to: Myra Stemnock, 326 Arden Drive, Indianapolis, Ind. 46220 before Oct. 20.

The Indianapolis Peace Center will host speakers from Japan, East Germany, Panama and the U.S. National Mobilization for Survival in a panel discussion on "After the Cold War: Global Voices for Demilitarization" at 8 p.m. on Friday, Oct. 19 in Butler University's Jordan Hall.

A Central American Symposium will be presented from 10 a.m. to 4 p.m. at the Indiana Interchurch Center, 1100 W. 42nd St. The day includes worship, workshops, lunch, and displays of international videos, books and gifts. Registration fee is \$6.

The Witness for Peace U.S. Tour will present Guatemalan refugee Miguel Ordonez Felipe at 7:30 p.m. on Wednesday, Oct. 17 in the club room of North United Methodist Church, 3808 N. Meridian St. For more information call 317-924-1553.

## Catholic schools start redeeming grocery receipts for computers

Christ the King and Holy Name Schools in Indianapolis are among the first to collect enough grocery slips for the school computers offered by two supermarket chains.

On Tuesday, Oct. 2, Deborah Reale, Christ the King principal; Sharon Paberz, volunteer receipt counter; Patty Holtz, school business manager, and several of the students went to the nearby Marsh store to turn in the Computer for Education receipts to Brian Parker, manager, and Clyde Dawson, special projects director for Marsh.

Dawson said that Christ the King was

"It's unimaginable," Dr. Einterz said about conditions in Africa. "You can talk about it until you're blue in the face, but it doesn't mean anything. You've got to smell the smells, see the women in labor struggle, see the men sweat."

Last week Dr. Einterz left for a different location in Africa—Koloata, in the extreme northern province of Cameroon. She recently finished a year of extra studies in public health and tropical medicine at Tulane University in New Orleans.

In Koloata, she will be in charge of three separate 20-bed clinics constructed by the government. Built in 1985, they have never been staffed. "As far as health care, there were no doctors in the district," she said. "They are in remote, rural areas—not an appealing place for educated Cameroonians to go."

"The illiteracy rate is 75 percent. There is a very high infant mortality rate. Life expectancy in my area is less than 52 years," Dr. Einterz said. But UNICEF ranks it as one of the most peaceful and politically stable countries in Africa. Approximately 5,000 people live in Koloata and 30,000 are in the immediate area surrounding it.

"Illnesses there will be a lot of malnutrition in children, parasitic diseases,

and complications of pregnancy and child-birth. The three big killers are diarrhea, pneumonias and malaria," the doctor said.

Geographically the area is arid—semi-desert—and the people are subsistence farmers or herders of their own goats and cows (maybe four or five animals). The two big nomadic tribes search for water and grazing grass.

After graduating from medical school at McGill University, Montreal, eight years ago, she returned to Africa. She said that the first time she went back to Nigeria completely on her own, "It was a jump in the dark. It was scary, but you get into these things and you know it's going to work out." Was that her faith? "I don't know what else to call it," she said.

Does seeing so many desperately ill people get discouraging? Dr. Einterz said that it does. "But there is so much to do, there is so much immediate need that you can't stay into that long. Someone else comes and you have to focus on that individual."

In Cameroon, the government is not able to support her. "Their part is to provide and maintain the facility," she said. "The community itself will provide shelter. The rest is up to me—whatever I can muster up, including equipment, drugs, a vehicle." She explained that the

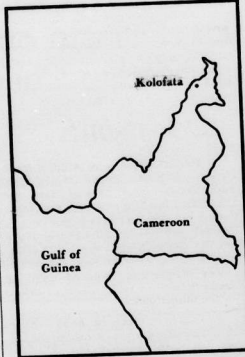


Dr. Ellen Einterz

clinics are 5 to 10 miles apart over a poor road.

St. Matthew Parish has provided approximately \$2,000 in financial support during her previous years in Africa. She hopes that people will continue to offer assistance through the parish because of the uncertainty of customs and shipping to the very remote area.

Dr. Ellen Einterz has been able to secure promises for some drugs and equipment, but she needs funds to cover the cost of shipping them.



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RECEIPTS—Volunteer counter Sharon Paberz hands a carton of grocery receipts to Marsh special projects director Clyde Dawson as a group of Christ the King students, business manager Patty Holtz, and principal Deborah Reale watch. The slips were enough to qualify the Indianapolis school for a computer. (Photo by Margaret Nelson)

# Oldenburg chapel to be repaired

Sister Ann Werner, OSF

The Sisters of St. Francis, Oldenburg, have inaugurated a capital fund drive to raise \$300,000 to repair and renovate the Motherhouse chapel.

The renovation project is needed to attend to structural maintenance and to improve the liturgical environment.

Major donations and community projects have brought about half of the funds needed.

The general maintenance includes: insulation of the roof, replastering and repainting the interior, providing adequate light and sound, and repairing and enhancing the capabilities of the organ.

To determine changes in the liturgical environment, every Oldenburg Franciscan was invited to submit a "floor plan" that showed her vision of the worship space arrangement.

Typical needs that surfaced were: space for the community to assemble, space for large numbers of people to move in procession, space to accommodate 25 to 30 sisters in wheelchairs, ways to improve individual participation from a distance,

and provision for maximum involvement of the assembly.

On a daily basis, more than 100 sisters gather in the chapel; on Sundays, it can be up to 250 people. At community gatherings, with the recent inclusion of nearly 100 lay associates, there are over 400 people coming together to pray.

The sisters' chapel is also used for gatherings of lay persons. Families of the sisters are present at the profession of vows, ceremonies of departure for foreign missions, jubilee celebrations and funerals.

With proper permission (since the chapel is not a designated parish church), graduates of Immaculate Conception Academy and employees of the motherhouse occasionally use the chapel as the site for their weddings.

From the beginning of the planning, care was taken to highlight the natural beauty of the marble altars and flooring, polished granite pillars and domed ceiling of the 100-year-old chapel. The stately and stained glass will remain in place, appropriately lighted.

The designated improvements are consistent with the policies of the U.S. bishops in their official statement, "Environment and Art in Catholic Wor-

ship." In a manner consistent with Franciscan simplicity, the Sisters of St. Francis hope to create a symbol of their

commitment to the church of the future with quality and care.

Those who wish to contribute to the renovation project may send donations to: The Development Office: Sisters of St. Francis, Oldenburg, Ind. 47036. Donors are invited to enclose special intentions to be included in the sisters' prayers.

## Gately to speak in Tell City

Edwina Gately, director of Genesis House in Chicago, will speak at the St. Paul, Tell City, Theology Night Out on Oct. 16.

"One Woman's Faith Journey: From the Forests of Africa to the Streets of Chicago" is the topic of the speaker, writer and poet. She has ministered to the needs of people in England, East Africa and Chicago.

Gately founded the Volunteer Missionary Movement in 1969. She was honored as Catholic Woman of the Year in England in 1979 and was named Outstanding Catholic Lay Woman in 1984. Genesis House is a ministry of hospitality for prostitutes and street people in Chicago.

Reservations are required for the 6 p.m. dinner to be held in St. Paul Parish Hall. The cost is \$7. Those wishing further information may call 812-547-7994.



Edwina Gately

## Dr. Felicetti outlines goals in Marian College address

In a recent address to faculty and students at Marian College, President Daniel A. Felicetti outlined the goals he has set for the college.

At the top of his list was "to commit Marian to becoming one of America's finest mentoring colleges," he said. This was followed by "to commence movement toward becoming an honors college." A third goal, he said, is "to build up Marian's resource base through effective information building, public relations, enrollment management, fund-raising and financial management."

Felicetti said that he would also like "to encourage experimentation and entrepreneurialism in academics and social planning" and he wants "to develop an affordable wholistic health program."

Furthermore, he said that he intends "to encourage greater focus and integration in the liberal arts core foundation for all that Marian does." Another goal is "to offer a distinctive and reasonably well-flickered sense of mission, direction and planning," he said. He also wants "to restructure and revitalize the cabinet and system of administrative governance."

The final two goals on his list were "to open up communications, internally and externally" and "to physically improve the campus."

Marian College set a new enrollment record this year with 1,242 students, a one percent increase from last school year, Felicetti told the faculty and students.

## Shooting matches draw throngs

by Peg Hall

Fall shooting matches provide a major source of income for rural Perry County parishes. On Sept. 30, the St. Mark Church grounds were crowded with 1,200 people.

The youth group offered skin painting and a booth where prizes were offered for breaking balloons with darts. There were lots of other games for people of all ages.

There was the raffle. And lots of homemade crafts and other items were sold.

Home-cooked food was served. Parish families and friends picnicked on the grounds, watching the ducks on the lake. There was a touch football game, with an

occasional trip into the lake to retrieve the oval.

But the main object of the gathering was the shooting match. Contrary to the idea many have, the target is not a turkey. The turkey or ham is the prize given to the marksman who comes closest to the mark.

People came from miles away to participate in the St. Mark shooting match. Even those who don't win the meat believe they are contributing to a good cause. This year, the parish made \$6,000 on the event.

St. Isidore Parish in Bristow is the next Perry County parish that will have a shooting match. On Oct. 21, there will be an all-day turkey and ham shoot, beginning at 11 a.m. At a separate range, a closed match for beef and pork begins at 3 p.m.



MONEY MAKER—St. Mark in Perry County sponsors a shooting match to raise funds for the parish. Food and games are available for all age groups. These marksmen are competing for the turkey prizes at the Sept. 30 event. (Photo by Peg Hall)



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Sister  
Mary Francis

AGE: 40  
NATIVE OF: Altoona, PA  
INTERESTS: Reading, needlework

"It wasn't until I was 36 that I began to experience an emptiness, and expectation of something more. God led me here, where I have found purpose and meaning. I feel a sense of wonder, a sense of joy and peace. I am the happiest I have ever been."

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# Cathedral High School

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IN HONOR OF VOCATION AWARENESS WEEK, CATHEDRAL GRADUATES PAY TRIBUTE TO THOSE TEACHERS WHO MADE A DIFFERENCE IN THEIR LIVES.



### *Jerald B. Harkness*

*Cathedral High School, Class of 1987  
Indiana University, Class of 1991*

Cathedral High School became my home away from home, and, the administrators, *faculty*, and students evolved into my "other" family. Never have I encountered such a warm and sensitive group of *teachers* who were just as much my friends as they were my *instructors*. It's funny because some *teachers* began to know me and my talents better than I did. There were times in class when I felt I was doing well, but a certain *teacher* would encourage me to do better and, as a result, I achieved goals I would have otherwise considered impossible.

### *Molly A. Cain*

*Cathedral High School, Class of 1989  
St. Mary's College, Class of 1993*

Probably the greatest attribute of Cathedral is her *faculty*. The *teachers* are dedicated and have a genuine concern for their students. They are always willing to find time for each student on an individual basis, even if it means coming to school at seven in the morning and staying until five in the evening. I formed special relationships with several *faculty* members. Each one had a significant impact on my life. They helped me to realize my potential and instilled in me the self confidence I need to achieve my goals.



### *Kathleen F. Turner*

*Cathedral High School, Class of 1988  
Indiana University — University of Bologna, Italy, Class of 1992*

Cathedral's *faculty* encourages students to take risks, to appreciate and value differences, and to welcome the unknown. The *faculty* stimulates the students' imaginations so they can envision and conceptualize the histories, places, people, and philosophies which they explore while at Cathedral. The *faculty* opens students' minds so they can carry this newly-awakened curiosity from the classroom into their daily lives.

### *Patrick J. Beidelman*

*Cathedral High School, Class of 1990  
Wabash College, Class of 1994*

One of Cathedral's most fabulous treasures is her *faculty*. At Cathedral, it is obvious that the *teachers* are exceptional, and this is the key which has opened several doors for many, if not all, Cathedral graduates. The very fact that the *faculty* injects enthusiasm into the blood stream of the student body is evidence enough that they care. The *teachers* take pride in what they do, and this sets the example for students and for other schools in the city.





# Educator says women's role in Catholic colleges even greater

by Catholic News Service

WASHINGTON—Women are "playing an even greater role in Catholic higher education than before," even though the number of Catholic women's colleges has dropped sharply, said Ursuline Sister Alice Gallin, executive director of the Association of Catholic Colleges and Universities.

Catholic women's colleges "have a disproportionately large number of minorities and a record of success in recruiting and keeping them," Sister Alice said. And those schools which have turned coeducational "have been able to adapt their campuses to the needs of men."

Administrators of the new coeducational schools she said, "see a feminist perspective as a needed conversion for men as well as women. They often insist that the mixture of the genders in classes and in dorms is a more realistic approach to contemporary life."

Sister Alice gave her talk, "The Role of Women in Catholic Higher Education in Post-Vatican II Years," Sept. 29 at an academic conference in Washington sponsored by four Catholic colleges. A copy of the text was given to Catholic News Service.

Only 44 Catholic women's colleges exist in 1990, compared to 151 in 1969. Of the latter, 66 are now coeducational. St. Mary of the Woods near Terre Haute is one of the 44 Catholic women's colleges.

"The newly discovered freedoms within the church caused some to devalue the separation of the sexes in an educational environment," Sister Alice said.

But Catholic men's colleges underwent a "total conversion" into coeducational institutions, she added. Only St. John's University in Collegeville, Minn., remains all male.

"Many of the previously all-male colleges now have over 50 percent women students," Sister Alice said.

Other Catholic women's colleges that closed, she said, were "very small, undistinguished academically, and overly dependent on the contributed services of the sisters" who ran them "as a part of the overall formation of their young sisters, of whom there were large numbers."

Added to these factors, Sister Alice said, was that "Catholic colleges had to face the fact that the very clarity of their mission prior to Vatican II now became obscured by talk of leaving the ghetto mentality behind and moving out toward secular society."

## Archbishop Marino enters renewal program

by Catholic News Service

ATLANTA—Archbishop Eugene A. Marino has "entered a structured program of psychological and spiritual renewal in the Midwest," his brother and five sisters said in an open letter to U.S. Catholics thanking them for their prayers and support.

During the former Atlanta archbishop's August-September stay at a hospital in Larchmont, N.Y., "several of us had the opportunity to visit him extensively and to witness a tremendous improvement in his physical and emotional condition. We are happy to be able to share this news with you," the family members wrote.

They did not disclose Archbishop Marino's exact location

The "pioneering nuns" who founded the first Catholic women's colleges, according to Sister Alice, maintained that "if you educate a man you educate an individual; if you educate a woman, you educate a family."

Since the Second Vatican Council, Catholic women's college enrollments have grown, although mostly in adult learning programs and part-time students.

Full-time enrollment dropped 11.3 percent between 1978-1984, but part-time enrollment jumped 151.5 percent in that time.

Why students choose Catholic women's colleges is not always clear, Sister Alice said.

"Traditional-age students claim to choose on the basis of academic excellence, particular programs that interest them, attendance by family or friends, and student financial aid available," she said, and not by nationally known sports teams, residential life, or "reputation for fun."

"Some claim that they didn't know a particular college was Catholic, was for women only, or was rich in community service opportunities," Sister Alice said. "Yet, those are factors they prize after a year or two on campus."

in the Midwest, but they said, "He plans to remain there until he is ready to accept a new assignment."

Archbishop Marino went into seclusion in May and resigned his Atlanta post in July, citing severe mental, physical and spiritual stress. In August it was learned that he resigned because he had been involved in a two-year affair with a young woman.

The archbishop's sisters and brother are Juanita Marino Howell of Minneapolis; Lilla Marino Patterson of Kingston, N.C.; Oblate Sister of Providence Eileen Marino of Washington; Clare Marino Rhodeman of Bloxi, Miss.; Katherine Marino Cain of San Francisco; and Joaquin M. Marino of Plainfield, N.J.

They sent the open letter, they said, because "it simply has not been possible to answer" individually the "hundreds of messages, letters, cards, telegrams and phone calls" offering the archbishop prayers and support.

They said the "overwhelming majority" of the messages were understanding and compassionate. "This outreach, support and encouragement is much more than we could have ever anticipated," they said.

"It is not our purpose here to explain or discuss the events in Atlanta," they wrote. "Our sole purpose here is to acknowledge how happy it makes us to know that, despite whatever has happened, there are so many of you who love and hold our brother in such high esteem."

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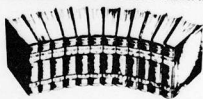
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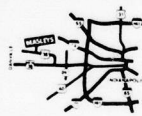
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# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1990 by Catholic News Service.

## Parishes need lay help

by H. Richard McCord Jr.

Rosalie directs adult Scripture study groups at her parish. Sal and Cecilia are organizing a "welcome back" program for inactive Catholics. Ginny is primary catechist and leader of the Rite of Christian Initiation of Adults team in her parish. Dan is coordinating the development of small faith-sharing groups for his parish.

These people represent a new and distinct type of lay leader in parish ministry. They are not paid staff members. Yet their volunteer effort is essential to the life of their parishes.

People like Rosalie, Sal, Cecilia, Ginny and Dan don't have graduate theology degrees, but have participated in a program to prepare them for their responsibilities.

All five will tell you that the parish roles they fulfill have enriched their faith and given them a deeper appreciation of the church's role in the world.

What kind of preparation did these lay women and men receive for their parish leadership roles? The question can be answered by looking at what typically occurs in a lay ministry formation program.

Not every lay leader engages in formal preparation. And as yet there are no uniform program standards for preparation programs. Frequently lay ministers prepare for special roles through a brief series of meetings or seminars. However, there are more extended lay formation programs being offered by dioceses and Catholic colleges. They are becoming increasingly available and more widely used as ways of preparing for parish leadership.

These programs tend to have several components.

First, they offer an academic core of classes in theological and Scriptural topics like sacraments, personal and social morality, the nature and purpose of the church, the Gospels, the writings of St. Paul, church history, grace and spiritual experience. These classes give people the chance to become more knowledgeable about the church's tradition and to enlarge their own understanding of faith.

Second, participants learn useful skills for ministry. These skills include group facilitation, program planning and evaluation, conflict resolution, time management and interpersonal communication.

Many programs ask participants to demonstrate their pastoral knowledge and skills in a project they do under the supervision of the pastor or another ministry professional. Often the project is connected to a ministry in which the participants eventually will specialize, for example, youth work or social justice.

Some programs offer the opportunity to specialize, so that people can prepare more extensively for a particular ministry after they complete a general program.

Other programs assume that partici-

pants already have some specialized experience through their roles in daily life. These programs consider it more important to provide an opportunity for participants to enlarge their horizons.

Spiritual development is an essential component of formation programs. Participants are encouraged to do spiritual reading and are given opportunities to worship and pray together, to attend retreats or to benefit from spiritual direction.

Programs sometimes require two or three years of part-time involvement, usually in the evenings or on weekends, in a combination of large and small groups led by trained facilitators and resource persons. Participants build a community in which people learn together and care for each other—another key component of ministry formation.

In the best programs, all these components are artfully blended into a total formation experience—one that leaves participants with a thirst for ongoing education.

In the end, the entire process is greater than the sum of its parts. For leadership in a ministry cannot be reduced only to academic expertise, or skills, or even prayerful example—essential as each of these is.

"What we strive for in our formation program," one diocesan director summarized, "is that people develop a ministerial identity, that is, a firm sense of what it means to be called to serve, a clear identification of their gifts, a confidence in using them, and the ability to connect faith with everyday living."

Rosalie, Ginny, Dan and many others like them help keep parishes alive and responsive to their members. Some recent research points to the urgent need of this, noting that a declining number of priests in the United States, for example, is accompanied by a growing number of Catholics who need to be served.

Lay leaders do more than pick up duties formerly attended to by parish priests and women religious. Lay leaders are responding to a call and gifts given in baptism and confirmation. The U.S. bishops have taught that these sacraments "empower all believers to share in some form of ministry" ("Called and Gifted: The American Catholic Laity," 1980).

By formally preparing for parish leadership and exercising roles with zeal and competence, lay leaders are expanding our awareness of what it means to be church together. As Vatican Council II declared, "The Church is not fully established and does not fully live, nor is a perfect sign of Christ unless there is a genuine laity existing and working alongside the hierarchy" (Decree on the Apostolate of the Laity, 21).

(H. Richard McCord writes for Catholic News Service.)



ESSENTIAL—There are lay leaders in parish ministry today who are not paid staff members, yet their volunteer effort is essential to parish life. (CNS photo)

## Volunteers may feel unprepared

by David Gibson

Is there help for reluctant volunteers?

People accept volunteer leadership responsibilities in parishes for various reasons:

►Parents want to assist programs that benefit their children.

►Professional teachers or financial experts see that their expertise is needed.

►People who have relocated in the past think they should help the parish make newcomers welcome.

Many volunteers undoubtedly would agree, however, that one basic reason for doing what they do is: "Someone has to do it!"

Of course, that reason can co-exist with other reasons: the desire to help make the

parish community all it can be, the hope of communicating faith or discovering more of what faith can mean.

Still, many parish volunteers initially hesitated to accept a post. Some couldn't envision themselves as leaders of a "religious" group. Some feared they weren't capable. Some wondered if they would know how to apply their skills in a church context.

In sum, they felt unprepared.

Today that feeling is not left unattended. Thus, people everywhere are preparing for volunteer roles through weekend retreats, brief courses, ongoing educational programs—you name it!

Reluctant volunteers need support. Training for lay ministry is a key factor in the modern parish's support system.

(David Gibson is the editor of Faith Alive!)

## DISCUSSION POINT

### Lay leaders provide variety of parish ministries

#### This Week's Question

What do you actually do as a lay leader in today's church? How did you prepare for your role?

"My wife and I are in couples ministry. We meet with couples as part of their marriage preparation... We're paired with another couple. We were trained through a 12-week course sponsored by the Diocese of Cleveland. It basically covered good listening skills and pointed out that we are not counselors, but we are experts at our marriage, not marriage in general." (Sue and Joe Cicero, Lyndhurst, Ohio)

"My husband and I have established a group for the bereaved at our parish... We were brought to this because four years ago we lost our son... We prepared by attending similar sessions at a nearby church, took mental notes, did lots of reading... By the end of the sessions, we feel like they're family." (George and Marge Fultz, Mayfield Village, Ohio)

"I work as a youth helper... We're Hispanic... Most of the youth are born here, but because they're Hispanic they have to cope with their traditions, their faith, and being American—to put it all together. We try to help the youth see how important they are... I'm just a volunteer—it was hard in the beginning, but I like it." (Margie Colon, Cleveland, Ohio)

"As executive director of the Commission on Catholic Community Action, advocacy is an important part of my ministry: speaking out on issues like minimum wage, day care, civil rights, abortion and any human rights concern... I prepared for my role by a combination of education and life experience, by becoming informed about Vatican II." (Lorna D. Calabrese, Cleveland, Ohio)

"I am a member of the parish pastoral council. I am on the worship commission. I'm also an active member of the St. Vincent de Paul Society and a lector. I prepared myself for these (a)nd other roles in church life by daily

attendance of the eucharistic celebration, by retreats and by inquiring about the teachings of the church." (Nancy Friedrich, Concord, Ohio)

"I'm a volunteer development director for St. Thomas More elementary school. My primary function is to provide resources that might otherwise be difficult to provide through the collection basket. It was a lifelong preparation of not being able to say no! I had to gather written material on development and I attended seminars." (Jim Bogucki, Brooklyn, Ohio)

#### Send Us Your Voice

An upcoming Faith Alive! edition asks "When confronted by a substance-abuse problem, what do people need that a parish or diocese might provide?"

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

# Concern, caring grow in Christian leadership

by Jane Wolford Hughes

Her voice is soft, her bearing modest. Honors and appointments have been numerous, but she is too wise to be victimized by pride.

Regina Rambeau knows that even if you try with all your heart your efforts sometimes fall short.

Fellow parishioners would say she is not a self-promoter, not a status seeker. Caring about people is the quality that matters for her.

She has brought this quality to roles over the years in the parish council, the women's guild, and service to the home-bound or to the poor.

Rambeau grew up learning the elaborate code of a black person living in a white society. She was the first black child in an exclusive Catholic girls' school. She always has wrestled with questions of human dignity and equality.

Twenty-six years ago, she became the Catholic representative to Women in Community Service in Detroit. Within a brief time, she became its director, a national recruiter, and for the last nine years a member of the national board. WICS is funded by the U.S. Labor Department to recruit, screen and train women 16-21 to move beyond their pasts and to live and work productively.

The impact of her work comes home to her, Rambeau admitted, when she bumps into someone who says, "Twenty years ago you turned my life around!" Then, she added, "I know what Eleanor Roosevelt said is true. The influence you exert is through your own life and what you've become. I have tried to be what I believed, but it is wearying."

Regina Rambeau's career reflects her Christianity just as her Christianity reflects her career. In the church she benefits from a talent for fostering the peaceful resolution of problems.

And she has a knack for bringing others' talents out, serving as an example to people who have abilities but don't know they have them.

Her leadership results partly from natural talent and partly from training provided by WICS and the Council of Catholic Women, of which she was an archdiocesan president.

Dennis and Margaret also are quiet leaders in today's church. They serve in a small parish where unity had been forfeited by opposing factions.

When a new pastor set out to defuse the land mines in the parish's no man's land, Dennis and Margaret stepped forward to help, working out of the context of healing.

"Volunteers were scarce," Dennis said. "We had to be flexible and willing to sacrifice."

They both referred to the vocation to do what Christ called them to do. This gave them the emotional agility to serve and serve again without feeling defeated.

The couple have been unseen, unsung helpers, as well as parish council members, eucharistic ministers, lectors and ushers.

Margaret has a master's degree in teaching. She has put her talents to work as a catechist for the parish's junior high-age youth, attempting to pass on faith, values, and an attitude toward life.

Unfortunately, she noted, far too many people do not treat each other well. In her leadership role as a catechist, she has tried to get across a message about how people should treat each other.



**EXTRAORDINARY**—Caring is the essence of Christian leadership and makes the ordinary leader extraordinary. (CNS photo from Sunrise/Trinity)

"Successful leadership is how you treat people," her husband emphasized.

"Leaders should bring more interaction among groups and make a real effort to include everyone," Margaret added.

Today their parish has a new unity. And Margaret is pleased that. "Here is a warm community."

Neither Regina nor Margaret nor Dennis

is arrogant or smug. They deny any unusual leadership qualities.

Yet caring about people sends roots deep into the heart.

Caring is the essence of Christian leadership and makes the ordinary leader extraordinary.

(Jane Wolford Hughes writes for Catholic News Service.)



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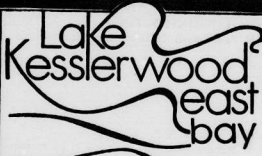
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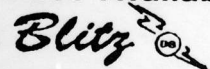
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# VOCATIONS SPECIAL

A Special Supplement to THE CRITERION

## Imagine being a priest, a sister, or a brother...

by Fr. Paul Koetter

What would be the first picture that comes to mind when you think of a priest, religious sister or brother? Take a moment and think about it...

Most of us have a clear image for each person. It might include a specific priest or religious you knew when you were young. If I had to guess, I would imagine that most of us picture a priest celebrating Mass and a sister teaching, and if we attended a school taught by brothers we probably also see them in a teaching role.

Images are important, for they help us define reality. If the image is of a person, it will help us move closer to someone or cause us to back away. For example, if we picture someone in a compassionate situation we will think of them as compassionate.

Recently I was told by a friend that he will always picture Pope John Paul II sitting in the jail cell talking with the man who tried to kill him. This image will always affect how this person will view the Holy Father.

Too often the contact with priests or religious is distant and impersonal, thus creating an image that lacks warmth and realism. This would not be unusual for a career choice. We do not think of being an accountant or a plumber as being "warm." But it is unusual when we consider that priesthood and religious life are not just a career, but also a lifestyle involving celibacy.

A lifestyle that lacks warmth and humanness would not seem attractive to the average person. This, I believe, is one of the reasons why fewer women and men are accepting the call to religious life. We must face the challenging question of "Is the sometimes cold, impersonal image of priesthood and religious life a true image?"

Let us see. Our images should include all sides of a person. For each of us, the challenge is to find a balance between the different dimensions of life. Whether religious, single or married, we all struggle with the balance question. Knowing that each person needs time to laugh and cry, work and play, be with others and be alone. The priest or religious is no different in these needs than any other person.

I have often said that the positive dimensions of married life are usually very obvious and the struggle dimension tends to be vague.

Romantic notions of companionship, intimacy, love, and children are very real in most young people's minds. The struggles are there, but hidden in the background.

Priesthood and religious life are just the opposite, for I believe the positive dimensions of priesthood and religious life are very subtle while the struggles are more obvious.

People notice very quickly that the priest/religious does not have a spouse or children and, therefore, they conclude that life must be empty and lonely. The joy of priesthood and religious life is not as clear and therefore sometimes missed or misunderstood.

What brings joy to me?

Imagine talking with someone who shared heartfelt



**GETTING ACQUAINTED**—Father Lawrence Richardt, pastor of St. Paul Parish, Tell City, and administrator of St.

Michael Parish, Cannellton, and St. Pius Parish, Trey, helps young parishioners feed a hungry goat. (Photo by Peg Hall)

feelings or concerns and found release in sharing the burden with someone.

Imagine leading a community of parishioners and friends in prayer, when prayer really happens!

Imagine having some quiet time to spend listening to music, reading a book, being with God.

Imagine being welcomed by many people into their homes and into their lives.

Imagine an honest talk with a good friend.

And what do I enjoy? A camping trip to Canada, where there are no telephones but lots of serenity. A good ball game on television, or—better yet—being in the stadium when my team wins. A leisurely meal in a quiet restaurant with a good friend. A hug from a special little parishioner.

Riding the ski lift up a mountain side when the snow is falling and no sound can be heard. A good game of tennis, when I am in condition!

In this special issue of *The Criterion*, we hope to give you a new image of priesthood and religious life—an image that is more true and more human. We want to share some of the excitement of our way of life and the healthiness of our journey when lived well.

Maybe these pictures and articles will help to create a new and more balanced image in your mind of priests, sisters and brothers—an image of warmth, compassion and, at times, fun!

(Father Paul Koetter is vocation director for the Archdiocese of Indianapolis.)

### A LEISURE DAY IN THE LIFE OF A PRIEST

## Pastors find time for recreation and relaxation



**SKI BUFF**—Father Michael Welch takes a break after conquering a nearby ski slope.



**BIG TROPHIES**—Fathers Louis Marchino (from left), Francis Eckstein and Harold Knueten tell fish stories during a vacation trip to the Canadian wilderness.



**BREAK TIME**—Father John Meyer takes a long nap in the middle of a busy day.

# Providence led sisters to aged

by Mary Ann Wyand

Providence Sisters Barbara Ann Zeller and Cynthia Lynge share an interest in gerontology and a dedicated ministry to the elderly through their varied responsibilities at the Providence Retirement Home in New Albany.

Sister Barbara Ann serves as executive director of the home, and Sister Cynthia directs special programs as well as the adult day care center and other duties.

Both sisters began their vocational careers as teachers, but were called to their current ministries with senior citizens rather suddenly and unexpectedly.

"Our general chapter had been meeting the same summer of my graduation," Sister Barbara Ann said. "They decided that someone in our congregation needed to study in the field of gerontology because we had so many older members. I was teaching at Precious Blood School in Jasper at the time, and we were in the middle of making a Trojan horse. I was having such fun with the kids."

At the request of the general superior, she gave up teaching immediately and went back to college to study gerontology and related courses.

Could this dramatic change in ministry from educating the young to caring for the aged be the result of providence? "Yes," Sister Barbara Ann responded. "I real, trust in that word."

As novitiates, Sister Barbara Ann and Sister Cynthia said they looked forward to teaching children yet enjoyed spending time with their elderly sisters.

"Our senior sisters have always been a wonderful inspiration," Sister Barbara Ann said. "They always appeared to be so helpful to me personally and to lots of younger sisters. They assured you of their prayers and made you feel very fine. I wanted to reciprocate that."

"There's a richness working with senior citizens," Sister Cynthia said. "From them we gain a lot of knowledge and a lot of experience. They are just a pleasure to be with. I enjoy having them share their past and their present." During her years in community, Sister Barbara Ann has tackled a number of very ambitious projects to benefit the elderly. That calling began as a novitiate when she surprised the general superior with her request for space and funding to start a "Sunshine Room" at St. Mary's of Providence Motherhouse at St. Mary of the Woods.

After establishing this new geriatric recreation area, she encouraged the senior sisters to begin arts and crafts projects

that resulted in field trips to local art festivals and even the Indiana State Fair to sell their creations.

"They were enjoying the state fair and also enjoying the profits they were making," Sister Barbara Ann said. "In three years time, we cleared \$18,000 that went back to the congregation. It gave them a whole sense of pride and self-esteem. They are magnificent builders and creators in their own right, and they continue to love to make a contribution."

From there, she advanced to larger goals and challenges, such as traveling the country to present pre-retirement and life planning seminars for aging Providence sisters and also for other religious communities.

"I enjoyed so much the richness of meeting all these magnificent women who certainly had some obvious concerns about what their next step in life might be," Sister Barbara Ann said. "The whole psychological business of aging requires a potential change of ministry and getting to know their aging bodies and their changing emotions. Because they were so receptive and hungry for this type of programming, they were a tremendous inspiration."

As a result, Sister Barbara Ann decided to develop additional gerontological experiences that she called "Shifting Gears" and "Promises to Keep" for introspection and future planning relative to health needs and ministry.

"National and international participants came for training sessions to do these same kinds of things," she said. "It gave me tremendous energy. Ten years later, the sisters would write to me and say they had followed particular components of the life plan they had created."

Her social ministries and gerontology work through the archdiocesan Catholic Charities preceded yet another monumental project.

In 1971, she earned a grant from the State Commission on Aging for a feasibility study on creating a total community environment for seniors at St. Mary of the Woods.

Concluding that gerontological research, Sister Barbara Ann applied for and received a \$3.8 million federal grant from Housing and Urban Development to build a 120-unit Section 202 Housing senior citizens apartment complex on 15 acres of property at St. Mary of the Woods.

The Sisters of Providence named it Maryvale and established a corporate board of directors. Five years later, requests for living space in the residential project prompted the addition of 30 more apartments, she said.

"My understanding is that it continues to have a lovely waiting list."



**CREATIVE**—Providence Sister Barbara Ann Zeller, executive director of the Providence Retirement Home, (left) talks with day-care participant Lucille Davis.

Community life offers richness and vitality, the two Providence Sisters explained, because each sister has the opportunity to pursue diverse religious ministries.

"It just seemed right for me," Sister Cynthia said. "I think people are going to know when it's right. I think they are going to know inside that they want to devote their life to God."

Sister Barbara Ann said she thinks those who choose religious life have the grace to respond to the call.

"The whole spirit of the Providence Retirement Home is similar to the Sisters of Providence," she said. "People want to be here. As I have said numerous times to sisters, we have two options in life. We can either create and direct our life—and we do that by knowing ourselves physically, psychologically, emotionally, and ministerially—or else we've got the opportunity to float like a dead leaf in the wind and allow life to direct us. We age gracefully only if we really know ourselves. If we can be mature enough to try to come to know what feelings we have and can analyze what fears we have, then we are very smart human beings."

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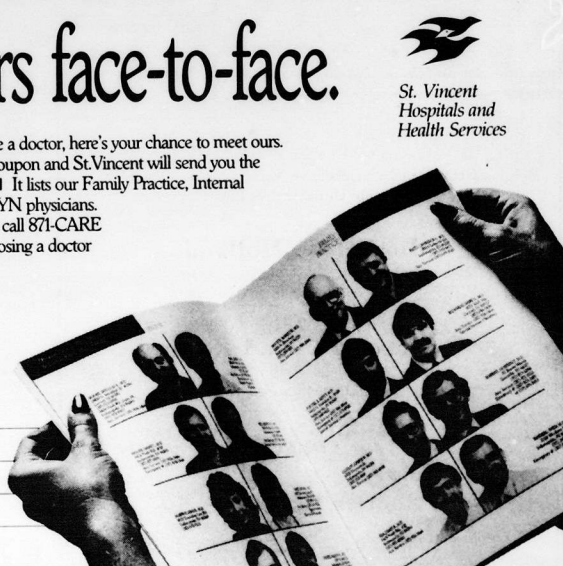
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# Potter creates spiritual artistry

by Mary Ann Wyand

As she expertly formed moist clay into a chalice on a spinning potter's wheel, St. Joseph of Tipton Sister Karen Van de Walle of Indianapolis reflected on how art and spirituality integrate in her life.

"I think God has different ways of calling us at different times in our lives," she said. "The most important part of it is to listen to the call and to know that God is alive and working in one's life and that the grace is there."

Within seconds, her hands had shaped the lump of clay into a beautiful piece of pottery. Sister Karen turned off the wheel and placed the newly-formed chalice on a shelf to dry. It would be painted with several hues, fired in the kiln, then sold as a blessing cup.

"The thing that is important about a call to any vocation is that you listen to what God has to say to you and that you respond however you can," she said. "I had been part of a renewal program with the Federation of the Sisters of St. Joseph, and that was a very significant time for me. It was out of that renewal process that the questions started being raised for me about who I was as a religious woman and as an artist and my need to integrate the two more fully."

While pursuing an undergraduate degree in art education at Indiana State University, Sister Karen discovered the importance of clay in her life. "I finished my degree in art education," she explained, "then went right on for a master of fine arts degree."

Following completion of her graduate studies, Sister Karen began teaching at St. Mary of the Woods College, which is operated by the Sisters of Providence.

"At the time, the sisters in my community were grateful that my gifts could be used and that I would be close to my community in Tipton," she said. "I liked teaching and loved being at The Woods, but there was an inner struggle to somehow integrate the spirituality aspect more than I was doing."

As a result, Sister Karen studied spiritual formation at the Shalem Institute in Washington, D.C. Later her community opened The Potter's House in Broad Ripple Village. In addition to her artistry, she serves as a spiritual director and presents leisure day workshops at retreat centers.

"When I first started making pottery," she said, "I just knew that something special happened within me when I was working with clay. I don't think I associated God with that until many years later."



ARTISTRY—St. Joseph of Tipton Sister Karen Van de Walle inspects some of her finished pottery creations before placing them on a shelf for sale. She works at a studio located in scenic Broad Ripple Village. Proceeds benefit her religious order. (Photo by Mary Ann Wyand)

## Chaplain at Roncalli teaches outdoor skills with spiritual focus

by Cynthia Dewes

Father Dan Atkins displays an Indian prayer to the Great Spirit on his wall at Roncalli High School: "Let me learn the lessons that you have hidden in every leaf and rock."

These lessons are an important part of the annual two-week summer camping program sponsored by the interparochial high school located on the Indianapolis southside.

The spiritual aspect is intended to "bring out the spirituality that's already there, finding God and his ways in nature," Father Atkins explained. And, besides being fun, the program also provides academic and social opportunities for students. They can earn science credit and improve their relational skills in a woody setting.

A typical day finds the campers waking up ("No reveille!" according to Father Atkins), breakfasting outdoors, and then sharing morning prayer. Later they participate in a morning activity, such as measuring the flow of a mountain stream or identifying plants and trees.

After lunch on the trail and another science activity in the afternoon, there is time for journaling. Father Atkins said the journals are based on "a set of reflections that flowed out of the rules of the trail, the 'wilderness sense.'"

"Life is based on a holy exchange," Father Atkins explained, citing a typical wilderness rule that campers take nothing home from the trail, but leave nature undisturbed for the enjoyment of the next person.

As a first-time camper on the annual Roncalli High School camping trip to the mountains of Colorado two years ago, Father Atkins "learned so much" himself. In fact, he said, when people say they learned this or that from their priest he thinks, "All the time, the people I minister to are teaching me."

Father Atkins said he also gets his greatest enjoyment from people "true as that may sound." "My life is sure not dull, with all the different kinds of people I meet."

He encounters high school students daily in the classes he teaches at Roncalli. And his ministry at St. Catherine and St. James parishes in Indianapolis offers him the additional opportunity to meet families. From babies to adults.

Although he thought of entering the priesthood "off-and-on" from childhood, Father Atkins became a teacher and taught for 12 years at Our Lady of Providence High School in Clarksville. During that time, "I felt like I had a back door to my life," he said.

"That was OK, but I had the feeling that eventually I would have to stay put." Having many priest friends helped Father Atkins decide that "priesthood is a good place for me to stay."

"I had a full life (before entering seminary)," Father Atkins said. He had his teaching, he entertained quite a bit, and he had a wonderful set of friends. "I still teach and have many friends," he chuckled. "But I don't entertain as much."

"But there is a unity in my life now that wasn't there before," Father Atkins said. "I've kind of come together as a person in making that life decision (for priesthood)."

I feel real fortunate every day just because of who I am and what I'm doing," Father Atkins concluded. "I feel like saying 'thank you' to the archbishop and 'thank you' to all the people who love and support me."

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# Little Sisters find joy caring for the elderly

by Margaret Nelson

"The Eucharist is our mainstay, where we receive our strength," said Little Sisters of the Poor Mother Regina Loftus, superior of the community at St. Augustine Home in Indianapolis.

"Each one of us has answered the Lord's call," she said. "With his grace, we desire to respond to it each day of our life. The response to this call requires us to keep alive in our heart an ardent desire to make known to others the beauty of the vocation we have received. The discovery of Jesus makes it a duty for us to share the joy of this encounter."

Life as a Little Sister of the Poor "is one of consecration to God in the person of the aged," she said. "That has been our charism for the last 150 years."

Mother Regina was explaining her vocation through the symbolism of the Little Sisters of the Poor anniversary logo. It was in 1839 that the foundress, blessed Jeanne Jugan, took a poor, blind woman off the street and gave her her own bed to her. In imitation of their mother foundress, the Little Sisters carry on their humble mission of service to the elderly poor, seeing and caring for Jesus in them.

Mother Regina said the family spirit permeates the 250 homes that the Little Sisters maintain around the world. St. Augustine has 78 aged residents living in private rooms and 24 new apartments for independent living.

Care for the aged is relevant today and will be in the future, she said, as the elderly are exposed to more critical issues.

"In another generation," Sister Raymond Kortenhof said, "we will have more people who are not grounded in their faith. Even today, many residents come to find God again in their lives. They want to come here for that spiritual influence in their lives. When you are older, you turn to God more."

The Little Sisters apostolate is to show that there is life after death, Sister Raymond said. "We are a sign of God's love and eternal life. Our faith tells us that God is preparing a place for all in heaven. The spiritual aspect of our life makes the care we give very special."

Talking about vocations to the Little Sisters, Sister Raymond quoted a well-known statement and responded, "There is no crisis in vocations, but a crisis in listening to the call. Our young people are looking for a radical calling today."

Mother Regina added, "It is the quality of being a Christian. Christ came to show God to us and the way to him. We imitate Christ and try to give this example to the aged whom we serve."

"Our benefactors help us in the apostolate of care," she said. "They receive a special reward for their help."

The St. Augustine Guild has 120 active

members who have given 13,000 hours of service last year. They come regularly to visit, play bingo, make beds, and have birthday and other parties. They planned the Oct. 14 celebration of the Little Sisters of the Poor 150th Anniversary.

In addition, there are many others who help the home in other ways. There are countless financial benefactors as well. And the sisters still visit them to ask for help each day, Mother Regina said. "They give us so many of the things we need when we visit the markets and other places of business."

"The joy of belonging to God is the greatest joy," she said. "It helps us to bring out the joy in the lives of our residents. In aging, there is a certain giving up. It is a lonely time. Sometimes the families are gone. We try to give them a sense of well-being. The Little Sisters become their family."

"We see some people who have been so hurt in their lives that they need to find joy again," said Sister Raymond. "We try to help them find meaning in their suffering."

Sister Raymond sometimes helps at Mass during Communion time. Some of the residents cannot swallow the host without water. During a recent weekday Mass, she took water to eight people just before or after they received the Eucharist. Some were in wheelchairs, some had walkers, and one was in a portable reclining chair.

"People who think this is a place to come to die are wrong," she said. "They are not just sitting around. We encourage the residents to do things for themselves and around the home. One man goes to the post office and drives residents to appointments with their doctors." She smiled, explaining that a senior woman had just confided to her, "I'm so busy, I haven't got time to think!"

"You can't buy respect or dignity or protection for the elderly," Sister Raymond said. "Our employees are special. They really have our spirit of joyful service."

Mother Regina said, "It's a special place because God's presence is in the home. There is a sense of peace and contentment apparent when you come through the door."

The sisters are proud to provide a home for the oldest priest in the archdiocese, 88-year-old Father John A. Bankowski. Msgr. Cornelius Sweeney, who is also a resident, was on the board of directors when the home was built.

There are two centenarians in the home. Margaret Pope is 100 and Josephine Medenwald is 103. "Those are our senior citizens," said Sister Raymond with a smile.

"There is also the aspect of caring for the residents at the time of their death," Mother Regina said. "The sisters keep a



AFTER MASS—Juliet Hallam, 92, (from left) and Margaret Westing, 98, stop to talk with Little Sisters of the Poor Mother Regina Loftus, administrator of St. Augustine Home. The two women are among 78 senior residents the sisters care for at the Indianapolis home. (Photo by Margaret Nelson)

vigil 24 hours a day. We encourage other residents to help us say the rosary, or hold their hands. It is wonderful to see how the residents form bonds and watch out for each other—the cohesion they establish with one another."

Students from Bishop Chatard High School and Brebeuf Preparatory School and nursing students from IUUPI and Ivy Tech help at St. Augustine Home.

"It is wonderful to see the magnetism between the young and the aged," said

Mother Regina. Several schools have groups that visit the home as service projects. Some of the employees also bring a youthful perspective, she said.

The Little Sisters speak to students in high school religion classes or others who are interested in their work. They also share a monthly liturgy for those women who are considering vocations. It is held at the second floor chapel of St. Augustine Home on the third Sunday of each month at 4:15 p.m.

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# Nun enjoys community

by Cynthia Deves

Sister Margaret Marie Clifford, director of the Urban Parish Cooperative, has spent the last 22 years as a member of the Daughters of Charity of St. Vincent de Paul, Mater Dei Provinciale. Her mother teases her by saying, "Once you entered, everything started changing."

Sister Margaret Marie entered her community at a time shortly after Vatican II when religious organizations of nuns imposed more restrictions on their members. She was told she might never see her family again, and she was required to go about any necessary business in the city accompanied by a sister.

Times have changed for Sister Margaret Marie, but the satisfaction of life in community has not. "It was scary (to take the risk of entering the congregation)," she said. "I knew I might change as time went on."

Sister Margaret Marie was acquainted with teaching orders of sisters as a child, and thought of them more as authority figures than as real people. When she later attended a nursing school run by Daughters of Charity in Milwaukee, Wis., she found "normal" women who "were right with you."

Sister Margaret Marie explained that the "Daughters of Charity's charism is working with laity." The nursing sisters included her in their work, their mistakes,

their good times. She could identify with them because, like other women, they were sometimes late, sometimes tired. She felt at home with them.

Life in community "frees you to be of service" to others, Sister Margaret Marie found. Comparing it to family life, she said she thinks of a family as a pair of consenting adults who are dedicated to making a life with each other and later with their children.

A community, she said, is "a group of consenting adults who come together called by a common vision." The Daughters of Charity take a vow of "service to the poor" in addition to vows of poverty, chastity and obedience. They live out that call to be of service, Sister Margaret Marie said, "according to their individual gifts and talents, through rules they choose in common."

They take annual vows "rather than perpetual vows because they feel the 'calling is too important' not to be reviewed every year, Sister Margaret Marie said. She is happy for the chance to ask herself at least once a year, "Is it still for me? Where am I in my relationship to God?"

The community "gives me a foundation from which to serve," she explained. And the basis of the community must be love, as it is in a family. "The love of Christ pulls us one way this day, and pushes us another the next day."



**FRIENDS**—St. Joan of Arc sixth-grade students Cherice and Bobby Maul of Indianapolis help their friend, Daughter of Charity Sister Margaret Marie Clifford, care for flowers adjacent to the Indianapolis school. (Photo by Mary Ann Wyand)

Getting along with others in community is no easier or no worse than it is in a family, Sister Margaret Marie said. The biggest difference is that the sisters don't possess a shared past, as family members do. And the dynamics of the religious community change as individuals come and go.

The sisters respect each other's uniqueness and believe that all are called to the

same vision, she explained. "I trust they've been called as I have."

There is also balance in religious life, as there is in family life, Sister Margaret Marie continued. "We still have obligations to cook, to stay home for someone, to shop, etc. We work together." But it had better be fun, because fun is "important to me," she chuckled. "The others say of me, 'If it isn't fun, I have to go home.'"

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# Parish life coordinator takes 'an hour at a time'

by Margaret Nelson

"It's overwhelming if I take a long look at it," said St. Joseph of Carondelet Sister Carolyn Strack. "I've learned to take it a day at a time—some days, just an hour at a time."

Sister Carolyn is the parish life coordinator of St. James and St. Catherine parishes in Indianapolis. She was installed by Archbishop Edward T. O'Meara on Sept. 30, 1990.

Parish life coordinator is a new position designed to provide pastoral care when a priest is not available. Sister Carolyn is the first in the archdiocese, joining 300 lay people and religious brothers and sisters in the U.S. who now serve as parish administrators or parish life coordinators.

On one typical Friday, Sister Carolyn attended a funeral. Father Dan Atkins, who is the moderator and administrator of the parishes, was directing a high school retreat. Another South Deanery priest presided at the funeral.

Sister Carolyn met with the family the previous day at the mortuary. The prayer service was in the early evening, because she was responsible for the Rite of Christian Initiation of Adults meeting that evening.

The family requested a small, simple funeral. She asked their preferences for music and Scripture readings and what offertory prayers they would like to include in the ceremony. Then Sister Carolyn invited members of the family to participate in the liturgy and explained the way these people would need to act.

At some funerals, Sister Carolyn has given the homilies. At others, she has talked about the life of the deceased to the priest homilist when he did not know the person. She said that it is very important to communicate to the priest all that she has discussed with the family. She usually goes to the cemetery with the family, if the burial is local.

"We've run the gamut this week," said Sister Carolyn. She explained that Friday night would bring a wedding rehearsal. "Because Father Dan won't be available, I will walk the couple through all that in their rehearsal."

Again, there must be good communication. Father left notes about the details of the celebration that he had discussed with the couple. "It is important to have a smooth, easy celebration of the sacrament," she said.

"There is a need for communication and picking up loose ends," Sister Carolyn said. "At this point, we don't have it down to a good system. I don't know if we ever will. Some things just happen and we have to roll with the punches."

"There are a lot of little things—the nitty-gritty things—that we never had anybody in place to do," she said. "Hopefully, those are some things we can turn over to the people in the parish."

She realizes that people sometimes have trouble accepting her ministry. "We encounter it more with funerals. When the priest can't have the rosary, I might comfort the relative with something like, 'Your mother's got the whole picture now. She knows it's just not possible.'"

"What is going to happen, I'm not even going to be present someday," said Sister Carolyn. "People need to recognize that we do minister to one another."

"They are not yet aware that they are the ones who are going to have to be more willing to pick up a lot of the things that they really can do," she said. "People will say, 'What can I do?' I just need to know what they're good at."

Sister Carolyn said she recognizes the realities that young people often have two jobs and older people can't do all the work. "I still think there are people who need an invitation. They will respond to it."

"There is so much training to do and working them into it," she said. "But without it, they won't stay with the ministry."

"It is a time in the archdiocese when all of us have to recommit ourselves to our baptismal commitment to minister to one another," she said. "It is happening, but it is not happening fast enough to keep up with the changes that are being forced to happen."

"It is an exciting time in the church," said Sister Carolyn. "With it there is a certain amount of disappointment and

grieving. But there are new opportunities that haven't been available to the people in the pews before."

Sister Carolyn explained the symbols for her installation ceremony. She saw the keys as "opening hearts to whatever are the needs" of the people. The keys also represented the keys to the buildings, "but also to the lives" those buildings stand for. The Bible represented the Scriptures.

The new parish life coordinator of St. James and St. Catherine churches grew up in St. Catherine Parish, where she was installed, and served the parishes as pastoral associate for the past four years.

Sister Carolyn is one of six religious sisters in the archdiocese who have been certified for the position of parish life coordinator.

All adult practicing Catholics may apply for the position

if they fulfill the 12 qualifying factors. The first requirement is that, "Candidates shall have completed a program of theological and pastoral education integrated with spiritual formation."

"The vocation is nurtured within the family and within the parish," said Sister Carolyn. "I celebrated all the sacraments of initiation in that church building at St. Catherine. Those are the sacraments that enable all of us to respond to the whole person God is calling us to be."

And, Sister Carolyn said, "As I look back, I know I had a desire to serve people. It was a little different then. Opportunities were non-existent for women, and they were limited even for sisters. My ministry developed while being able to serve people and being committed to a deeper relationship with God."

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We, of Serra, with a mission to promote vocations to the priesthood and religious life, ask you to reflect on these questions during Vocation Awareness Week, October 14-20:

- How do you parents encourage your children to develop their talents and gifts?
- How do you single, married and religious develop your own God-given talents and gifts as a living witness to His glory?
- How do you encourage children, adolescents, and young adults to consider Church ministry as a possible life choice?

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COORDINATOR—Sister of St. Joseph of Carondelet Sister Carolyn Strack, parish life coordinator for St. James and St. Catherine parishes, confers with parish secretary Sue Aton. (Photo by Margaret Nelson)



# Benedictines offer hospitality

by Margaret Nelson

Around the world, the Benedictine brothers and sisters have as their motto: "To seek God in everyone and everything." The Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove seem to have fun doing it.

The Beech Grove Benedictine Center has a 14-member clown ministry, called Center Clowns, Inc.

Eight of the sisters form a liturgical singing group that is releasing its fourth record album soon.

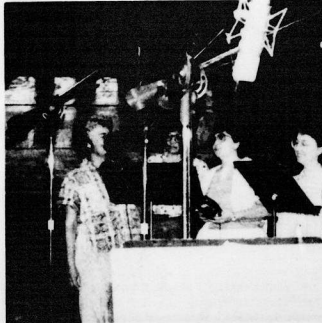
The Benedictines also offer a creative recruitment program that attracts young women interested in sharing their vocation.

Sister Juliann Babcock is involved in all three programs. In fact, she is the vocation director for the monastery. "We see it all tied together," she said. "One of our primary goals is to actively invite new members. We want to hand this on."

"As Benedictines, it has always been important to use our talents and gifts," she said. "And we look for ways to make them available to the people."

Sister Juliann said, "The uniqueness of everybody adds to each project. Individually, we couldn't do half of what we do with everybody adding their part."

She said that all members of the Beech Grove Benedictines musical group can recognize this clearly. "There are nine very different people. Some people sing better than others, some write music better. But we have a balance."



**TAPING SESSION**—Benedictine Sisters Mary Sue Freiburger (from left), Mary Luke Jones, Karen Byerley and Mary Kay Greenawalt, Maria Oberhausen, and Sisters



Mary Nicolette Etienne, Juliann Babcock, Marian Yohe and Norma Gettelfinger cut their new record album. They have titled their fourth album "Seek God."

The guitar group provides music for the Sunday Masses and Monday night liturgies at the monastery. They try to do one outside program each month. At parish events, they sometimes sing and then tell their own stories of religious life, showing slides.

The "Seek God" theme of the Benedictine motto is the name of the new album for the musical group. They invite their listeners to "Join the Beech Grove Benedictines in their search for God by entering into their joyful noise to the Lord."

The music is composed by members of the group, most using themes from the Benedictine method of prayer. Others come from their meditations and some are motivated by an occasion, such as the profession of vows or another event at the monastery.

The first collection was "Time Don't Run Away," in 1979; the second, "I Have Loved You," in 1983; and the most recent, "Plant a New Vineyard," in 1986.

Members of the group are accountant Maria Oberhausen and Sisters Juliann, Mary Sue Freiburger, a high school teacher; Mary Luke Jones, development director; Karen Byerley, elementary teacher; Mary Kay Greenawalt, librarian; Mary Nicolette Etienne, elementary teacher; Marian Yohe, facilities director; and Norma Gettelfinger, food supervisor.

"As Benedictines, we want to serve the needs of the people of today," Sister Juliann said. "We have a special commitment to families. We are trying to find ways we can use our resources and share them with families."

The Center Clowns appeal to all ages, but especially the younger, family members. At a recent Catholic Center picnic, some of their skits were "just entertainment," but one was based on Scripture.

In a Good Samaritan story, the clowns depicted an injured "vicar general," left by the street near St. John Church, and then ignored by three Catholic Center office directors. Finally, he was taken to the Westin Hotel by another, who paid his bill. The message was presented in a humorous way, but the lesson was obvious.

The clown ministry gives family programs, like the one scheduled at Sacred Heart Church in November. They have also performed at other churches, at a children's center, and at Elderhostel programs. They often entertain at the St. Paul Hermitage events. The skits are tailored to fit the group—from Bible schools to festivals. "It is just kind of enjoyable," said Sister Juliann.

Sister Renee Wargel and Sister Marian Yohe organized the Center Clowns. The group has had several sessions under the tutelage of Don Berkoski of St. Christopher Parish, who has prepared thousands of people for clown ministry.

"One thing this ties in with is the whole idea of hospitality," said Sister Juliann. She portrays Daisy as a whiteface clown, along with Sisters Judy Aders as Candy, Helen Vermeulen as Pinky and Renee as Happy. Sister Freida Scheesele is Carlo the hobo.

"Tramp" clowns are Sisters Maureen Therese Cooney as Fumbles, Mary Raymond Obert as Noodles, and Dorothy Wargel as Dandy. Sister Harriet Woehler is a very convincing "Bessie," the bag lady. And Sisters Heidi Marie Krack as Bashful, Mary Benedict Livers as Calico, Anna Rose Lucken as Posie, Jeanne Voges as Buttons, and Marian as Yo-Yo, depict the "auguste" clown type.

The oblate program is another way of sharing the Benedictine spirit with the people, Sister Juliann said. There are about 30-40 men and women in the ecumenical group that will meet six times a year. Sister Carol Falkner recently gave a retreat to explain how the lay people can instill the Benedictine values in their lives.

Sister Juliann said their recruitment program is a way of "inviting people to come in and spend time with us to see if this is their choice of life." The Benedictines offer three weekends for women over 18 and two for high school students, arranged through the Catholic Youth Organization.

The programs for high school graduates will be Nov. 10-11, Feb. 2-3, and Feb. 23-24 at the Beech Grove Benedictine Center. Another weekend will be held Mar. 22-24 in the Benedictine retreat center in Brown County. The future high school programs have not been set, but one was held in August and another in September.

The Sisters of St. Benedict celebrated their own vocations during Vocations Week. They spent the evening together as a community with a special dinner and program. They invited others to join them. All sisters were asked to share their stories.

As part of their morning and evening Litany of the Hours, each sister remembers someone interested in a vocation. And at Mass, the sisters always pray for vocations, but there are special petitions during this week.

Sister Juliann said that the most effective way to attract women to their community is by sharing their personal stories. Sister Mildred Wannemuehler, pastoral associate at St. Agnes Parish in Nashville, invited the sisters to talk to the religious education classes in her parish, where she is focusing on the different vocation possibilities.

"Many of the women who come don't know the different orders and their charisms," Sister Juliann said. "It is helpful to them to see what order they can identify with."

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# Patients welcome smiling priest

by Mary Ann Wyand

Hospital patients call him "the smiling priest." Parishioners affectionately address him as "Father Kos" or "Father Joe."

Neighborhood kids greet him in yet another way. To them, he is "Rev." as in "Hey, Rev, how ya doin'?"

Father Joseph Kos, the Catholic chaplain for Wishard Hospital and Indiana University Hospital, as well as for LaRue Carter Hospital by request, likes his new ministry on the sprawling medical and educational complex at Indiana University/Purdue University at Indianapolis.

And because he spends so much time at IUPUI, Father Kos resides at the nearby St. Bridget Perish rectory with Father Adolph Dwenger, the new pastor.

Last year Father Kos was hospitalized for heart surgery, so he brings personal insight to his hospital ministry. From 1978 until 1982, he gained intensive clinical pastoral care experience as a Community Hospital chaplain.

"So many times we take God's blessings for granted, like the gifts of life, faith, family, and health," he said. "When your world shrinks down to the size of a hospital bed, some very profound things happen. As Christians, we believe that life is a preparation for death. I feel that a person who lives life to the fullest accepts death most willingly, and one

who doesn't fears death the most. Those who have no faith in anything are very sad people."

Father Kos wears two electronic pagers in order to be "on call" at any time. But he said the busy pace of his ministry adds to his happiness.

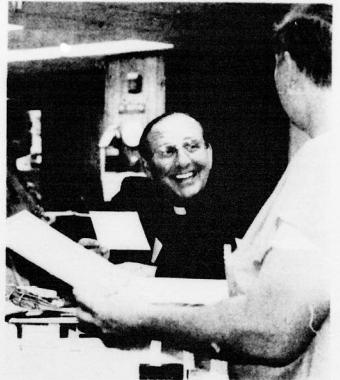
"God has given me a special grace to minister to the sick," he said. "I think God wants me in this ministry. I had asked the archbishop for a black parish or a hospital, and I feel blessed that I got both. I love St. Bridget."

His new appointment came last July, so he took advantage of the summer weather when people gather outside. "Walking my little dog, Jacqui, was a good way to start meeting all my neighbors," he said. "Many of the homes are boarded up, but I know all of my neighbors now."

Father Kos said he has never met a stranger, so when he moved to St. Bridget he decided to visit a small neighborhood bar to say "hello" to the patrons. Conversations stopped when the people saw a priest at the door. "You would have thought there were 50 policemen behind me," he said. "I stayed a few minutes and talked to them. Now they all honk and wave when I walk the dog."

Father Kos enjoys restoring old cars. Thanks to a special parking permit, he parks his vintage 1966 Mercedes near the hospital entrances before visiting patients.

"Serving God's sick brings me closer to Christ," he said. "At the end of a long day, I just turn it back over to God and tell him I'll be back tomorrow to minister to the sick again."



UPDATE—Father Joseph Kos checks the status of a Catholic patient with Wishard Hospital staff nurse Alan Hokenson. Father Kos serves as the Catholic chaplain for three Indianapolis hospitals. (Photo by Mary Ann Wyand)



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# Priest invents fun game

by Mary Ann Wyand

"Hi! I'm Father K.T., and I'm cee game shows!"

Father Kenneth Taylor, pastor of Holy Trinity Church in Indianapolis, was introducing himself before hosting his spiritual version of the popular television game show "Jeopardy." Categories are designed to inspire and challenge teen-agers.

"Religious Jeopardy" features questions on "Places in the Gospel, Women in the Gospel, the Passion of Jesus, Parables, Miracles, and Apostles. Confirmation students have had so much fun with the new faith game that they now request other opportunities to play it during parish youth group sessions and at retreats.

"We took 100 questions listed in the back of the confirmation book and put them in categories," Father Kenny said. "It went over so well that it's back by popular demand. Hopefully everyone will remember something."

Cardinal Ritter High School officials

loaned the parish some electrical game equipment so participants can actually buzz for acknowledgement before giving their responses—in question form, of course.

"It's fun, it's amusing, it's competitive," junior Eddie Holloran, a Holy Trinity youth group member, explained. His parish friend and classmate, John Keers, added that, "We have fun with it."

Their youthful pastor, who was ordained to the priesthood 12 years ago, admits to having a lot of fun hosting the game for a panel of teen-age parishioners.

"I've always enjoyed working with kids," he said. "We have a good time. If they're in an atmosphere where everyone is so much older, it's hard for them to feel a sense of ownership in the parish. We are rebuilding our whole youth program and have decided to form a youth council so they will have a greater sense that they are also part of the parish."

So how do you win the "Religious Jeopardy" game? Father Kenny laughed. "You have to study."



RELIGIOUS JEOPARDY—Father Kenneth Taylor, pastor of Holy Trinity Church in Indianapolis, moderates a round of "Religious Jeopardy" with youth group members at the westside parish. He developed the quiz format based on the popular television game show "Jeopardy" in order to make learning religion more fun for teen-agers. Categories include parables, miracles, and apostles. (Photo by Mary Ann Wyand)

## PRIEST UNDERSTANDS KIDS

### Father Charlie encourages young people to participate

by Cynthia Dewes

At the end of Mass, Father Charles Chesebrough paused at the foot of the altar. "Now," he said, "all you kids who were good during Mass raise your hands."

Immediately, several little arms shot up as far as they could stretch. The children quivered with excitement. "O.K., then you guys get to walk out of church with me," Father Chesebrough announced.

As he proceeded out of church, Father's parade was joined by tots, pre-schoolers and a few sheepish first- and second-graders. The children's pride was matched by that on the faces of their parents, and other parishioners smiled as they passed by.

Father Charlie, as he is known by his parishioners at Mary, Queen of Peace Parish in Danville, likes kids and they like him. He believes they are an important part of the parish because they are the future of the church.

"To me, (in the parish) that's where they're going to get their impression of the church," Father Charlie said, "not from the pope or the bishops or somewhere."

In a parish like St. Mary's, which does not maintain a school, reaching the children can be difficult. CCD classes are well attended in the Danville parish, and teen-agers are well represented at Masses, but contact is still limited.

When asked how he gets around that problem, Father Charlie laughed, "I call 'em by name!'"

Calling by name is Father's trademark at St. Mary's. Even as a young priest in St. Louis he began calling communicants by their first names at Communion time, asking the name if he didn't know it. His pastor objected, but later began the same practice himself.

Father Charlie encourages parents to bring their babies and toddlers along when they receive Communion at the altar. He gives them a blessing and calls them by name, too.

"The priest has to lead," Father Charlie said. "If he says, 'Let us show one another some sign of peace,' he'd better do it himself." At the sign of peace during Mass at St. Mary's, Father shakes hands with everyone up and down the aisles of the small church.

The altar servers also go up and down every aisle. Father Charlie believes that giving the servers responsibility involves them in the liturgy more personally. "That's why I still have them ring the bells at the consecration," Father said.

If altar servers make mistakes, or their cassocks are dragging on the floor, Father Charlie simply stops and quietly adjusts the problem. "I think Our Lord would've stopped a minute," he said. "I don't

think it ruins the sacredness of the occasion."

During his homilies, Father Charlie works in mention of the children by name, perhaps referring to some good deed they did, or describing a positive experience they shared with him or their families. "The biggest thing is to notice them," he said.

"I believe a homily is what Jesus had to say to all of us (including kids)," Father Charlie continued. His attention to the children, his taking time for them at Mass, pays off because they respond by listening.

"After my homily, one of the altar boys may turn to me and whisper, 'That was a good sermon, Father,'" he said, pleased. Parents tell him that their kids bring up places or events or ideas they hear mentioned in the sermons.

Parishioners do not write down their Mass petitions at St. Mary's. "People know what they want to pray for," Father Charlie said.

In the beginning of his pastorate he purposely called on the children, who were eager to pray for grandma's operation or a sick pet. And in time, the more inhibited adults also learned to pray spontaneously at Mass.

Special children's liturgies are celebrated on Tuesday evenings, with recitation of the rosary beforehand. "I like to keep of the old (devotions) what is good," Father Charlie said. "I call it putting the salt and pepper on!"

"My life revolves around Eucharist," he said. "That's why I ask my people to say 'I believe' rather than 'amen' when they receive Communion. I think that says what it means."

At Easter, Father Charlie promises that a "special friend" will come after Mass for all the toddlers who "are good." Their reward is a big Easter bunny who appears with treats. Letting the little ones incorporate innocent imaginary elements into religion is harmless, he said, and can spark their interest.

At Christmas Eve Mass, Father Charlie sits on the floor at the front of the church with the smaller children beside him. He reads the Gospel of the day and the children share in the liturgy. "I want everybody to feel comfortable" at Mass, he said.

After Mass, Father greets his parishioners. "Hi, Suzy," he'll say to a preschool eight-year-old. "That's a great new hardy you have there." Or, to a spike-haired teen-ager, "You're lookin' sharp!"

No one can be phony with kids, Father Charlie said. They respond well when the notice they get is sincere. The kids at St. Mary's prove that.

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# Youth ministry pleases Jesuit

by Mary Ann Wyand

It was a perfect night for a football game. Jesuit Father Michael Dorrier, director of campus ministry at Brebeuf Preparatory School in Indianapolis, joined the Braves and coaches along the sidelines as he does for many games.

Father Dorrier had spent the entire day with students, from early-morning conversations before classes to eating lunch together in the cafeteria to after-school discussion about the game and other topics. He even rode the team bus with the players.

"My job as campus chaplain is divided into three areas," he said. "I'm developing the school's retreat program and liturgies for the interfaith community here at Brebeuf, as well as trying to bring a sense of Christ's peace to the campus through my presence."

As a Jesuit priest working in campus ministry, he said, "I think the primary requirement or obligation of my job is that I am someone who prays, someone who has a relationship with God, because without that it's simply me. I find when I'm praying, when I'm in a healthy relationship with God, even the simplest things that I do seem to have more worth and value. I think Christ's presence flows through me when I'm in tune with God."

Bringing Christ's message to teen-agers means "being fully a person to people," Father Dorrier said. "It constantly calls me to be myself. I have to be honest, genuine, authentic, not play a role, but just be myself."

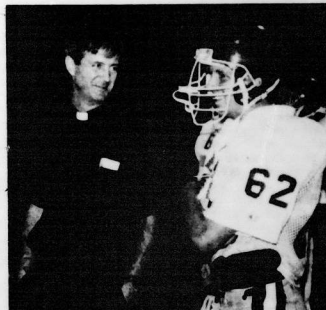
Brebeuf's unique academic environment and teaching philosophy offer educational challenges for both faculty and students. School officials note that the Jesuit college preparatory school has a history of great futures.

"I love working with high school kids because of the spontaneity and life that they give me," he said. "I find my own energy levels are renewed when I'm around them. I have a wonderful job because every day I hear laughter, every day I'm with people who are open to change."

Father Dorrier said he talks with students about vocations regularly. "A lot of kids who are high school-age don't want to say the magic words 'vocation' or 'priesthood,' so they'll dance around the topic by asking me what are clearly vocational questions. Personal questions are fair game as far as I'm concerned, because obviously I asked somebody else the same questions as I was entertaining the thought of becoming a Jesuit."

Before joining the Society of Jesus at age 26, Michael Dorrier earned a bachelor's degree in psychology and a master's degree in criminal corrections at Xavier University. He took a job as a probation officer in the adult criminal court in Cincinnati because "I wanted to help people and didn't know yet that I was to become a priest." At one point marriage was a definite consideration, but after much discernment he realized that for himself a vocation to the priesthood would be more life-giving.

During his 15 years as a Jesuit priest, Father Dorrier said, "I have had a loving, life-giving relationship with Jesus Christ. The more I walk down this road, I feel more whole,



GRIDIRON CHAT—Jesuit Father Michael Dorrier talks with Brebeuf sophomore Jeff Carter during a Braves football game. (Photo by Mary Ann Wyand)

more complete. One of the prime objectives of my role in promoting Gospel values, in building church, is to empower others. I spend a lot of time lighting fires under others, inviting them into the ministry, and helping young people identify their own gifts and talents that God gave them. I would say very simply that I'm happy. This is what I want to spend the rest of my life doing."

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# Sister assists battered women

by Mary Ann Wyand

Ministry to battered women living in the Terre Haute area challenges Franciscan Sister Jacquelyn McCracken.

As a women's resource advocate for the Council on Domestic Abuse, Sister Jackie assists "a lot of frightened women who are scared to death." Her job is "depressing, frustrating, but also challenging," she said. "I think God calls me to do this kind of work."

From her office in the Vigo County Courthouse, Sister Jackie collects police reports on domestic violence, contacts victims, helps women obtain protective orders against their abusers, and explains details of the legal process.

"My spirituality is very much focused on social action," she said. "I am, in a sense, God's instrument. I think my faith has to do with how I am working for change in our world to make it a more just and more peaceful and violence-free world."

Despite their painful life experiences, Sister Jackie said, "A lot of battered women do find a sense of strength in their spirituality and their relationship with God."

Council on Domestic Abuse staff members "are concerned not only for the woman's safety, but also for the safety of the children," she said. "Research is showing a high correlation between woman abuse and child abuse."

When there is violence in the home, she added, children witness and experience destructive behavior patterns that can lead to generational abuse.

During her own childhood, Jackie McCracken was very devoted to Mary. She attended Holy Trinity School,

St. Mary Academy, Marian College, all in Indianapolis, and the University of Dayton. Her undergraduate degree in English and graduate degree in education with a concentration in counseling were logical preparations for future professional responsibilities.

"When I was a freshman in high school," Sister Jackie recalled, "I began to think about religious life. The Franciscan sisters lived in the same building as the school. Their quarters were closed to us, but they were very close to the students. I felt a general sense of at-homeness with them, and I was very attracted to their lifestyle. I entered the convent right out of high school."

After completing her undergraduate degree, Sister Jackie taught elementary education at St. Joseph School in Princeton and later at St. Louis School in Batesville. During the 1970s, she worked in secondary education as an English and religion teacher at Cardinal Ritter High School in Indianapolis.

"I really liked teaching," she said. "At Ritter, some of the students would ask me lots of questions about being a sister, and we would have good times talking about that. I have fond memories of talking with the students and answering their questions about religious life. The big question was 'How do you have fun?'"

"I enjoy life," she said. "I enjoy being out in nature, and I have a good time with my friends. I like to go out and eat. I like to exercise, and I like hiking and biking."

In 1979, the Sisters of St. Francis asked Sister Jackie to serve as communications director for the order.

"My job was to publicize what our sisters were doing in different ministry fields," she said. "In those six years, I really grew to appreciate my sisters and my community."

A longtime interest in women's issues led her to pursue specialized training in a study action program at the Women's Theological Center in Boston.

"We studied feminist theology, feminist spirituality, social analysis, and ethics," Sister Jackie explained. "The reason I did that particular program was because I wanted to clarify my own beliefs and values about women in order to make a change in society."

Now Franciscan Sister Jacquelyn McCracken works in a predominantly male environment—with law enforcement personnel, prosecutors, and judges—as a legal advocate for battered women who desperately need help to end relationships scarred by domestic violence. Many of the women who come to her for legal assistance are not aware that she is a member of the Sisters of St. Francis at Oldenburg. But all quickly discover that she is a friend.



JUBILEE—Sister Jacquelyn McCracken smiles after her 25th Jubilee Mass in 1988. (Photo by Sister Tecla Jaehnen)



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## TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, October 14, 1990

Isaiah 25:6-10 — Philippians 4:12-14, 19-20 — Matthew 22:1-14

by Fr. Owen F. Campion

The Book of Isaiah provides this weekend's liturgy with its first reading. Isaiah's style and forcefulness in writing have made his prophetic favorite readings for centuries of believers. This weekend's reading is from the first section of Isaiah, composed when God's people still occupied their homeland and lived under their own rulers. However, by no means was all well. Looming against God's people at the very edge of the horizon were powerful, pagan neighbors. No one could ignore the threat. So, including the influential in the king's court, preferred a policy of accommodation whereby the Jews in the kingdom of Judah would attempt to appease the overbearing outsiders.

Isaiah, the prophet, regarded this policy to be nothing less than traffic in idolatry and an abandonment of the responsibilities vested in the Jews by the Covenant always to bear faithful witness to the one, holy God.

Compromising that responsibility would disrupt the order of things, Isaiah warned, that the Jews would perish. In time, he almost was right. The kingdom was wiped out and survivors abducted to be kept in Babylon in disgrace and misery.

In the opposite view, Isaiah eloquently reminded the Jews that they were privileged among all peoples because they knew God. There was a purpose in God's revelation of himself to them. It was that they should be the symbol and the avenue



by which humankind should recognize God and approach him. To be unyieldingly and everlastingly true to that role would earn for the Jews God's unending benediction and protection.

St. Paul's Epistle to the Philippians is the source of this weekend's second reading. St. Paul apparently came from a background of means. He was well-educated in the wisdom of the world as well as in religion. He also came from a place of privilege. He was a Roman citizen, a distinction only possessed in those days by non-Romans who greatly had served the empire or who paid dearly for the honor from their own purses. The origin of Paul's citizenship is unknown, other than that he surely inherited the dignity.

In the practical order, Roman citizenship could spare a person many pains and indignities if arrested. It did not excuse crime altogether, however. So Paul was arrested from time to time. (In the end, he was executed, although more mercifully since he was a citizen of Rome.)

This weekend's reading recalls one imprisonment. He was not the victim of torture, but confinement was no delight. The Christian Philippians sent him money. He wrote to thank them for sharing his hardship. He promised them that God would bless their goodness.

St. Matthew's Gospel supplies this weekend with its Gospel reading. It is the compelling and familiar parable, taught by Jesus, about the king who invited guests to his son's wedding. They rebuked the invitations. Then the king destroyed the would-be guests for their impudence. He sent servants to bring strangers and bystanders to the wedding. But one guest appeared without a wedding garment, and he was evicted from the celebration.

Weddings were momentous events in

that time, as usually they are today. Etiquette required a formal invitation to be sent, and etiquette also required that it be refused. Then messengers would carry a second invitation, imploring attendance at the function with great gestures and grandiloquence. If the host were rich, then he would supply ornamental garments to the guests. Keep in mind that travel to the feast would occur on foot through the dusty, semi-desert terrain. Clean clothes were as refreshing as ornamentals. To refuse the wedding garment would be to insult the host and the event, being present in soiled clothing.

Those who heard this parable from the lips of Jesus understood these customs. They also had to deal with the fact that God's people were beneath the sharp heel of pagan Rome, and destruction of their very culture was an everyday threat.

## Reflection

These readings summon all Christians to the exciting realization that God has blessed us with knowledge of him. That knowledge weaves a rich fabric of understanding life, human nature, and self, and it further promises an eternal, splendid reward. While knowledge of God has its great advantage for each Christian, it has its

purpose for all people. We who know God have the responsibility of spreading that knowledge.

When we as a faithful people turn in upon ourselves and forget others, then we become the people who received God's invitation and spurned it. Ignoring or rejecting God works a vicious will. Death is the outcome.

It is not merely enough to know God, and intellectually to admit God's existence or primacy. We must confirm our place in his household by removing from ourselves the soiled garments of our sin. We must change our very appearance and be in clothing of his choice, not of our choice. Otherwise, even if we have heard the Word of God, then we are unworthy of being at God's table.

God's work is practically explained in the second reading. There St. Paul illustrates that we must include all within our Christian embrace, but most especially those who suffer. By such love and active concern, we vest ourselves in the spotless garment of Christianity, rich with the decoration and beauty of God, and festive for our own presence in the halls of God's house where peace and fulfillment everlastingly will abide.

## THE POPE TEACHES

## Spirit builds one body of Christ

by Pope John Paul II

Remarks at audience October 3

In his letters to the first Christian communities, St. Paul presents the Holy Spirit as a divine person, one with the Father and the Son in the unity of the Blessed Trinity.

We are reminded of this at the celebration of Mass, when the priest greets us using the words of the Second Letter to the Corinthians: "The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all" (2 Corinthians 13:13). This formula highlights the work of the Spirit in bringing humanity into communion with God.

Elsewhere, St. Paul presents other aspects of the Holy Spirit's activity. According to the apostle, it is the Spirit who

confers a variety of charisms upon the members of the church and also ensures their unity in building up the one body of Christ (cf. 1 Corinthians 12:7ff).

Our sanctification is likewise a work of the Spirit, with whom we have been sealed as a guarantee of our heavenly inheritance (cf. Ephesians 1:13-14). The Holy Spirit is also and above all the source of our divine adoption as sons and daughters of God. In this way, he is the origin of the love and communion which constitute our sanctification, in particular, the offering of ourselves to God and our prayer in which the Holy Spirit himself cries within our hearts "Abba! Father!" (cf. Galatians 4:6).

In all of these ways, St. Paul makes clear that the Holy Spirit is not an impersonal force but a divine person in the Trinity of the Father, Son and Holy Spirit.

## MY JOURNEY TO GOD

## With My God I Talked

I wakened as I walked each new day at pre-dawn hour, and with my God I talked.

At first I slowly stalked, with my spirit firmly dour. I wakened as I walked,

exposing soul tight-locked, sampling nature's power, and with my God I talked till with His Grace I countered depression-gaps that lowed. I wakened as I walked,

soon wondering why I'd balked: I grew . . . budded . . . flowered — and with my God I talked.

I strolled and prayed and looked and felt God's world anew: empowered. I wakened as I walked, and with my God I talked.

—by Shirley Vogler Meister

(Shirley Vogler Meister is a member of Christ the King Parish in Indianapolis.)



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# Entertainment

VIEWING WITH ARNOLD

## 'Postcards' addresses mother-daughter woes

by James W. Arnold

"Postcards From the Edge" is another behind-the-scenes, Bel Air-to-Malibu decadent Hollywood movie. It tells a rather sad mother-and-daughter tale in bright colors, one-liners masking the tears, etc.

Happily, soap opera is avoided. Instead, "Postcards" toys with comedy, then teeters on "the edge" of tragedy but never quite falls off. Despite dealing with characters messed up by both morally and psychologically, the movie hopes to leave viewers feeling better, not worse, than when they came.

Probably the most maudlin material could come off artfully in the hands of pros like director Mike Nichols and co-stars Meryl Streep and Shirley MacLaine. But heroics were not required. Carrie Fisher's script, based on her novel, is bubbly, buoyant and sharp, much like the screen image of her famous mother (Debbie Reynolds) in her prime.

The story is built around the tension—abrasive, but mostly comic—between a still wealthy but no longer famous movie star who drinks too much, laboring to hang onto her youth and success long after both have passed, and her daughter, whose own full-blown movie career is at risk because of drug abuse. No doubt there is something of Debbie and Carrie in these characters, but Fisher has chosen to write fiction, not biography, and such speculation is neither charitable or especially helpful.

The mix of comedy and disturbing reality recalls Streep's most recent work for

Nichols, as the bright but betrayed writer and celebrity-wife-mother in "Heartburn." As Suzanne Vale in "Postcards," she's a lightweight movie actress with a drug habit that's just beginning to unhinge her successful career.

Surprisingly, Suzanne apparently has had no marriage or serious relationships. (At 41, Streep may project too much maturity for the character.) She does have a current boyfriend, a charming but shallow womanizer (Dennis Quaid), but seems wisely not to take him seriously. (Few of the male characters register on the gravity index.)

We're encouraged to believe the cause of her troubles is her neurotic remarried mom, Doris (MacLaine). A loving, smothering type, she's unable to let go of her kid, and she has other problems. Most are probably due to her own overbearing mom, who occasionally rattles the film. Fighting age and subliminal envy of Suzanne's youth and success, Doris handles her devils by mixing lots of vodka in her diet drinks.

When Suzanne barely survives an overdose, she can't get film completion insurance unless she stays with a "responsible party." That turns out, ironically, to be mother.

The story is about how (back under the same posh roof) they clash and battle things out—all while unstable Suzanne is under the daily pressure of working on her movie. They finally come to accept, understand, and reconcile—although without guarantees that any of it will last.

No easy or profound answers are offered, but the outcome is positive. We're led to understand again that people are rarely mean or bad on purpose, that talent and wealth create as many problems as they solve, and that drugs and alcohol are



**POSTCARDS**—Meryl Streep (left) stars as an actress struggling to rebuild her life and Shirley MacLaine portrays her well-intentioned but domineering mother in "Postcards From the Edge." The U.S. Catholic Conference says the two stars "shine" in this bittersweet comedy under the direction of Mike Nichols. It classifies the film A-III for adults. (CNS photo from Columbia Pictures)

only symptoms of a deeper emptiness in human life.

It's also far from routine in movies that the principals love each other as these women clearly do. Since mother-daughter conflicts are part of life for many families, the movie is not just about the weirdos of Hollywood. It may provoke some viewers into helpful self-examination and fence-mending of their own.

Otherwise, the fun in "Postcards" is watching Streep and MacLaine volley Fisher's snappy dialog back and forth, while basking in the wit and production savvy of director Nichols (last film: "Working Girl"). In a dream sequence, Nichols has Suzanne walking down a corridor toward a glowing wall of drug bottles past the portraits of famous drug-victim celebrities, pursued by Nancy Reagan wagging her finger.

Among the film's "insider" movie moments: Streep plays many of her scenes, with comic irony, in the police uniform she wears in the film-within-the-film: clinging to the edge of a skyscraper, she waves her hands in frustration (but of course doesn't fall), and the scene in which a helpful director (Gene Hackman) urges her to get hold of her life occurs in the dark tubing room with her own image flickering on the screen behind them.

The most entertaining moments come during Doris's poorly advised party for frazzled Suzanne, who has just come from drug rehab. The potential disaster has a happy outcome when each of the women are "persuaded" to sing. Streep does "You Don't Know Me" aptly and MacLaine does a socko version of Sonnet's gutsy "I'm Still Here." It's enough to make you wish they'd bring back musicals.

(Stylish, flawed comedy about generational tension and substance abuse in movieland; language; satisfactory for mature viewers.)

USCC classification: A-III, Adults

### Recent USCC Film Classifications

Avalon .....	A-I
Fantasia .....	A-I
Henry & June .....	O
I Come in Peace .....	O
King of New York .....	O
The Hot Spot .....	O

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.

## 'Looking for Miracles' uncovers startling discovery

by Henry Herz

An opportunistic teen-ager lies to get a job at a summer camp in "Looking For Miracles," airing Oct. 17 from 8-10 p.m. on PBS.

However, he learns that he must take responsibility for his actions in this dramatization of A.E. Hotchner's book. It is the first offering of the new PBS family series "Wonderworks Family Movie."

The show features Greg Spottiswood as 16-year-old Ryan Delaney and Zachary Bennett as his nine-year-old brother, Sullivan, who finally come to know and love each other while at summer camp during the Great Depression.

As the head camp counselor, Ryan makes a startling discovery about his younger brother in this new television adaptation of Hotchner's poignant memoir. "Looking for Miracles" has been described as a "heartwarming comedy" and "delightful feature-length film" for family viewing.

#### TV Programs of Note

Sunday, Oct. 14, 8-9 p.m. (PBS) "Scandinavia: Land of the Midnight Sun." The first episode in a two-part "Nature" documentary takes viewers on a journey from the southern Swedish archipelago with its seals and ospreys to the Norwegian Cape and its whales.

Sunday, Oct. 14, 9-10 p.m. (PBS) "The Ginger Tree." "Masterpiece Theater" begins a four-part dramatization of Oswald Wynd's novel about a young Scottish woman whose marriage to an English army officer in 1903 Manchuria is shattered by an affair with a Japanese nobleman.

Sunday, Oct. 14, 9-11 p.m. (NBC) "A Quiet Little Neighborhood, A Perfect Little Murder." A woman (Teri Garr) overhears plans for a murder but when neither her husband (Robert Urich) nor the police believe her, she sets out on her own to prevent it. The show is adult fare, with muddled suspense and little humor.

Monday, Oct. 15, 8-11 p.m. (PBS) "Nixon." The controversial political career of Richard M. Nixon is evaluated primarily by those who knew him best in this

three-hour documentary presented by the uncommonly good historical series, "The American Experience."

Tuesday, Oct. 16, 4-5 p.m. (CBS) "The Fourth Man." The story of a high school student who ruins his health by using steroids to make the track team in order to impress his sports-madened father is told in this "CBS Schoolbreak Special" for young people.

Tuesday, Oct. 16, 9-10 p.m. (PBS) "When Cops Go Bad." In an investigative report on the corrupting influence of drug money on U.S. police forces, "Frontline" focuses on three communities in Florida, California and New Jersey.

Tuesday, Oct. 16, 10-11 p.m. (PBS) "Dream of China." Examining how economic power in the Pacific region has shifted from the United States to Japan is "Power in the Pacific," a four-part miniseries that begins with this program on the radical changes in China after the communist revolution.

Thursday, Oct. 18, 4-5 p.m. (ABC) "Testing Dirty." When a teenage boy who has never used drugs is suspended from school after getting a positive result on a random drug test, he must prove that the test was inaccurate in this "ABC Afterschool Specials" program for young people.

Thursday, Oct. 18, 9-11 p.m. (PBS) "Cause Celebre." Rebroadcast of a 1988 "Mystery!" program re-creating the sensational British murder trial of a songwriter (Helen Mirren) and her young lover (David Suchet) who were charged with killing her husband (Harry Andrews).

Friday, Oct. 19, 9 p.m.-midnight (PBS) "Meisostele from the San Francisco Opera." Baritone Samuel Ramey sings the title role in Boito's 19th-century French opera retelling the Faust myth in a performance with the San Francisco Opera. The special is a "Great Performances" presentation.

Saturday, Oct. 20, 6-7:30 p.m. (PBS) "Oh, Mr. Toad." The pompous aristocratic toad from "Wind in the Willows" gets humbled when the weasels capture his estate, Toad Hall, and hire an impersonator to take his place in the first of a two-part animated film presentation on the "Long Ago & Far Away" family series.

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



**BROTHERS**—Sixteen-year-old Ryan Delaney (Greg Spottiswood) and his nine-year-old brother, Sullivan (Zachary Bennett), come to know and love each other while at summer camp during the Great Depression in "Looking For Miracles," a "Wonderworks" adaptation of A.E. Hotchner's memoir. It airs on Oct. 17 at 8 p.m. on many PBS stations. (Check local listings to verify date and time.)

## QUESTION CORNER

# Organ donation gives life and time

by Fr. John Dietzen

There are two sides to every issue, but I feel all alone on this one. My simple belief is that God created us with all the "equipment" we need to live out our life on earth. He gave us "organs" of some sort. If one malfunctions the other compensates. When we have only one organ we can sometimes be operated on.

When they fail completely, are we not at the end of our human life and allowed to die and go back to our Creator? My problem is that I cannot envision someone else's heart (or anything else that God gave them) in my body. Or a transplant bank anxiously awaiting a tragedy so that someone else may live. I am confused. Does the church take a position on organ transplants? (Texas)



The tradition and present teaching of the Catholic Church thoroughly supports the principle and practice of giving an organ of one's body to another.

Many circumstances must be examined carefully to determine whether or not the taking of an organ from one person and giving it to another is the morally proper thing to do. This obviously may become quite complicated, since it deals with questions involving certainty of death, if the

giving of the organ depends on the donor's death; physical effects on the donor if the donor is living; degree of hope for a successful transplant; consent and so on.

Obviously it is impossible to discuss all these circumstances in an adequate way here. I believe, however, that your concern is more spiritual than medical, so perhaps it is sufficient to say simply that this is one application of the charity we owe to others.

A few thoughts may help you see what I mean. For example, one of the highest gifts God gives to us for life on this earth is the gift of time. Without that, all other gifts would be to some degree meaningless.

In a sense, we could say that the "time of our lives" is even more critical to our lives than a second kidney.

Yet, in the time we offer them, we all give great parts of our lives to others, especially to our loved ones. We in turn receive the gift of parts of other people's lives. Over a lifetime of active love and sacrifice, these gifts may involve not only the time directly spent for us, but perhaps even the shortening of others' lives.

In other words, we give our lives to one another all the time. If something that has been ours in life can still do good for someone else, before or after death, why not?

Many people have given you part of their lives already. Without these you would not be alive today. If medical science can allow us to extend that gift, even to the bodies which God has given for our stewardship, it is something to be grateful for, to use cautiously but generously.

Incidentally, Pope John Paul II repeated this position a few months ago, speaking of the shortage of available donors for patients awaiting transplants. It is a matter of Christian generosity, he said, and "no solution will be forthcoming without a renewed sense of human solidarity," based on Christ's example, which can "inspire men and women to make great sacrifices in the service of others" (April 30, 1990).

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

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## FAMILY TALK

## Roles differ if children must care for parents

by Dr. James and Mary Kenny

**Dear Mary:** Recently we put my 83-year-old mother in a nursing home. I made the decision when she became so unsteady on her feet that she could not get around without serious danger of falling.

Even though she is now well cared for and physically safe, I feel very uncomfortable and frustrated when I visit her. She has a dozen errands for me to run, mostly things that I have already taken care of or that are unnecessary. She gives me detailed directions about how to take care of her affairs, and changes her directions each time I visit.

I try to be patient with her—and with myself—but I am finding it a real chore to visit. (Pennsylvania)

**Answer:** You seem to be experiencing what every adult child feels when taking care of an aging parent: the effects of role reversal. You have reversed your childhood role to become the protecting, nurturing person. Your mother is now the dependent, protected person.

In addition, you both carry the baggage from a lifetime of interacting with each other. She knows what upsets or irritates you. You know what approaches she uses to get her way. These are not conscious reactions. They're in your very bones. You both have used them all your lives.

The likelihood of your changing the reactions of a lifetime is small. Far better to plan your visits so as to maximize good aspects of your relationship and minimize manipulative behavior. Here are some suggestions.

►Your mother misses the ability to make her own decisions. Nursing-home residents often experience this distress, almost as though they had been reduced from adult to child. Encourage and support her in making the decisions she is able to make. Perhaps she can make her own appointments for hair care in the nursing home or decide on the purchase of new clothes.

If you are the manager of her affairs outside the nursing home, then you are responsible for fulfilling this duty in your own way. Listen to her ideas. Use the ones that are relevant and do not argue with her about the others. Simply make the decisions you deem prudent.

►Plan your visits to include an activity your mother will enjoy. If she is encouraged to walk, support her on a walk through the halls. Bring a book she would enjoy and read to her during each visit. Bring a portable cassette player and play a favorite music tape. Bring homemade cookies and a soft drink to share on your visits.

►If the visit is dragging on and you are getting tense, then end it by saying goodbye gently. Tell your mother you must leave, then do so. It is better to have frequent, short, pleasant visits than stressful long ones.

►Rely on your spouse. Often a spouse can visit aging in-laws easier than an adult child can visit aging parents. The spouse does not carry the baggage from a lifelong relationship and does not experience the role reversal which the adult child does. Ask your spouse to visit her with you and to visit her alone at times.

Both you and your mother must adjust to major changes in your lives. You are making the effort to be supportive of your mother as you face a problem that is almost universal when children must care for parents.

(Address questions on family living or child care to the Kennys, 219 W. Harrison St., Rossiter, Ind. 47978.)

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# Pax Christi says Iraqi invasion was rooted in past mistakes

by Nancy O'Brien  
Catholic News Service

WASHINGTON—Pax Christi International, while condemning the Iraqi invasion of Kuwait, has said the invasion "may be rooted in past mistakes and present inconsistencies which need to be admitted and examined."

The group's International Executive Committee issued a 13-point statement on the Gulf crisis Oct. 2 from its headquarters in Antwerp, Belgium, and said the statement was based on consultation with national Pax Christi groups.

"As a Christian movement, founded for the work of international reconciliation, Pax Christi International believes that no true resolution is possible unless the

underlying causes and other factors are openly acknowledged," the statement said.

Among factors in the invasion, Pax Christi cited Arab "ill feeling" over "past colonial and present economic domination of the Middle East" and the Western world's "failure to confront longstanding Palestinian and other questions including Israel's occupation of Jordan's West Bank."

In addition, Pax Christi said, the world has long been aware of Iraqi President Saddam Hussein's repressive government and use of chemical weapons "without any apparent reduction of world trade, economic support and the continuing provision of military weapons by many countries."

Another factor influencing the invasion may be that when Kuwait was created as an independent nation in 1961,

it resulted in "a severe restriction on Iraq's access to the sea," the statement said.

The international board said Pax Christi condemned the invasion and Iraq's treatment of foreign nationals still in Kuwait and Iraq. It backed the U.N. sanctions imposed against Iraq but said any economic blockade "may not include food and medical supplies, on moral and humanitarian grounds."

The statement also praised "the growing prestige of the United Nations" since the Gulf crisis began in August and said this may signal "a new hope for the resolution of all global conflicts."

Pax Christi ended the statement with several "guidelines for the just and peaceful resolution of the crisis," including the full exploration of "every diplomatic initiative" possible.

The event of further military action by either side, Pax Christi International feels obliged to re-assess "that there is an absolute prohibition on the use of weapons of mass destruction—chemical, biological or nuclear," the statement said.

The day before the international statement was issued, the U.S. affiliate of Pax Christi sent letters to Saddam, U.S. President Bush and U.N. Secretary General Javier Perez de Cuellar urging a diplomatic solution to the crisis.

"Although we understand the grievances you hold against the government of Kuwait, we can neither condone nor justify the use of military force as a means of settling disputes between nations," said the letter to Saddam.

The letter to Bush asked for a gradual withdrawal of U.S. forces from Saudi Arabia, "replacing them with a temporary regional or U.N.-coordinated peacekeeping presence until a diplomatic solution can be reached."

In the letter to Perez de Cuellar, Pax Christi urged the United Nations to "put mechanisms into place to guarantee unrestricted access to food, medicine and other essential humanitarian aid to all people in Iraq and Kuwait."

Two groups of women religious also issued statements on the Gulf crisis recently.

The leadership council of the Dominican Sisters of Adrian, Mich., representing 1,351 nuns, sent a letter to Bush Sept. 27 asking him to "do everything possible to de-escalate this situation."

"As women leaders committed to principles of reconciliation and peacemaking we are disturbed by the increasing incidents of hostile and provocative statements made by spokespersons for our government," the council added. "We ask you to do all that you can to curtail this behavior."

The Sisters of Mercy of the Americas Justice Coalition, representing some 7,000 members, called in a Sept. 24 statement for "negotiated settlement" of the Gulf crisis, continued cuts in the U.S. military budget and a redefinition of the term "national security."

"Real security involves equal opportunity for all citizens to lead decent lives: having adequate housing, education, health care, healthy environment, renewable sources," the statement said. "Threatening innocent lives to protect U.S. oil interest and lifestyle is unjustified."

The Mercy sisters also said there should be no U.S. military actions in the Gulf.

"Impulsive, explosive military force is no answer," they said. "Creative options can be found that meet the legitimate and face-saving principles of each side."

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## Vatican joins Europe in condemning invasion

by Cindy Wooden  
Catholic News Service

VATICAN CITY—The Vatican has joined other participants in the Conference on Security and Cooperation in Europe in condemning Iraq's invasion of Kuwait.

The conference statement denouncing Iraq's takeover of its tiny neighbor was made at the end of an Oct. 1-2 meeting of the foreign ministers of the 35 participating countries, including the Vatican.

The Vatican also called for efforts to resolve Lebanon's civil war and the Israeli-Palestinian conflict.

Archbishop Angelo Sodano, head of the Vatican Secretariat of State section which handles relations with other governments, signed the document, which was submitted by U.S. Secretary of States James A. Baker.

The text and Archbishop Sodano's remarks about it were released at the Vatican Oct. 3.

Because of the "religious nature of the Holy See," its reaction to specific conflicts must "always underline the primacy of peace and the necessity of searching for peaceful solutions for the resolution of international disputes," the archbishop said.

"The universal mission of the Holy See leads it to be concerned with all of the critical situations in the world," he said. "For this reason, in addition to following the Persian Gulf drama, the Holy See cannot but insist on the urgency of also finding a solution for the drama of Lebanon and of Palestine."

The Vatican also has a "humanitarian obligation" that leads it to insist that governments and charitable organizations "take all adequate measures so that the civilian populations—above all the children, the sick and people extraneous to the conflict, such as refugees and workers—do not have to suffer because of actions adopted to resolve the crisis."

"We express our support for those countries which have particularly suffered because of the crisis created by Iraq, and we reaffirm our determination to work together to assure that the obligations of dealing with the aggression are equally shared by all," it said.



# Lithuanian priest has biggest 'parish' in the world: Siberia

by John Thavis  
Catholic News Service

ROME—When Father Pavel Bytutas volunteered for his first pastoral assignment, he ended up with what could be called the biggest "parish" in the world: the entire Soviet region of Siberia.

As the only Catholic priest in Siberia, the 32-year-old Lithuanian travels by plane, train and car to visit "ties and villages where often only a handful of faithful remain."

When he arrives, the priest said in an interview, "some people run up and kiss my habit."

"They are very happy to see me. The older men say I'm the first priest they've seen in 70 years," he said.

Father Bytutas, a Franciscan from Telšiai in northern Lithuania, spoke while attending a Franciscan study week on Eastern Europe, held in Rome in late September.

The priest said his single-handed ministry has flourished under the more relaxed religious policies of the Soviet government.

Father Bytutas was completing post-ordination studies at Lithuania's seminary at Kaunas when a group of Siberian Catholics from Novosibirsk approached his bishop in 1986, asking if he could spare a priest.

The bishop said no, but Father Bytutas volunteered anyway, saying: "I wanted to go where there were no priests."

The previous pastor in Novosibirsk was a Ukrainian who was sent to prison after only two years of active ministry, he said. At first, the authorities made problems for Father Bytutas, too.

"I had to register my daily movements in advance and ask permission to travel," he said.

But after the first year, local people began speaking well of the Catholic community and harassment dropped off, he said. Novosibirsk is an academic city, and Father Bytutas

was allowed to give university lectures on religion. He has also been interviewed by local newspapers, radio and TV, he said.

The TV station is currently doing a documentary on the fledgling Catholic Church in Siberia, he said. Meanwhile, the Novosibirsk Church is co-sponsoring an international conference on science and philosophy next year.

The priest has helped build one church in Novosibirsk and has plans for two more. He also has signed agreements with city officials to set up a charity center for orphans and the elderly. Four of Mother Teresa's Missionaries of Charity are now working in the city, he said.

Equally important, the church community is growing. Last year he baptized about 100 adults, he said.

Father Bytutas spends one week per month traveling

the breadth of Siberia, a region much larger than the United States that extends from the Urals to the Arctic. His longest trips take about two hours by plane. He said he typically sends telegrams to local contacts, specifying a time of arrival. The community of believers assembles, and when the priest shows up it is invariably a moment of great joy, he said.

Many Catholics in Siberia are descendants of Polish, Lithuanian and German exiles who were sent there during the 19th and 20th centuries, Father Bytutas said. In Tomsk, for example, about 500 miles north of Novosibirsk, the priest regularly uses a Catholic church built by Lithuanian exiles in the mid-1800s.

Other groups are found in villages scattered around the Siberian countryside, he said. When he travels there, he celebrates Mass in private homes or in a field.

Father Bytutas said he has asked Franciscans to send friars to Siberia, and the order is considering it. There is enough work for 100 priests in the region, he said. In the meantime, he will continue in his grueling one-man job.

The priest said much of his time is taken up by visitors who drop in simply to chat for an hour or two. He considers that part of his work and has no complaints.

"I'm happy because I have lots of work to do," he said.

## Pope says German reunification offers hope

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Germany's new unity can be a symbol of hope for other European communities seeking closer cooperation, Pope John Paul II said.

During his general audience Oct. 3, the day unification became official, the pope told more than 2,000 German pilgrims he would join them in prayers of thanksgiving.

"The radical changes of political and social relations" in Central and Eastern Europe began with the overthrow of "totalitarian ideologies which oppressed people and suffocated the freedom of the spirit," he said.

The pope said he hoped all the countries of Europe would continue their efforts to understand each other and cooperate in a spirit of trust.

The responsibilities that stem from the Christian tradition of Germany must permeate its public actions in order to ensure the "secure and peaceful future of Europe," he said.

The same day, the more than 200 participants in the world Synod of Bishops congratulated the German bishops and offered a prolonged round of applause.

Pope John Paul also sent a telegram of congratulations to German President Richard von Weizsäcker. He praised "the citizens committed to the peaceful realization of freedom who have continually kept alive that conviction."

The pope wished the German people "peace and well-being in the future" and asked them to conserve and develop their "great spiritual inheritance."

He offered his blessings "in the conviction that the German people will continue" their contributions to peaceful coexistence in Europe.

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# The Active List

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

## October 12

A Charismatic Mass will be held at 7:30 p.m. at St. Charles Borromeo Church, 2222 E. Third St., Bloomington. Soup supper 6 p.m.; praise and worship 7 p.m.

☆☆

The Mediagorje Network will celebrate the 73rd anniversary of Our Lady's apparitions at Fatima, Portugal at 7:30 p.m. in the Lawless Room of St. Matthew Parish, 4100 E. 56th St. Two Fatima movies.

## October 12-14

A "Praying the 12 Steps" retreat will be conducted by Franciscan Father Boniface Baum at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338.

☆☆

A Marriage Encounter will be held at the Sisters of St. Francis motherhouse, Oldenburg. Call Dave and Mary Timmerman 317-897-3052.

☆☆

A Beginning Experience Weekend for those recovering from divorce or death of a spouse will be held at St. Bernadette Retreat Facility, Fletcher Ave. Fee \$60. Call 317-236-1596.

☆☆

Benedictine Father Ralph Lynch will conduct a weekend retreat on

"Living the Scriptures" at St. Meinrad Archabbey. Call 812-337-6533.

## October 13

The Catholic Alumni Club (CAC) will hold its 25th anniversary celebration. Call Mary 317-255-3841 evenings.

☆☆

Detroit Bishop Thomas Gumbleton will begin the Connersville Deanery Adult Faith Formation Series on "The Value of Life: A Consistent Ethic" from 9:11-30 a.m. at St. Gabriel Parish, Connersville. Call 317-825-2161.

☆☆

An Original Jonah Fish Fry will be held from 3:30-7:30 p.m. at Holy Rosary Parish, Seelyville. Adults \$5; children \$2.50.

☆☆

St. Rita School, 1800 N. Arsenal Ave. will sponsor a Carnival from 12-6 p.m. Chili supper, bake sale, raffles.

☆☆

St. Gabriel Parish, Indianapolis will sponsor a Prayer Service and Rosary at 7:15 p.m. following 6 p.m. Mass, for Respect Life Week.

☆☆

Mgr. Downey Council #3660 K of C, 511 E. Thompson Rd. will

hold its annual Columbus Day Dance from 8:30 p.m.-1 a.m. Food, prizes, music by the Tempest. \$8/person. Call 317-786-0375 for reservations.

☆☆

A National Rosary for Life will be prayed at 9:30 a.m. at the Clinic for Women, 2951 E. 38th St.

## October 14

October Pilgrimages to the Shrine of Mount Cassino, sponsored by St. Meinrad Archabbey, continue at 2 p.m. CDT with Benedictine Father Simeon Daly speaking on "Mary, the Ponderer."

☆☆

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

☆☆

Sign Masses for the Deaf are celebrated each Sun. at the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

St. Mary of the Rock Parish near Batesville will sponsor its Annual Turkey Supper from 11 a.m.-6 p.m. EST. Adults \$5; kids \$2. Games, booths, country store.

☆☆

Family therapist Dr. William Steele will present "Contemporary Issues for the Christian Family" at 3:30 p.m. at Fatima Retreat House, 5353 E. 56th St. \$10/person; \$15/couple; \$5 non-

refundable deposit. Call 317-545-7681.

☆☆

The Ladies Club of St. Roch Parish will sponsor a Pancake and Sausage Breakfast following 8 and 10:30 a.m. Masses. Prices \$3.50 and \$2. Everyone welcome.

☆☆

A Tridentine Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆

A Calix meeting will be held at 6 a.m. preceding 10:30 a.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave. Call 317-787-9138.

☆☆

A Pre-Can. Day for engaged couples will be held from 12-4:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee. Pre-registration required. Call 317-236-1596.

☆☆

The Adult Learning Committee of St. Lawrence Parish, 4650 N. Shadeland Ave. will sponsor a free presentation by Father Joseph Rautenberg and Dr. John Batey on "Life and Death in America: Making Moral Decisions in Medicine, Genetics and Society" at 7:30 p.m.

☆☆

Mother Theodore Circle #56, Daughters of Isabella will meet at 2 p.m. in the conference room of St. Elizabeth's Home, 2500 Churchman Ave. Social follows.

☆☆

A Special Day of Prayer for Inactive Catholics will begin at 8 a.m. in St. Anthony Church, 379 N. Warman Ave. Prayer services, Exposition, rosary, Benediction.

## October 15

New Albany Deanery Youth Ministry continues its Fall Religious Studies series on "Archaeology and the Bible" and "Sacraments" from 7:30-9 p.m. at the Aquinas Center, Clarksville.

☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. at St. Lawrence Parish Adult Learning Center, 4950 N. Shadeland Ave.

☆☆

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

☆☆

The "Divorce and Beyond" recovery program, and "When Your Parents Call It Spite" support group for adolescents, continue at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its regular monthly meeting

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at 7:30 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for program on "Forgiveness."

## October 16

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

☆☆

The Centering Prayer Workshop conducted by Gwen Goss continues from 7-9 p.m. at St. Paul the Apostle Parish, Greencastle.

☆☆

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

☆☆

Mature Living Seminars on Challenges in the 1990s continue with "Radiation" from 10 a.m.-2 p.m. on Room 251 of Marian Hall, Marian College. Bring or buy lunch.

☆☆

The "Strengthening Your Stepfamily" series concludes from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

The Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7 p.m. in Room 118 of the Catholic Center, 1400 N. Meridian St.

☆☆

Franciscan Sister Diane Jamison will present a Leisure Day on "Prayer in the Race of Life" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

## October 17

Benedictine Father Aidan Kavanagh will speak on the "Wisdom of Worship" at 8 p.m.

"Valerie Dillon's open approach to today's girls on issues relating to sexuality is refreshing and welcome. I especially commend the non-judgmental tone of this book, the inclusion of touchy areas like AIDS, the author's supportive invitation for today's girls to respect their own bodies and selves."

— DOLORES CURRAN, Columnist  
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☆☆☆  
The Catholic Widowed Organization (CWO) will hold its regular meeting. Dick Kramer, Catholic Social Services will speak on charitable endeavors.

☆☆☆  
Systematic Training for Effective Parenting (STEEP) classes continue from 7-9:30 p.m. at St. Barnabas library, 8300 Rahke Rd.

☆☆☆  
The Memorial Mass sponsored by Catholic Cemetery Association will be celebrated at 2 p.m. in Calvary Chapel.

☆☆☆  
The Altar Society of St. Mary Parish, Lanesville will hold its annual Halloween Dessert Card Party at 7:30 p.m. Drawings for handmade quilt etc., homemade desserts, prizes. Admission \$2.

### October 18

The Ave Maria Guild will hold a Card Party for the benefit of St. Paul Hermitage at 12:30 p.m. in Our Lady of Grace Monastery gym, Beech Grove. Refreshments available.

☆☆☆  
The Female Adult Survivor series sponsored by Catholic Social Services continues from 6-8 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆☆  
The Terre Haute NCCW will hold a Day of Reflection at 8:30 a.m. at the Providence Center, St. Mary of the Woods. Cost \$6.50. Call 812-234-6213 for reservations.

☆☆☆  
Catholics United for EWTN will meet for "An Introduction to Mother Angelica's EWTN Network" from 7:30-9 p.m. at the K of C Hall, 511 E. Thompson Rd. Call Bud Moody 317-336-5110 for details.

### October 19

☆☆☆  
Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym. Cost \$2. Call 317-875-0536.

☆☆☆  
The Centering Prayer Workshop conducted by Gwen Goss continues from 9-11 a.m. at St. Paul the Apostle Parish, Greencastle.

☆☆☆  
An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 255 S. Sixth St.

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

### October 19-20

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

### October 20

Catholic Alumni Club (CAC) will

attend 5:30 p.m. Mass at St. Michael Church, 3354 W. 30th St. followed by dinner at Applebees, Georgetown and Lafayette Rds. Call Mary 317-255-3841 for details.

☆☆☆  
The Sisters of St. Francis at Oldenburg will sponsor a Day of Prayer on "Building Sound Self-Esteem Through the Prayers of Jesus" from 9 a.m.-4 p.m. EST. \$10 cost includes lunch. Call 812-934-2475 or 812-934-5016 to register.

☆☆☆  
The choir of Indianapolis' Messiah Mission Baptist Church will present a free Gospel Concert at 2 p.m. at St. Meinrad College.

☆☆☆  
Council #3660, K of C, 511 E. Thompson Rd. will hold its annual Bar-B-Que from 6:30-9:30 p.m. Adults \$6.50, kids 4-12 \$3, under 4 free. Music by Velvea Tones. Tickets at the door or call 317-786-9389.

☆☆☆  
Separated, Divorced and Remarried Catholics (SDRC) will go on a Hayride at Stony Creek Farm, Noblesville. Meet there 7 p.m. Hot dog roast follows. \$5.50. Call 317-236-1598 to sign up.

☆☆☆  
A Monte Carlo to benefit the sports program will be held from 8 p.m.-1 a.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

☆☆☆  
Searcy L. Greenwell Chapter 14, KSFC Fourth Degree will sponsor a Poor Folks Luncheon Card Party from 12 noon-3 p.m. at St. Peter Claver Center, 3110 N. Sutherland Ave. Donation \$8. All welcome.

### October 21

Pilgrimages to the Shrine of Monte Cassino sponsored by St. Meinrad Archdiocese continue at 2 p.m. CDT with Benedictine Fr. Leo Rysa speaking on "Mary of the Cross and Passion."

☆☆☆  
The Adult Catechetical Team of Our Lady of Perpetual Help Parish, New Albany will present "Catholics and Evangelization in the '90s" at 6 p.m. EDT as its first Theology Night Out. Call 812-948-0185 for more information.

☆☆☆  
A Calk meeting will be held at 8 a.m. in St. James Church, 1155 E. Cameron St. Mass 9 a.m. Call 317-787-9138 for details.

☆☆☆  
Separated, Divorced and Remarried Catholics (SDRC) will hike with Arnie. Meet at Cub Foods, Eastgate, 8:30 a.m. for carpool to Versailles State Park. Bring own drinks and dish to share.

☆☆☆  
St. Isidore Parish, Perry Co. will hold an all-day Turkey and Ham Shoot at 11 a.m. Raffle games for all ages, home-cooked food, country store. Closed beef and pork match 3 p.m.

☆☆☆  
A Super Sunday Bingo will be held at St. Louis Parish, Batesville. Everything including meal in price of ticket. Call 812-934-4929 or 812-934-4932 for details and reservations.

# New priest calls cancer a gift

by Sr. Nancy Bauer  
Catholic News Service

ST. NICHOLAS, Minn.—Father Mark Stang, ordained a priest a year early because of inoperable cancerous tumors were found in his abdomen, said in his first homily that "this cancer is a gift."



**NEW PRIEST**—Newly ordained Father Mark Stang offers his first Mass in St. Nicholas Church, St. Nicholas, Minn., Aug. 26. Father Stang's ordination, originally scheduled for the spring of 1991, was moved up when he was diagnosed as having inoperable cancerous tumors (CNS photo by S.N. Bauer, St. Cloud Visitor)

"This cancer isn't from God, but don't get me wrong, this cancer is a gift, because it gave me the gift of weakness and the gift of weakness gave me the gift of my priesthood," Father Stang, 32, told the assembly Aug. 26 at St. Nicholas Church in his home town of St. Nicholas.

But perhaps most amazing of all is that two tumors have disappeared and the original tumor has shrunk—all after chemotherapy proved ineffective, prompting St. Cloud Bishop Jerome Hanus to move up Father Stang's ordination.

Father Stang planned to return to the Mayo Clinic in Rochester, Minn., for more tests and to decide whether to resume treatments.

Many people, he said, have told him they are praying for a miracle.

"I am praying for a miracle also," Father Stang said. "But before that test, before we get those results, I already know the miracle has happened, but it may not exactly be the miracle we were actually praying for."

Father Stang said, "Who could want more to happen than a miracle to his soul? My body, I have to admit, will turn to ashes, but my soul, my spiritual vessel, will never turn to ash."

He added, "I see my life as a new beginning. I am a priest now. And I am a priest till I die. And I will be a priest forever. Celebrate with me. There is not an ounce of sadness in my heart. There is not an ounce of despair. There is only joy. So celebrate with me this new life. Celebrate this miracle."

The cancer, first diagnosed in April, brought to fulfillment Father Stang's desire to become a priest.

When Father Stang was ordained a transitional deacon June 24, his one expressed wish was to live long enough to celebrate a Mass.

"My one desire was to be able to offer up one Mass," he told *The St. Cloud Visitor*, diocesan newspaper, at that time. "I was just hoping to do that before I die, if death was a possibility. If I could do that it would all be worth it."

When he got word of the cancer, "I was kind of numb to it at first," Father Stang said in June. "I kind of accepted it and started asking a whole bunch of questions, wanting to get more information. I really believe now, that through many, many people's prayer and Mass offerings, the most positive thing is going to happen."

Father Stang's mother, Edith, commenting on her son's medical prognosis, said, "the cancer is still there," but "now they don't talk about months or years to live."

(Contributing to this story were James Engel and Rosemary Borgert in St. Cloud.)

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12:15 - 1:30	Relapse
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Reverend Robert Kessinger conducts several of the 12-step workshops at CPC Valle Vista Hospital. For 41 years Rev. Kessinger served as a pastor in the United Methodist Church before becoming Chaplain at CPC Valle Vista Hospital.

John Sullivan, M.S.W. has been a psychiatric social worker for 21 years with experience in chemical dependency and the psychiatric field.

John has written articles for international journals on mental health and a workbook on child psychology for families.

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# Youth News/Views

## Questions arise when considering vocations

by Mary Ann Wyand

Teen-agers quite naturally wonder about the future as they contemplate the end of high school.

Some teens make plans to continue their studies at the collegiate level, while other young people prepare for a variety of employment opportunities. Still others look forward to marriage and a family in addition to careers.

For those young people who are considering a religious calling as a priest, a sister, or a brother, further education in seminary or college creates many career options within the range of ministry.

This week *The Criterion* is publicizing vocations as a way of introducing young people to the variety of ministries available as a servant of God. Teen-agers may wonder, "What exactly is a vocation?"

"Marriage is a vocation," Franciscan Sister Rita Hermann, associate director of vocations for the Archdiocese of Indianapolis, explained. "Single life is also a vocation, and those—in addition to religious life and priesthood—are wonderful ways of serving God."

Father Paul Koetter, archdiocesan vocations director, and Sister Rita enjoy talking with young people who are considering religious life. Teens may contact them at the Catholic Center at 317-226-1490.

"There's no commitment or promise," Sister Rita said. "It's simply a friendly conversation about what they want to do later in life and an opportunity to ask questions."

Sometimes teen-agers have a notion of faith, God, church, and missionary service, she said, but are not certain how to apply those interests in their own lives.

"Through a series of five or six meetings," Sister Rita said, "the student can clarify which direction to follow and whether to pursue religious life or priesthood. Then the student would be encouraged to consider college seminary for young men or a college degree and contact with the religious community of choice for young women."

The process of seminary for young men and the period of novitiate for young women allow further time for careful discernment, she said. "It is a time to test whether it is really a calling from God. Questions might be 'Am I happy here?' and 'Do my gifts fit or is God asking me to do something different?'"

She said spiritual direction, prayer, and careful consideration of life changes are essential components of the discernment process.

"I think all of those are good guides," Sister Rita said. "You don't enter religious life having a full grasp of the life. You're still learning what it means to be a priest, a sister, or a brother, and as that unfolds it may be obvious that it's not for you."

As director of campus ministry at Brebeuf Preparatory School in Indianapolis, Jesuit Father Michael Dorrier often talks with students about vocations.

"I think a lot of students don't want to say the magic words 'vocation' or 'priesthood,'" Father Dorrier said. "So they'll dance around the topic by asking me questions like 'What is it like to live in my house with those other Jesuits?' or 'Why did I become a Jesuit?' or 'Do you take any vows?' or 'What's it like not having a wife?'"

These are "clearly vocational questions," he said, "without saying 'I want to be a priest.' And that's very appropriate."

Personal questions about religious life and priesthood are "fair game," Father Dorrier said, "because obviously I asked the same questions when I was entertaining the thought of being a Jesuit."

Conventual Franciscan Brother Robert Baxter directs religious education at St. Michael Parish in Indianapolis. He formerly taught religion at Cardinal Ritter High School and has often discussed vocations with students.

"They ask me 'What is a brother?' and 'Why did you become a brother?'" he said. "Generally speaking, they don't have any idea of what a brother is, so it's interesting because they don't expect the whole emphasis on community. It's not so much what you do, but how you live—the community lifestyle, the three vows (of poverty, chastity and obedience), and service to Christ."

Students ask about the differences in religious orders, Brother Bob said, "so we get into the stories of the founders. They're pretty relevant today, and the kids know that."

When students ask why he joined the Franciscan order, Brother Bob said, "I tell them, 'Well, I'm not too sure any more why I joined, but why I joined is certainly not why I stayed.' Your perspective does change. I talk about a deeper appreciation for the freedom the vows give, freeing me to be of more service to more people."



**NEW FRIENDS**—Secunia Memorial High School students Tina Hall and Cassidy Kramer (from left) of Indianapolis help Benedictine Sisters Maureen Therese Cooney and Judy Aders set the tables in the dining room during a recent high school retreat at Our Lady of Grace Monastery in Beech Grove.

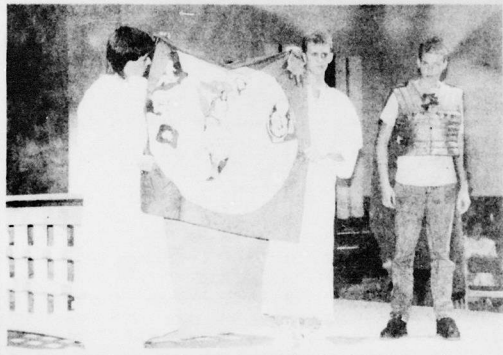


**LUNCH BREAK**—Jesuit Father Michael Dorrier, director of campus ministry at Brebeuf Preparatory School in Indianapolis, joins students in the school cafeteria to discuss plans for the interfaith prayer service to mark St. Jean de Brebeuf's feast day on Oct. 19. Brebeuf students help plan school liturgies and retreats.



**QUESTIONS**—Bishop Chataud High School student Jane Roman-Brown (left) talks with Sisters Joseph Gies and Kathleen Moffitt about the Little Sisters of the Poor and their ministry to the aged at St. Augustine Home in Indianapolis.

## Teens create dramatic play about respect for life



**RESPECT LIFE**—St. Mary Parish youth group members from North Vernon take part in a reflection on the consistent ethic of life during the Respect Life Sunday Vespers Service Oct. 7 at St. Peter and Paul Cathedral. Joe Branham (left) portrays Jesus, while Dan Schuck is Simon and Matt Nordenbrock plays a Roman soldier.

The powerful lyrics of "A Total Eclipse of the Heart" provided striking background music for a visual presentation on the consistent ethic of life during the Respect Life Sunday Vespers Service Oct. 7 at St. Peter and Paul Cathedral.

St. Mary Parish youth group members from North Vernon who are members of a teen-age clown ministry troupe called "Clown Arounds" received prolonged applause following their dramatic reflection on how all life is interdependent on our fragile planet.

Their original interpretation of crucial life issues focused on the need for prayer, forgiveness, and understanding in order to end abortion, eliminate pollutants, preserve endangered species, and respect all life forms.

Dressed in colorful costumes, members of the clown ministry troupe used mime and expressive motions more often than dialogue to expertly convey their message about the sanctity of all life. Youth group member Joe Branham portrayed Jesus Christ, while Dan Schuck was Simon, and Matt Nordenbrock and Jason Rice were Roman soldiers.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth mini-

stry, arranged the clown ministry presentation with St. Mary youth group leaders Rita Bott and Carolyn Dossie.

"The presentation was an excellent example of only some of the teen-agers' talents that are being enabled by the youth ministers throughout the archdiocese," Sister Joan said. "Terre Haute Deaneery teens are preparing the name 'Ragman,' which we hope will be presented next year. We're going to spotlight talented youth in future programs."

Archbishop Edward T. O'Meara presided at the annual Vespers Service as Catholics involved in the pro-life movement at the deanery and parish levels reaffirmed their commitment to uphold the consistent ethic of life.

A large number of youth group members from archdiocesan parishes joined adults at the Respect Life Sunday observances, which included a legislative seminar, the annual Respect Life Walk-a-Thon, the Vespers Service, and the Respect Life Sunday Dinner.

Catholic Youth Organization officials work with the Office of Pro-Life Activities and parish youth ministers on student participation in Respect Life Sunday events.

# Butler students 'raid' neighborhood for charity

Butler University students who are members of the Alpha Theta sorority and Lambda Chi Alpha fraternity recently scoured the Butler-Tarkington neighborhood near the campus to collect food for the hungry in Indianapolis.

The "Butler Pantry Raid" resulted in a truckload of food, which was delivered to the Catholic Social Services Crisis Center and the St. Vincent de Paul Food Pantry at St. Thomas Aquinas Parish.

Fraternity member Jim Ziegler coordinated the 1990 food drive. Last year, Butler students collected \$3,500 worth of food for the needy.

☆☆

For the ninth year, Bishop Chatard High School will sponsor the school's annual **Chatard-a-Thon** student fund raiser in October.

The 10-kilometer (6.2-mile) walk to benefit Catholic education begins at 11:30 a.m. Oct. 17 at the northside Indianapolis school.

A total of \$190,000 has been raised during the Chatard-a-Thon in the past eight years. It is Chatard's primary fund-raising project and involves the student body, faculty, and staff members. Chatard is requesting a \$30 minimum pledge per walker.

Elaine Alhand, math department chairperson, will direct the 1990 Chatard-a-Thon with assistance from Mary Sue Doyle of the computer department.

☆☆

Two Catholic high school students have been honored as athletes of the week by *The Indianapolis Star*.

Roncalli High School sophomore Missy Abbott was honored Oct. 2 as 'Female Athlete of the Week' for her exceptional performance on the school's girls' volleyball team.

*The Star* also recognized Cathedral High

School junior Maria Wodraska as 'Female Athlete of the Week' on Oct. 9 for her outstanding finish in the girls' city cross country meet.

She captured the girls' city title last week, then took top honors again in a dual meet against Manual High School's cross country team.

☆☆

St. Monica Parish youth group members from Indianapolis will host the Catholic Youth Organization's annual "Halloween Dance" on Oct. 28.

Teen-agers from the Indianapolis area are invited to dress in costume and attend the fun Halloween event, scheduled from 7 p.m. to 9 p.m. at the northwestside parish. Admission is \$2 per person.

Youth group members promise guests a "howling good time with friends from all over the city."

☆☆

The Catholic Youth Organization's annual retreat programming begins Oct. 26 with a Search Retreat for high school juniors and seniors.

For registration information, contact the CYO Youth Center at 317-632-9511.

☆☆

St. Thomas Aquinas School students Lucas Brunette, James Neiswinger, Steve Scott, and Shannon Kenney of Indianapolis are featured in the 1990 **Vocations Poster** as part of the archdiocese vocations campaign "Building the Future: Consider being a priest, brother or sister."

The poster is reprinted on page 21 of *The Criterion* as part of the annual vocations supplement. It was produced by the archdiocese Vocations Office.

☆☆

St. Monica Parish youth group members from Indianapolis will venture below ground to explore a cave Oct. 19.



**BUTLER PANTRY RAID**—Butler University students Alan Dowd (from left), John Utz, Adam Ferise, and Jeff Zbell rest after delivering a truckload of food to Catholic Social Services. They are members of Lambda Chi Alpha fraternity. (Photo by Margaret Nelson)

Their splunking outing is part of regular youth group programming at the northwestside parish.

☆☆

Teen-agers from Sacred Heart, St. Ann and St. Benedict parishes in Terre Haute will attend a **sophomore retreat** Nov. 2-4 at the Merom Retreat Center.

Registration costs \$24 per person.

Contact Janet Roth, tri-parish youth ministry coordinator, at 812-466-1231 for additional retreat information.

☆☆

St. Paul Parish youth group members from Greencastle will host the Terre Haute Deaneary Youth Mass and Dance on Oct. 14 from 6 p.m. until 9 p.m. Admission to the dance is \$2 a person.



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**HELPING OUT**—Melissa Trumbo of St. Augustine Church in Leopold blows up balloons Sept. 30 for youth group members from St. Mark Parish in Perry County as targets for a dart game at the annual Turkey Shoot festival. (Photo by Peg Hall)

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## BOOK REVIEW

# Racism as 'Arrogance of Faith'

THE ARROGANCE OF FAITH, by Forrest G. Wood. Knopf (New York, 1990), 517 pp., \$29.95.

Reviewed by Jesuit Father George V. Murry

Forrest G. Wood's "The Arrogance of Faith" is a disturbing chronicle of the dynamic relationship between Christianity and racism in America from the colonial period until the beginning of the 20th century. Well researched and written, Wood examines what he calls the cultural myopia of Christian doctrine and details how because of that myopia North Americans "embraced slavery (and racism) because they were Christians, not in spite of it."

On first reading, the author's claim seems arrogant in itself. How could Christianity enkindle racism? That some Christians were and are racists few would doubt. But can Christian theology be blamed for unchristian practices?

For Wood the answer is affirmative because in his view the theology itself was flawed. The exclusive Judeo-Christian concept of a chosen people and the claim of a monopoly on the truth set the stage for such destructive white supremacist ideas as the morality of chattel slavery and Manifest Destiny. Non-whites, particularly African blacks and Native Americans, were people in darkness. Subjugation of these less-than-human beings was a reasonable means of bringing them to salvation. Many American churches, rather than condemning slavery, condoned and encouraged it. And even among those which opposed it—for example the Quakers—the motivation for opposition was not concern for the suffering of 4 million slaves, but the disposition of their own immortal souls.

While reluctantly presenting the reader with examples of "Christian" actions which were, in fact, motivated by the

belief that non-whites were inferior, Wood is most challenging in his ability to lay bare the strong influence cultural beliefs and economics have on religious faith. We know that without the agricultural economy of the South, slavery would never have lasted very long in North America. But it is alarming to see once again that even the churches were unable to withstand the onslaught of

convenient rationalizations and found themselves in the position of defending human bondage.

The problem was one of blindness. White Americans could not see then that to hold a free man or woman in bondage was an undisguised evil. Perhaps in our blindness today, we do not see how denying anyone opportunity tragically perpetuates the problem. If this book was meant to open our eyes and dim our arrogance, it is a powerful elixir.

(Father Murry is president of Archbishop John Carroll High School in Washington, D.C.)

(At your bookstore or order prepaid from Alfred A. Knopf, Inc., 201 E. 50th St., New York, NY 10022. Add \$2 for shipping and handling.)

## † Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† ANDRES, Lillie, 86, St. Mary of the Knobs, Floyd County, July 10. Mother of Bernard, Odell, Henry and Rosella Klein; grandmother of 21; great-grandmother of 19.

† BECKER, Mary E., 92, St.

Lawrence, Lawrenceburg, Sept. 30. Mother of Vincent, Anthony, Eleanor Maier, Theresa Simone, Kathe Halle, Barbara Courtney, Mary Johnson, Benedicta Baltusis and Francis Malibary; grandmother of 22; great-grandmother of eight.

† BOSWORTH, Jean (Beckett), 84, St. Lawrence, Indianapolis, Sept. 24. Mother of Barbara Jean Tomory; sister of Elizabeth Shick and Ethel Mader; grandmother of six; great-grandmother of four.

† EASLEY, Margaret "Peggy" (Dunn), 65, Holy Spirit, Indianapolis, Sept. 29. Mother of Richard, and Karen Roberson; sister-in-law of Alice R.; grandmother of one.

† EDMONDS, Marcia Lucille, 93, St. Catherine of Siena, Indi-

anapolis, Sept. 24. Mother of Alma McCormick; grandmother of two.

† FORTENER, Dorothy D. (Hawkins), 85, St. Christopher, Indianapolis, Oct. 1. Mother of Norbert E., Ronald, Henry Marry, Eileen Reeves and Mary Ann Malkowski; sister of Clara Bingham; and Hazel Shields; grandmother of nine; great-grandmother of nine.

† GREENAWALT, Elaine Marie, 28, St. Ius X, Indianapolis, Sept. 15. Daughter of Richard L. and Frances, sister of Martin J., Thomas L., Douglas L., Sister Mary Kay and Kristin A.

† HILBERT, Robert G., 77, St. Peter, Franklin Co., Sept. 2. Husband of Lucille (Metz); father of Julie Wilhelm, Robert Jr. and James; brother of Helen Vonderheide and William; grandfather of 13.

† KRONER, Estelle M., 66, St. Nicholas, Sunman, Sept. 27. Wife of Sheldon; mother of Sheldon Jr., Marjo, Suzanne Drake, Judy Tipton, Celeste Manriquez, Bernadette Lewis, Angela John and Annette McConnell; could of James, Amil, Robert, Richard and Sister Clare Windholtz; Helen Dassing, Elena Kleckner, Florence Knoepfer, Evelyn Neisheid and Irene Joestling; grandmother of 18.

† LIPPS, Henry W. Sr., 70, St. Mary, New Albany, Sept. 30. Husband of Virginia (Franklin); father of Gregory, David, Henry W. Jr., Arthur, Cynthia, Schuler, Mary Lou Beaver and Ann T. Newcom; brother of Aileen Elliott and Rita Woodruff; grandfather of 10.

† MASON, Bessie Marie (Thompson), 93, Assumption, Indianapolis, Sept. 30. Mother of Richard, Gilmore E. Jr., Elaine Griffin, Shirley Dennison and Dana Runyon; grandmother of

22; great-grandmother of 32; great-grandmother of one.

† MONTGOMERY, Gordon V. "Dude," 70, St. Joseph, Shelbyville, Sept. 27. Husband of Goldie (Schmidt); father of Greg; brother of Clem Jr., Vincent, Barbara Jane Kiplem and Mary Lou Baker; grandfather of six.

† RAGLAND, John Griffin Sr., 82, St. Anthony of Padua, Clarksville, Sept. 28. Husband of Marian; father of John G. Jr., Michael, Gary, Larry, Danny, Donna Williams, Sharon Bishop, Deborah Raymond, Janice Estep and Patricia Carter; grandfather of 20; great-grandfather of three.

† REEVES, Cheryl "Sue" (Trivett), 31, St. Lawrence, Indianapolis, Sept. 25. Mother of Becky and Michael; daughter of Lois and Dewey Trivett; sister of Joe Trivett and Deborah Keeton; granddaughter of Florence Whitt, Earl Whitt and Esther Trivett.

† SCHAUB, Betty Jo, 65, St. Ius X, Indianapolis, Sept. 26. Step-mother of Lynne M. Bowles and Sally J. Moore; grandmother of six.

† SMITH, Dorothy (Baker), St. Anthony, Indianapolis, Sept. 29. Mother of Judith Ann Degantini and Joseph P.; sister of Angela Baker; grandmother of two.

† STOCK, Mary M. (Dietel), 96, St. Paul, New Alsace, Sept. 27. Mother of Paul A., Mary Ann Fuchs and Frances B.; sister of Joseph Dietel; grandmother of Raymond, Barbara, Rose Mary and Robert Fuchs; great-grandmother of Amanda and Joshua Fuchs.

† UHL, Barbara, 85, St. Michael, Bradford, Oct. 2.

† WEBSTER, Mildred, 76, St. Lawrence, Lawrenceburg, Sept. 30. Wife of Robert; mother of Jerry Watts and Dana Simons; grandmother of four; great-grandmother of six.

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# 'Woman': surprise 'guest' at Synod of Bishops

by John Thavis  
Catholic News Service

VATICAN CITY—A surprise "guest" at the October Synod of Bishops has turned out to be "woman," whose importance in the formation of priests was underlined by speakers during the synod's first week.

In addition to women's role in seminary formation—a topic barely mentioned in the documents leading up to the synod—some bishops stressed that today's priests cannot do an adequate job unless they can relate well to women in daily life and on a spiritual, personal level.

One speaker said a "closed male environment" is not the best place for this kind of priestly development to occur. French Cardinal Albert Decourtray of Lyons, noting that the synod's working document was practically mute on the issue of women in seminary programs, devoted his eight-minute talk to the subject Oct. 2.

Most bishops and seminary directors have not grasped the full meaning of the modern rediscovery of the radical, metaphysical nature of the relationship between the sexes, he said. Nor have they understood what the male-female dynamic represents for "a well-lived celibacy and a well-performed priestly ministry."

Strangely, he said, teachings of popes and of the Second Vatican Council on women are little known when one speaks of priestly formation.

Cardinal Decourtray proposed reforms that would allow women priests "to experience a more real relationship with women."

First, he said, qualified women should be called in greater numbers to take part in priestly formation programs. They have their own talents, which should be employed "on a level equal to" those of their male counterparts.

This includes the teaching of theology, he said, where women can help seminarians understand the mysteries of the faith without falling into "abstractions" and help them see the primacy of the faith over "critical intellectualism."

In liturgy and sacraments, women can bring home to future priests the need for gestures and words to "come from the depth of the heart," he said. Likewise, women can help candidates comprehend what a healthy male-female relationship really is and how celibacy relates to that, he said.

The cardinal also proposed that women take part in spiritual accompaniment for seminarians, while "leaving intact the role of the male confessor." He cited the example of the great mystic, St. Catherine of Siena, as one who had left her mark on the church's spiritual tradition.

Finally, Cardinal Decourtray asked that women collaborate in the official discernment of priestly vocations—a task that until now has generally rested with priests.

The following day, Auxiliary Bishop Frederick Henry of London, Ontario, delivered a bluntly worded talk on the psychosexual development of future priests. He said that when it comes to women, priests must learn to be "peer, friend, leader or follower, without their behavior being determined by sexual stereotypes or sexual expectations."

Bishop Henry cautioned, however, that "a closed male environment will not adequately facilitate" this kind of adult development.

Other bishops, but not explicitly calling for a female priesthood, appeared to open the door a little toward debate on the subject.

Bishop Lawrence Burke of Nassau, Bahamas, for example, questioned whether the church can afford to keep its tradition of a "male celibate" priesthood, given the priest shortage around the world. A Brazilian bishop said the church should consider ordaining qualified lay leaders of basic Christian communities.

The synod's reaction to all this will become clearer when it comes to the small-group meetings and the drawing up of propositions, which are then passed to Pope John Paul II for consideration.

Vatican officials do not expect a revolution on the subject, however. One Curia official noted that some women already teach in seminaries, but said the teaching of sacred subjects is clearly expected to be done by priests. So is seminary management.

Spiritual direction for candidates is another area reserved for priests—a point underlined by Cardinal James A. Hickey of Washington in his talk to the synod. The Vatican view is that spiritual direction is too vocationally ordered to be entrusted to lay people, men or women.

The Vatican official said, however, that women's contribution to priestly formation is not unappreciated in Rome.

"Women have always had the dominant role in the formation of priests because they are the seminarians' mothers," he said.

Women were expected to have input—a little, anyway—

into the synod. Attending the monthlong meeting as auditors were seven women, including Anne Gagey, who brought two qualifications: she is the mother of two French priests and a professor of psychology at a French university.

Addressing the synod Oct. 4, she offered an unusual personal perspective on motherhood and priestly formation. She said she had resisted the idea of vocations in her children because of "the risk of an excessive bond between a mother and her priest-son."

She said her profession gave her help and convinced her that "a mother only accomplishes her role if she sheds her" in pre-adolescence and "lets the father become the force in religious education and the dialogue partner" of the children, she said.

Two other laywomen were also synod auditors. They were Dr. Maria Ana Ennis, an Argentine psychiatrist, and Jeanne Guindon, a Canadian psychologist.

## Bishops to meet at Notre Dame in spring of 1992

by Catholic News Service

WASHINGTON—The U.S. bishops will hold their 1992 spring meeting June 18-21 at the University of Notre Dame in Indiana. The decision was announced by the university at the end of September and later confirmed by a spokesman for the National Conference of Catholic Bishops-U.S. Catholic Conference.

Notre Dame spokesman Richard W. Conklin said it will be the first time a national meeting of the U.S. bishops is held on the Notre Dame campus. In 1992 the university will also observe the 150th anniversary of its founding.

In 1991 the bishops are to hold their June meeting on the campus of St. John's University in Collegeville, Minn. They are to devote the whole 1991 meeting to discussing financing and reorganization of the NCCB-USCC offices.

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# Celibacy discussed at synod

(Continued from page 1)

Latin America has had few Indian vocations because the traditional seminary "does not correspond to their culture," said Bishop Nestor Herrera Heredia of Machala, Ecuador.

To an Indian, the traditional seminary "disorients him and makes him a stranger to his own cultural reality," he said.

The overall tone of the priestly formation debates was set by Cardinal Lucas Moreira Neves of Sao Salvador da Bahia, Brazil, papally appointed recording secretary, responsible for giving orientation to synod discussions.

Delegates should concentrate on strengthening spiritual formation rather than arguing over priestly celibacy, ordaining women and assigning ministerial tasks to laicized married priests, he said.

Without solid spiritual formation, "bishops risk laying hands on good and nice pagans," he said Oct. 2.

Delegates generally followed his advice as speakers moved into the second week of discussions.

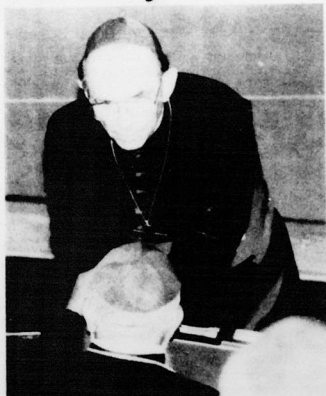
Cardinal Joseph L. Bernardin of Chicago asked for ways of making the positive values of celibacy better understood in societies where "celibacy often appears unattractive and, indeed, unattainable."

Some priests "who have made the commitment say they did so under constraint, because it was a necessary condition for ordination," he said.

Several delegates asked for better sexual screening methods of seminarians and better programs to deal with sexual problems.

Auxiliary Bishop Frederick Henry of London, Ontario, alluded to pedophilia scandals in Canada involving priests and said screening programs could help prevent situations in which priests could "harm God's people" and damage the church's image in society.

Several delegates, such as Bishop Lawrence Burke of



DELEGATES CONFER—Cardinal Joseph L. Bernardin of Chicago talks with another delegate to the Synod of Bishops at the Vatican Oct. 2. (CNS photo from Reuters)

Nassau, Bahamas, however, questioned whether the priesthood "should be limited to the male celibate" at a time when "so many communities languish without priests, the sacrifice of Mass and the sacraments."

A strong call for an increased use of qualified women in seminary formation programs was issued by Cardinal Albert Decourtray of Lyons, France, and supported by several others.

This should include women teaching theology and providing spiritual accompaniment for seminarians while "leaving intact the role of the male confessor," he said.

A male-female dynamic is needed for "a well-lived celibacy and a well-performed priestly ministry," Cardinal Decourtray said.

Cardinal Moreira Neves and several other speakers said that for a variety of social, cultural and economic reasons, many candidates lack a basic spiritual formation when they enter a major seminary. This requires the establishment of one- to two-year spiritual formation courses prior to seminary studies, they said.

Several delegates also praised minor seminaries—high school or college-level institutions—as a training ground for vocations and noted the graduates are better trained for life in the major seminary—post-college theological training—than students coming from other institutions.

Many delegates also stressed that formation needs to be ongoing and asked for post-ordination renewal programs.

This is especially true because of the decline in the number of priests, said Bishop Donald W. Wuerl of Pittsburgh.

Where more is being asked of fewer priests, the spiritual and intellectual resources necessary to continue in ministry in a fruitful and positive manner need to be constantly replenished and developed," he said.

Bishop Wuerl said the Vatican should prepare a document giving guidelines for ongoing formation.

While most of the early speakers stressed the need to distinguish the sacramental priesthood from the common priesthood of the faithful in which the laity share, Cardinal Aloisio Lorscheider of Fortaleza, Brazil, warned against developing a gap between the two.

The priesthood must be placed within the people of God, not above it, he said.

Primary importance must be placed on the common priesthood so that the entire church grows, he said.

"The common priesthood is, therefore, the most solid foundation for priestly vocations," Cardinal Lorscheider said.

In a sign of the political times, this synod marked the first time that bishops from all East European countries were able to attend. It also was the first time that bishops from the Soviet republics of the Ukraine and Byelorussia attended. These delegates took advantage of their new-found freedom to describe the agonies of past life under harsh communist rule and the joys of a contemporary flowering of religious life.

Bishop Tadeusz Kondrusiewicz, apostolic administrator of Minsk in Soviet Byelorussia, said the past "martyrdom and tears of the people have begun to bear fruit" in vocations and the opening of churches.

Several bishops said the basic problem now is lack of seminaries, teachers and textbook to meet the growing vocations. They asked aid from Western churches.

Ukrainian Archbishop Stephen Sulik of Philadelphia said Western countries should open their seminaries to East Europeans.

"With the crisis of vocations persisting in the West, no doubt physical space in seminaries is available," he said.

Meanwhile, Pope John Paul II lamented that delegates from the communist-ruled Asia countries of China, Laos and Vietnam were unable to attend.

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