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Cardinal praises 50 years of U.N. work

Vatican secretary of state offers cooperation of the church to diplomats working on world problems

By Tracy Early, Catholic News Service

NEW YORK—The Vatican secretary of state voiced "thanks to Almighty God for the first 50 years of the United Nations" and called for "evangelical persistence" in working to reach its goals.

In a homily at St. Patrick's Cathedral in New York, Cardinal Angelo Sodano said that "so much remains to be done" in relation to U.N. efforts for peace and helping those in need.

"No one can deny that the task is difficult," he said. "The road is long, but we must not become discouraged."

Cardinal Sodano, who also addressed the special Oct. 22-24 U.N. sessions marking its 50th anniversary, was principal celebrant and homilist at an anniversary Mass Oct. 21.

The cardinal tied his message for U.N. leaders to the Gospel reading of the unjust judge who granted the petition of the persistent widow (Lk 18:1-8).

"Our Lord and Savior calls us to persistence," he said. "We must not lose heart."

The Vatican official offered the cooperation of the church to the diplomats working on world problems.

"The church and the United Nations have found wide areas of cooperation which will help humanity to reflect ever more clearly its true vocation," he said. "Considering the international situation

today, we recognize how important it is to continue our efforts on behalf of the cause of peace."

Cardinal Sodano said that Christians serving in national leadership roles had a responsibility that extended far beyond "merely national interests."

"The promotion of human rights for all, for example, is a task incumbent on everyone, because those rights touch the very nature of our dignity as sons and daughters of a loving God who created us in his image and likeness," he said.

"The values taught by the Gospel will inspire our public policy. The myth of a dichotomy between one's public person and his specific moral principles is certainly not found in the teachings of the Lord."

The Mass was attended by a number of government officials and diplomats in New York for the special occasion, including the president of the U.N. General Assembly, Diogo Freitas do Amaral of Portugal, and several heads of state, including those of Burundi, Chile, Croatia, Equatorial Guinea, Hungary and Jordan.

Some heads of government, ambassadors and other officials were also there. Palestinian leader Yasir Arafat, wearing his characteristic kaffiyeh headdress, came for the beginning of the Mass, but left early for another appointment.

The service was held at the time of the cathedral's regular 5:30 p.m.

Saturday Mass, and many of those who regularly attend at that time were also present for the U.N. anniversary event. But with the heads of state there, Secret Service agents required them to go through metal detectors. Cardinal John J. O'Connor of New York apologized to the many people who had to stand in line in the rain while waiting to enter.

In addition to Cardinal O'Connor and Archbishop Renato R. Martino, who is

permanent observer of the Holy See to the United Nations, concelebrants included Cardinal James A. Hickey of Washington, Bishop Basil H. Losten of the Ukrainian Diocese of Stamford, Conn., and a number of priests.

Fra Andrew W.N. Bertie, grand master of the Knights of Malta, was seated in the sanctuary. The grand master has an ecclesiastical rank equivalent to cardinals, in precedence following the cardinal deacons.



Photo by Susan Bierman

In response to Mission Sunday, Oct. 22, Megan Murphy, Ryan Webber, and Josh Bolles of St. Monica Parish in Indianapolis arrange items that represent missions, which were brought to the altar during the offertory procession at the Sunday 9 a.m. Mass.

First Irish priests came to the U.S. 150 years ago

Event to be observed with celebration at Old Cathedral in Vincennes

By John F. Fink

On Wednesday, Nov. 1, the Basilica of St. Francis Xavier in Vincennes—the Old Cathedral of the former Diocese of Vincennes—will host a celebration in observance of the 150th anniversary of the coming of the first Irish priests to the United States.

The first Irish priests came from a unique seminary in Ireland called All Hallows. This seminary was founded specifically to provide priests for countries other than Ireland. It does not train men to serve in Ireland. Its founder, Father John

Hand, started the seminary in 1842 on the premise that Ireland would always have an abundance of men interested in the priesthood and that they could fill a need in other countries.

Three men were the first graduates of this seminary to come to the United States and they came to Vincennes. They were ordained there on Nov. 1, 1845 by Bishop Celestin de la Hallandiere, the second bishop of Vincennes. In the 150 years since then, about 1,400 other young men from All Hallows have migrated to the United States to serve in dioceses here. Today they are in 50 dioceses.

One of those men, Bishop Raymond Boland of the Diocese of Kansas City-St. Joseph, Mo., is scheduled to be the principal celebrant and homilist at the Mass on Nov. 1. His brother, Bishop John Boland

of Savannah, Ga., will attend, as will Auxiliary Bishop Thomas Curry of the Archdiocese of Los Angeles. All are graduates of All Hallows.

See "From the Editor" on page 4 for more about this topic.

After Father Hand received Vatican permission to found his seminary in the early 1840s, he at first found no interest in its graduates among U.S. bishops. They thought they had enough priests to serve the few Catholics in this country. This was particularly true in the Diocese of Vincennes, where almost all of the Catholics spoke French. Indeed, the first four bishops of Vincennes were all born in France. English-speaking priests were not needed.

That all changed when the Great

Famine hit Ireland in the mid-1840s, killing more than a million people and setting off a mass exodus. Suddenly the U.S. bishops found that they did indeed need English-speaking priests. Bishop de la Hallandiere accepted Father Hand's offer and the three men began their journey to Indiana.

Today about 350 All Hallows-trained priests are serving in the United States with another 550 serving in other countries, including Australia, New Zealand, South Africa, Scotland, Wales, Argentina and India.

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Deaconesses

Canon Law Society report says the church can ordain women as deacons. The pope has left the question of deaconesses open.

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Vocations Supplement

A special 12-page section on vocations to the priesthood and religious life is included in this week's issue.

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Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



Magisterium can't be extreme

The melancholy days are come, the saddest of the year,

Of wailing winds, and naked woods, and maddens brown and sere.

Heaped in the hollows of the grove, the autumn leaves 'e dead;

They rustle to the eddying gust, and to the rabbit's tread;

The robin and the wren are flown, and from the shrubs the jay,

And from the wood-top calls the crow through all the gloomy day.

As I sat down to write last Saturday morning, a gloomy overcast and chilly day, I heard a crow cawing in the distance. The bird feeder doesn't empty quite as quickly; some of our friends must already be on their way south. I couldn't resist pulling out William Cullen Bryant's poem, quoted annually to me by my mom this time of year.

Oct. 24 would have been mom and dad's 62nd wedding anniversary. People of my folks' generation must marvel at the changes in the last 62 years. They lived through the Great Depression to times of pretty much affluence, yet still see much poverty. My folks lived through the two World Wars, the Korean War, the Vietnam War and the Cold War. The horror of war continues in Bosnia, Somalia and other places, like our streets and even our homes.

As Pope John Paul II mentioned in his address to the United Nations, this has been a century of tears. My deceased mom would quote Bryant's melancholy poem this time of year, but she was not a pessimist. She would have appreciated the Holy Father's upbeat ending to his U.N. address as he reminded us that we have the capacities of human spirit and character to cause the tears of this century to bring about a new spring in the next.

When I returned from participating in the papal visit I was interviewed by a reporter from *The Indianapolis Star*. One of the last questions concerned the new political organization, The Christian Coalition. Are Catholics going to join this organization? Do you think they should? Such was the line of questioning.

While our church frequently addresses moral and spiritual issues that affect the social fabric of the citizens of our country, as a church we do not join political organizations. Individuals are free to do so, of course, as long as the organization does not espouse causes opposed to the church's teachings on faith and morals.

In fact it is precisely the vocation of the lay Christian to stand up for and promote the values which Christ taught and lived and to do so in the "market place" and the "work-a-day" world. In this sense, evangelization is the vocation of every baptized Christian, at least by the way we live. As we come to the close of the most violent century in human history, it is our mutual and individual challenge to stand up for moral and spiritual values for which our society hungers.

We should not be surprised if we are ridiculed because of our moral and doctrinal beliefs. Didn't Christ say we would even be persecuted? There is bigotry against our Catholic Church today because of our opposition to the culture of death and our unwavering stance on the whole spectrum of pro-life issues, abortion and euthanasia in particular. Our priests and teachers especially take a beating on these issues, day in and day out.

Have you noticed how the media tend to create a polarized vision of moral and spiritual issues as they speak of "The Religious Right"? More recently, especially among some Catholics who attempt to define a new "center," the pope and the majority of bishops are placed in the category of the "Conservative Right."

Admittedly there is extremism in religion as in everything, and extremes are rarely, if ever, good. But since we are the magisterium of the church extreme? Who has the prerogative to call a pope or bishops who teach the received Catholic faith "right wing"? Is there a "super-magisterium" of truth above the church's teaching authority? To what truth do those who claim to stand "in the center" between the teaching church and those opposed to church teaching hold? There is a strong sentiment that on certain issues the church should accommodate those who do not accept certain doctrines, and unless it does, the church is the cause of turmoil.

Ours is a faith seeking understanding and not vice versa. There are issues that require continuing theological investigation and discussion so that our faith may be further enlightened. I crave peace, but we don't accommodate the church's definitive teaching in order to avoid conflict. Does that prevent discussion about defined teachings? No if the intent is to better understand the doctrine of the faith.

Editorial Commentary/John F. Fink, Editor

The Serra Club works to encourage vocations

This week we invite you to read our special section on religious vocations. It begins on page 13.

By now most of us are well aware that the numbers of those who are accepting the call to the priesthood and religious life have fallen drastically throughout the United States, and our archdiocese is no exception. Plans continue to be made to cope with fewer priests, sisters and brothers while simultaneously attempting to attract more people to the service of the church through the ordained ministry or vowed religious life.

An organization of lay men and women that is trying to do the latter is the Serra Club (too often confused with the Serra Club). Despite the fact that there are 608 Serra Clubs with 20,300 members in countries throughout the world, Serra seems to be little known. There are two Serra Clubs in the archdiocese, one in Indianapolis and the other in Terre Haute. They are named for Blessed Junipero Serra, the Franciscan priest who founded many of the early California missions.

Through the years, the Serra Clubs have sponsored essay contests for students on the subject of religious life. Some of today's priests remember writing those essays. For years the clubs have given altar server awards to encourage boys and girls to serve at eucharistic celebrations, which can awaken a desire for religious life.

The "Called by Name" program, which asked parishioners to submit names of young people who might have a religious vocation, was started by the Serra Club. As the subjects of some of the articles in our special section report, the names of some of today's seminarians and religious postulants surfaced when this program was in the parish.

During December this year all students in the seventh and 11th grades of Catholic schools in the archdiocese will take the Ministry Potential Discerner, an aptitude test designed and graded by Serra. It is hoped that this test can be administered annually and eventually include those who attend public schools and are in religious education classes. In other parts of the country this test has proved valuable for identifying young people who seem to have an aptitude for the priesthood or religious life and who might have religious vocations.

This year, too, the Indianapolis Serra Club is working closely with Father Paul Etienne, archdiocesan director of vocations, to try to get parishes to form vocations committees. These committees will encourage young people, and those not so young, to consider the religious life. Some parishes are now starting vocations committees, and the Serra Club is encouraging more to do so.

Understanding that any successful

efforts to increase the number of priests and religious must begin with prayer, the Serra Club encourages what it calls "31 Clubs." Each member of these clubs chooses one date of the month on which to go to Mass and offer it for an increase in religious vocations. Serra Club members are themselves assigned a day during each month to attend Mass. In addition, the Indianapolis Serra Club has a special Mass for vocations on the first Friday of each month at one of the churches in Indianapolis.

The clubs also try to encourage our present priests as well as future ones. The Indianapolis club has a special "clergy night" dinner for priests on the second Tuesday after Easter each year and another dinner for seminarians and their parents during the week before Christmas, when the seminarians have just begun their Christmas vacations.

In the interest of full disclosure, I should report that I'm president of the Indianapolis Serra Club this year. I invite anyone interested in more information about Serra Clubs to write to me at *The Criterion*. The clubs in Indianapolis and in Terre Haute are always interested in more members.

Music to help needy

"Psalms, Hymns, and Inspired Songs," at SS. Peter and Paul Cathedral on Nov. 5, will be a different experience of music.

There will be no audience. The festival, which starts at 2:30 p.m., will involve everyone who attends in celebrating the Christian heritage through music.

Familiar and new music and psalms will follow the liturgical year, beginning with Advent.

A free will offering will be accepted to assist the cathedral ministry to the homeless and needy of the center city.

Corrected parish name

The Oct. 20 story about the successful stewardship campaign in Madison used an incorrect parish name in the headline and first paragraph. The story was about Prince of Peace Parish in Madison. Also, the St. Patrick Church which had the Kristin Taylor concert last Sunday was located in Terre Haute. *The Criterion* apologizes for the errors.

All Souls Day Mass

Archbishop Daniel M. Buechlein will preside at a Mass at the Chapel in Calvary Mausoleum on All Souls Day, Nov. 2.

The liturgy, sponsored annually by Catholic Cemeteries, will begin at 12 noon.

Larry Neidlinger, former principal at Sccecina High School, dies at 57

Larry L. Neidlinger, for many years a coach, teacher, and administrator at Sccecina Memorial High School in Indianapolis, died on Oct. 16 at the age of 57. He retired this year after nine years as principal at Sccecina.

The funeral Mass was held at St. Therese Little Flower Church on Thursday, Oct. 19. Burial was at Calvary Cemetery.

Neidlinger was graduated from Indiana State University and received his master's degree from Butler.

He is survived by his wife, Judy Edington Neidlinger; sons Gregory A., Gary W., Eric J., and Christopher Neidlinger; daughters Robin Erlenbaugh and Rebecca Neidlinger; parents Dan and Mary Hellman Neidlinger; brother Robert J. Neidlinger; and seven grandchildren.



Larry L. Neidlinger

The Criterion

10/27/95

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Wanted: Your Christmas stories

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

Each year the Christmas stories in our readers are the most popular pieces in our annual Christmas supplement. Therefore, we again invite you to submit your special Christmas menories for possible publication.

Stories should be true, involving a real event, should be typed double-spaced, and no longer than 300 words (about a page-and-a-half).

Deadline for receipt is Tuesday, Dec. 5. The stories to be published will be selected by the editors.

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

Beginning Experience is for grieving spouses

By Mary Ann Wyand

Separation, divorce, or the death of a spouse are painful life experiences which necessitate new beginnings, but it is understandably difficult for grieving people to face those types of dramatic life changes.

Sister Josephine Stewart, a member of the Sisters of St. Mary of Namur, recognized the need for a special type of ministry for grieving spouses, so she created Beginning Experience in 1979.

Now a national organization, Beginning Experience is a Catholic-based ministry which serves people of all faith traditions.

The next Beginning Experience weekend in the archdiocese is Nov. 3-5 at the St. Bernadette Parish Center in Indianapolis. The \$80 registration fee per person covers all expenses. Those wishing to register for the weekend may telephone the archdiocesan Family Life Office at 317-236-1586 or 800-382-9836, extension 1586, by Nov. 2.

"Beginning Experience reaches out to those who have lost a spouse due to separation, divorce, or death to help them through the process of grieving and help them find a place to begin again," facilitator Karen Garnett of Indianapolis said. "Beginning Experience is a place to come home to because everyone has open arms. It's a very special family."

Board president Mary Williams, who is a member of Holy Spirit Parish in Indianapolis, said the weekend gives participants time away from their busy lives for reflection about personal issues and discernment about the future.

"It's easy to become self-absorbed when you're just trying to make it through each day," Williams said. "The Beginning Experience weekend gives you a chance to look inside yourself to see what you are going to do with the rest of your life. You're with people who understand your feelings and what you've gone through, and you make new friends."

Beginning Experience is helpful for both men and women, board secretary Es-

tel Gibson of Indianapolis said. "I would encourage men to participate in Beginning Experience," she said. "I think there is a tendency among men to think that they should be able to handle grief and loss without any sort of help. Society seems to imply that, but men hurt just as much as women do, and they can gain just as much from the weekend."

Bloomington resident Rachel Dillingham, who is now a team facilitator, said her Beginning Experience weekend was "something to hang onto during a difficult time" and her continued participation in follow-up activities was "a lifeline that kept me going."

St. Elizabeth parishioner Amy Reynolds of Cambridge City said she appreciates Beginning Experience because the weekend was "well worth it."

Many small towns lack support groups for grieving persons, she said,

and Beginning Experience fills an important need.

"It got me over a hill that I thought I had already been over," she said, "but I needed to go back over it again. Everything is confidential, and participants can relax and become friends."

Indianapolis resident Joan Powell, who also will help facilitate the Nov. 3-5 weekend, said Beginning Experience is "a very special time" for participants.

Our Lady of Lourdes parishioner Debbie Davis of Indianapolis agreed. "I got closer to God during the weekend," she said, "and that's when the healing process started to kick in."

For Janet Morgan of Speedway, the Beginning Experience weekend was more holistic than counseling sessions.

"It was the start of reconnecting loose ends," she said. "It was an experience that somehow reaches the inner soul."

Ivceoviches to be honored with Brebeuf's President's Award

Longtime Brebeuf Preparatory School supporters Joseph and Kay Ivceovich of St. Luke Parish in Indianapolis will be honored by the Jesuit college preparatory school with the 1995 Brebeuf President's Medal during a Nov. 11 dinner at the Holiday Inn North.

Jesuit Father Walter C. Deye, Brebeuf's president, said the honorees represent "all that is good about parental involvement with Brebeuf."

The award was established in 1979 by Jesuit Father James Gschwend, a former Brebeuf president, to honor a person or persons who exemplify the Jesuit philosophy of men and women serving others. The annual President's Dinner raises funds for Brebeuf's financial aid program.

This year's award recipients "are sincerely dedicated to Jesuit education, recognizing that Jesuit education extends well beyond the classroom," Father Deye said. "They have served as models of service and commitment. They have given the gifts of time and talent in their service to the Dads Club, the Mothers Association, and the board of trustees. Their vision has helped guide Brebeuf (with school plans and preparations) into the 21st century."

Reservations for Brebeuf's 17th annual President's Dinner may be made by calling the school's development office at 317-870-2755.

The parents of three children who are all Brebeuf graduates, Joe and Kay Ivceovich began their association with the school in



Joseph and Kay Ivceovich

the fall of 1984 when their oldest child began her freshman year. They have continued their service to the school beyond the graduation of their third child in 1993. Volunteer service is an ongoing commitment for both of the President's Medal recipients, who demonstrate their concern for others through extensive school and community work.

Kay Ivceovich served as president of the Brebeuf Mothers Association in 1992 and as chairperson of the President's Dinner in 1993. She is a sustaining member of the Junior League of Indianapolis. She also is a life member of the Riley Cancer Research for Children and has assisted that organization in the development of a speaker's bureau and public relations video to promote awareness and fund raising for Riley Hospital for Children.

Joe Ivceovich recently completed seven years as a member of Brebeuf's board of trustees. He assisted the school as chairperson of the board's strategic planning committee and as a member of the board's finance and liaison committees. His community involvement includes service as president of the board of the Blood Center Foundation, the fund-raising arm of the Central Indiana Regional Blood Center.

Reflecting on their partnership with Brebeuf, Joe and Kay Ivceovich said they had "certain expectations for Brebeuf, and these were equalled or exceeded in every way in terms of a college preparatory school. What really made it unique was the Jesuit influence and philosophy which greatly impacted and benefited our children and us as parents of Brebeuf students."

Judy Henry is the chairperson of the 1995 President's Dinner. Committee members are Mary Alice Dawson, Jeannine DeRoy, Barbara Hayford, Lorraine Hwey, Robert Lanpert, Becky Lapp, Fred McCashland, Jane Perry, and Jim Wood.



**Christine Kennelly
Bigelow**

**Cathedral High School
Class of 1985**

**Miami University
Class of 1989**

**Personnel Manager
Parisian, Inc.**

I want to thank my parents for encouraging me to become a part of the Cathedral family. When I was in the eighth grade, I was happy with the school system I was in and the friends I had made, and I thought continuing in that same environment would be best for my high school years. Little did I know that my parents had another plan for me. During the eighth grade my parents, especially my dad, talked about Cathedral and the wonderful education he received, the friendships he made, and how he would like for some, if not all, of his eight children to enjoy the Cathedral experience. Needless to say, a few conversations about his friendships and experiences at Cathedral did not make me want to become a part of the Cathedral family right away. In fact, when it came right down to it, he told me that I had to give Cathedral a try for at least one year. After that year, if I did not like it, I could then go back to my old school. After the first three months of my freshman year, I knew that Cathedral High School was where I belonged.

It did not take me long to start understanding what my father had tried so hard to explain about Cathedral. Cathedral High School is a special school because of the people who are a part of her. The teachers are of the highest quality. Students often find these teachers staying late in the evening or coming in early in the morning to help a student. Not only do they care about the students' learning, but they care about their successes in high school and in college. Not only are the teachers excellent, but I also made some of my best friends at Cathedral. Before I went to Cathedral, I knew people mostly from my side of town: now I have many friends all over the Indianapolis area. The friendships I made have lasted the ten years since high school, and I know they will last much longer.

The four years I spent at Cathedral were some of the best years of my life. The teachers at Cathedral really helped prepare me for the challenges of college and beyond. My experiences there also gave me the opportunity to make some lasting friendships that have been important to me for the past ten years and will continue to be important in my future.

P.S. Thanks, Mom and Dad!

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The Criterion

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From the Editor/John F. Link

Irish priests arrived here 150 years ago



This is the type of column that should be written around March 17. And it probably shouldn't be written by someone whose ancestry is as German as mine is. Nevertheless, a significant event will be commemorated next Wednesday, Nov. 1, at the Old Cathedral in Vincennes: the arrival 150 years ago of the first Irish priests from All Hallows Church in Ireland.

Three clerics—Daniel Molony, John Ryan and Patrick McDermott—arrived in 1845. Two others—Patrick Murphy and Michael O'Flanagan—arrived the following year. During the next 150 years 1,400 other priests from All Hallows immigrated to the United States to minister to Catholics here.

The first Irish priests were answering an appeal from the second bishop of the Diocese of Vincennes, Celestin de la Hallandiere. He had a problem: All his priests were French-speaking and the Irish were coming. Indeed, during the decade between 1840 and 1850 the number of Catholics in the United States increased from 663,000 to 1,606,000 and immigrants accounted for about 700,000 of that number. More than 500,000 came from Ireland because of the famine in that country that began in 1845. Although most of the Irish settled in the northeast, many found their way to Indiana.

Bishop de la Hallandiere had successfully found French priests and nuns for his diocese. Mother Theodore Guerin came to the Diocese of Vincennes in 1840 and formed the community of the Sisters of Providence at St. Mary of the Woods. Holy Cross Father Edward Sorin came with six brothers and in 1842 founded the University of Notre Dame du Lac near South Bend. But the bishop needed priests who could speak English. So he responded eagerly when the president of All Hallows offered Irish priests.

We still have an account of the trip made by the three priests. They left All Hallows on April 10, 1845, first on a steamship to Liverpool and then on a ship across the Atlantic. It was a very stormy crossing, but eventually they arrived in New York, where they were received by one of the Irish-born men who was already an archbishop—the renowned Archbishop John Hughes of New York. From there they went to Philadelphia where they saw evidence of anti-Catholicism in the ruins of buildings destroyed a few months previously in the Know-Nothings riots.

It took six days to get across Pennsylvania to Pittsburgh, where they were received by another Irish bishop, Michael O'Connor. Here, too, Father Molony wrote in his account of the trip, they saw the "smoking ruins of a flourishing town, but fortunately, only two Catholics suffered any loss."

They then traveled by riverboat from Pittsburgh to Cincinnati, then to Louisville, and finally to Evansville. From there the seminary at Vincennes was near.

Although the Irish were late in coming to Indiana, or the rest of the United States, they made up for lost time. By 1900, not only were two-thirds of the nation's bishops either Irish or Irish-American, but so were most members of chancery staffs. It was a time when second-generation Irish-Americans joined the priest-hood and religious life in remarkable numbers.

At the First Vatican Council in 1869-70, Bishop Bernard John McQuaid of Rochester reviewed the history of the church in the United States, and he told his brother bishops, "Of all the peoples of Europe they (the Irish) were the best fitted to open the way for religion in a new country."

In 1880, Peoria's Bishop John Lancaster Spalding published "The Religious Mission of the Irish People," in which he wrote: "The general truth is that the Irish Catholics are the most important element in the church of this country. . . . No other people could have done for the Catholic faith in the United States what the Irish people have done."

What they contributed most was leadership in the Americanizing of the church in the United States. From the time of Bishop John England in Charleston, through Archbishop Hughes, through the era of Cardinal James Gibbons of Baltimore, most Irish prelates were convinced that the church could flourish best under the principle of the separation of church and state that was present in the United States. Archbishop John Ireland of St. Paul, Bishop John J. Keane of The Catholic University of America, and Msgr. Denis J. O'Connell of the American College in Rome, all born in Ireland, were the leaders in this movement.

The church in the United States today is very largely the result of the efforts of Irish priests and bishops who had to struggle both with anti-Catholic politicians in this country and, often, with other members of the church's hierarchy. And it all started 150 years ago when those first three Irish priests arrived in Vincennes.

A View from the Center/Dan Conway

Personal reflections on stewardship of talent

If stewardship means taking care of, and sharing, all of God's gifts, then stewardship of talent means nurturing, developing and using the God-given talents that help to define "who we are" as individual human persons.

Someone once defined talents simply as "things we liked to do when we were kids that we kept doing, and got better at, as adults." Ever since I can remember, I have liked writing. When I was in high school, my teachers encouraged me. And the more I practiced, the better I got. Now that I am an adult, I'm still writing, and although I will probably never be a best-selling author, I'm pleased to say that of all the things I have to do in my job for the archdiocese, the thing I enjoy most is writing for *The Criterion*.

I don't know about you, but I take great pride in being asked to share my talents with others. And this is something that church leaders should never forget. One of the reasons that I believe Habitat for Humanity is so successful is because it asks people to contribute their talents to build homes for families who could not afford them otherwise—and, in so doing, to share with others a vital part of the volunteers' personalities.

If you think about it for a moment, talents are what make us "who we are." When you ask me to contribute one of my talents—to the parish, school, diocese or to a local charity—you compliment me and you remind me that I have something valuable to share.

In contrast to many forms of fund raising that are impersonal and anonymous (like buying candy bars or raffle tickets), nothing could be more personal or distinctive than a gift of talent. Carpenters, plumbers and lots of other ordinary folks can contribute something distinctive to

Habitat for Humanity and love doing it because they are making a difference in the world by giving away something of their very selves.

Isn't it a shame that with all the opportunities and challenges facing our parishes, schools, and Catholic organizations in every region of our archdiocese, we still haven't successfully learned how to use the talents of most of our people. This was the challenge of Vatican II: to call all baptized Christians to a true sense of mission and ministry—not simply to increase the number of lectors, ministers of the Eucharist or parish council members!

Unfortunately, as many church leaders have learned the hard way, bulletin announcements asking people to volunteer are not enough. We have to work at recruiting, training and recognizing the many diverse gifts of talent that are "out there" waiting to be given away by people who either have never been asked, or worse, who have volunteered their time and talent but were never called to participate.

Our talents (large and small) are the special blessings that each of us has received from a loving Creator who prizes the diversity and abundant variety of his creation. As stewards of the talents entrusted to our care, all women and men are encouraged to take the talents we have received, nurture them, and make them grow. Unlike time and treasure, which are gifts that many of us feel we have in short supply, our many diverse talents are a major untapped resource that we need to share with others—for our own sakes and for the good of all humanity.

And shame on us, diocesan and parish leaders, if we fail to invite (or put to good use) the talents of people who are ready and willing to share them. Not only are we missing a golden opportunity, but we run the serious risk of communicating to people a message that is the complete opposite of

The Bottom Line/Antoinette Bosco

How often I've wanted to pick up the phone and dial God

I was coming home from grocery shopping recently when a huge white truck pulled out of a side street and turned directly in front of me. Printed in big black letters on the truck was



invitation, "1-800-DIAL-GOD."

Huh? Was this an omen of some sort, a peculiar joke or a message I should pay attention to?

I can't tell you how often I have wanted to pick up the phone and dial God. I have so many questions for him!

Sometimes I've wanted to place an order like, "Could we get rid of the drought, please, that's drying up my part of the country?"

Sometimes I've wanted to have a conversation with a friend, perhaps saying, "God, could you help me figure out what I should do when I see a beloved friend with lung cancer still smoking?"

Sometimes I've wanted to dial God and to demand an explanation for so much tragedy and pain in this world. I've got a long list of examples I could cite, should I be asked. One of the latest is a tough one. Why did my 34-year-old niece, a mother of five young children, have to be killed? Why did she have to be in the wrong place at the wrong time and get hit by a drunk driver whose car went out of control?

Sometimes I've wanted to give God a buzz just to chat about the dumb things I see people doing and the cruel and sad things I read about. My question would be, "Considering all the havoc that free will causes, are you sorry for giving us free will? Was it some kind of cosmic mistake?"

Sometimes I've wanted to call just to say: "Today I saw the most glorious sunrise, and I want to acknowledge that you're the Lord, who gave us such beauty in this world."

Most times I've wanted to dial God to say thanks from the bottom of my heart for the big family I was blessed with, for all the love I have been given, for the gift of learning, for laughter, for churches, for angels and even for computers, television and, yes, telephones.

Well, the driver in the big white truck by this time decided to take a right turn. As the broad side of the vehicle stretched to turn, I saw the invitation again, "1-800-DIAL-GOD." In big letters, a foot or two lower, were the words, "Guaranteed Overnight Delivery."

I had a good laugh at that. Clever marketing, an eye-catching gimmick. That's the American way. But as I continued home it struck me that I have never dialed God through the connection I learned about long ago—the wire called prayer—without getting an answer, either instantly or overnight.

It has not always—or even often—been the answer I called for. I learned that God's packages most often are wrapped in mystery. Yet I have found that what God sent was somehow the right fit. I just had to learn how to read and interpret the directions, confident that this package was delivered in order to help move me along life's journey.

Ironically, black letters on a white truck, with an unexpected message, reminded me that I can get connected to my God faster than a phone call.

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stewardship. We don't really care about you (your time or your talent). All we really want is your money.

I believe that stewardship of talent is an essential component of the total stewardship message, and I think we should all work harder at finding ways to match the skills and talents of the Catholic people with the mission and ministries of our church.

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The Criterion



To the Editor

Archdiocese's visibility in AIDS Walk

Father Carlton Beaver deserves a round of applause for his leadership in making the Archdiocesan HIV/AIDS Ministry a visible and much welcomed presence in the AIDS Walk on Oct. 8.

Father Beaver and all who walked were living responses to Pope John Paul's words in "The Gospel of Life" where he urges us to support "programs such as care and relief centers for AIDS patients... as eloquent expressions of what charity is able to devise in order to give every one new reasons for hope and practical possibilities for life" (No. 88).

Thomas J. Meier
Indianapolis

We are still obliged to attend Sunday Mass

Is Sunday and holy day Mass attendance still required for us? That is the question I'm being asked frequently by relatives and friends. They are getting mixed signals somehow.

The answer, of course, is that we need to be there to honor and worship God every Sunday and holy day unless our health or ministering to those in need makes it impossible.

Our church tells us that, for us Christians, the Lord's Day is Sunday to commemorate Christ's resurrection. It also tells us that the whole day is for worship, prayer, reflection and rest, i.e., not for work, shopping, dissipation, etc.

Our new "Catechism of the Catholic Church" states clearly (No. 2072): "Since they express man's fundamental duties towards God and towards his neighbor, The Ten Commandments are engraved by God in the human heart."

And specifically about the Sunday obligation (No. 2180): "The precept of the church specifies the law of the Lord more precisely: 'On Sundays and other holy days of obligation the faithful are bound to participate in the Mass.' The precept of participating in the Mass is satisfied by assistance at a Mass which is celebrated anywhere in a Catholic rite

either on the holy day or on the evening of the preceding day."

There are 27 paragraphs, seven pages, on the Third Commandment alone in this priceless book, giving us the Spirit-guided teachings of Christ's church.

If we attend Mass out of obligation to God's direction, the Third Commandment, that's good. Hopefully we go because it is the greatest act we can do each day, to receive the Son of God both in the word and in the Eucharist.

Fr. Elmer J. Burwinkel
Mary's Reville Schoenstatt Center
Madison

A beleaguered Catholic school principal

I must admit that tonight I feel very much like a beleaguered school principal—Catholic school principal, that is. And as I lick my wounds, the words of St. Luke's Gospel ring in my ears: "We are but useless servants. We have done no more than our duty."

I come tonight fresh from a "battle" with one of our local public school central administration officers, a battle brought on by my fighting for what I consider to be the rights of our children and teachers in our Catholic schools, and struggling to secure for our children what is rightfully theirs by law. I expect this kind of battle, for the lines were drawn many years ago by our Founding Fathers and reinforced by any number of Supreme Court decisions and of our (2) legislators, all of them influenced by powerful unions and lobbies violently opposed to parochial and private schools. Yet, I can handle this kind of expected struggle, for it only makes me want to fight all the harder.

What I cannot handle, however, are some of the viewpoints and editorials I have read recently in our own archdiocesan newspaper, *The Criticism*. It's like being bombarded from both sides. I refer specifically to your editorial (Sept. 15 issue) in which you stated: "It bothers me a bit when we run articles about the academic excellence of Catholic schools in comparison with public schools." You then go on, in a very apologetic way, to tell how parents who do not send their children to Catholic schools are made to feel like second-class citizens. Further on you cite the need to place more emphasis on Sunday religion classes and you imply that more effort and money needs to be

spent in those programs.

Do you know what, Mr. Fink? If the public schools could boast about the same results and growth that Catholic schools are experiencing now, I guarantee you that every secular newspaper in the country would be publishing the news. And suppose they had waiting lists of parents wanting to put students in their schools. It would be on every talk show and in every secular newspaper headline in the country.

Why is it that the editor of our archdiocesan newspaper feels so badly about publishing the good news about Catholic schools? By all means, tell of the good being done in the many CCD programs throughout our archdiocese, but don't apologize for the success of Catholic school education. Stick out your chest and proudly state the facts. It worries me as a Catholic school principal to hear the editor of our archdiocesan newspaper saying that publicizing the academic excellence of Catholic schools bothers him. You're supposed to be on our side.

I also am concerned about the "Viewpoints" section from Sept. 22, in which the question is posed: Will Catholic schools be able to survive for decades to come? One can only conclude from what Father Richard Jacobs says is: "I guess not." He seems to be worried about the Catholic leadership that our lay principals and teachers will be able to provide, what with being educated in those secular universities and colleges. A little further on, Father Jacobs indicates that he was not really worried when the legions of religious sisters, brothers and priests gave their lives to the church's educational apostolate.

I would encourage Father Jacobs to get his head out of the sand and take a good look at today's Catholic school administrators and teachers. They, too, come in legions. They are equally as dedicated, and perhaps, in some cases, even better prepared than were some of the sisters. They work in Catholic schools because they want to, and they do so for much less than their public school counterparts. They are understanding, caring, God-fearing, dedicated, and full of the Holy Spirit. They carry with them the same Good News that those dedicated sisters of old did so well. Father Jacobs does conclude that there's a "rip tide" to avoid if our schools are to survive.

I would call it more of a "ripple," particularly if we can change the attitude of some of our clergy toward Catholic schools, in viewing them as the "noise about the neck." I refer here to the letter to the editor from Father Bernard Koopman

in the Oct. 6 issue. I can't help but wonder about remarks I read coming from some of our priests. Most of these men were educated in the same seminary that I had the privilege of attending for some 8 1/2 years. St. Meinrad. While there I learned to love all that is Catholic, and I grew to love Catholic schools. I see them not as a noose about the neck but as leaven. They are life-giving, not strangling. They bring hope to all who will listen. They are the bearers of Good News, and they are perhaps the strongest and best tool the church has today to help its young children grow in faith and wisdom and knowledge. They are not without their price but they are worth every penny.

If Father Koopman wants to improve his adult education program and his CCD program, then I encourage him to proceed full speed ahead. Make every facet of Catholic education today as good as it can possibly be. To quote the Army, "Be all that you can be." But don't tear down the strongest educational institution that we have in our church.

You see, this isn't an issue between Catholic schools and CCD. Such an effort allows for both, and the excellence of one should only spur on the other. We are not in competition with each other. Indeed, we have enough problems just down the street. Let us jointly expend our efforts in trying to secure school choice for all parents wishing to send their children there. Let us struggle, filled with faith, to secure additional funding for our excellent Catholic school system.

It is interesting that, in the same edition of *The Criticism* that contained Father Koopman's lamentation, I also read of a faith-filled woman, Helen M. Robertson, who had donated \$1,365,000 by way of a trust fund to help students attend St. Ambrose, Seymour, saying: "My parochial school education was so important. It has meant everything to me.... My whole life goes back to what I learned in parochial school." Does this give you any ideas, Father, on how to afford Catholic schools and whether they are worth it or not?

If I were asked about the future of Catholic schools, I could only conclude that, with the help of the Holy Spirit, they will be here for eons to come because that is the will of Christ, our leader, our teacher. It is his will, he who gave so much. But then, who am I? I am but one who has done no more than his duty. *Oremus pro invicem.*

Don Burkhardt
Principal, St. Mary School
Rushville

Light One Candle/ Fr. John Catoir

When it seems that God is silent

I once discussed religion with a Jew who claimed he was an atheist on the grounds that an all powerful being could not have stood idly by while Hitler exterminated millions of human beings.

The ancient philosophical problem of good and evil takes many forms. I once heard God's existence denied by a dying cancer patient who had recently lost his wife in an auto accident. Here he was, grief-stricken, sick, alone, and disoriented, trying to fathom how a supposedly good God could be so mean as to send such punishment, or if he did not send it, to be so cruel as to do nothing to stop it. Cardinal Newman once said: "Ten thousand difficulties do not make one doubt."

Often it's better just to listen to such cries of pain. But I did speak. I talked about my personal belief. I was convinced that God is love in spite of the presence of evil in the world. This conviction is rooted in my knowledge of Jesus Christ, who in spite of God's love for him suffered an ignominious death on the cross. The Father could have blown the enemies of Jesus away, but God remained silent. God's passivity may be extremely difficult to understand or accept in this context but it does not cancel the real-

ity of his love. What this mystery says to me is that my grasp of invisible realities is exceedingly limited. It does not conclude that there is no God. The world and all that's in it did not come into existence by itself.

Rather than rejecting God when we are puzzled by his silence I think we should trust him unconditionally. In fact, the presence of the evils that I see before me in this world makes me want to cling to God all the more, in spite of his silence. There is a kind of mysticism that struggles to seek passionately for God in all things. He doesn't have to speak in order to be heard; his beauty is all around us.

In the eucharistic wheat and wine, God reveals his desire to unite himself with the most humble realities of this world, including us. In the person of Jesus, we see God intimately uniting himself with human nature. God is present in every stone, in every cell, and yes, in every dying person, even as some deny him.

For those who have faith a painful death does not signal the absence of God; rather it is seen as a merciful release. "All goes onward and outward, nothing collapses, and to die is different from what anyone supposed, and luckier!"—Walt Whitman.

(For a free copy of the *Christopher News Note "Patience: A Special Kind of Strength,"* write to *The Christophers*, 12 E. 48th St., New York, NY 10017.)



Point of View/ Arlene Locke

Remember to keep holy the Sabbath

When God rested on the seventh day, he observed the work he had done and declared that it was good. Later, when Moses carried two stone tablets down from his audience with God on Mount Sinai, the third of the Ten Commandments was "Remember to keep holy the Sabbath Day." It was not just a suggestion, but God's word—his command to help his people on their way.

So, what has happened? For longer than I care to remember, the world of commerce has taken over our Sunday. It started quiet innocently when little neighborhood groceries and drug stores were open a few hours to meet legitimate needs. We all know what happened next: the Sunday paper carried advertising (lots of it!) and those prices and merchandise were so enticing.

Take a look at the parking lots at shopping centers today and check the malls to see where so many people now spend the Lord's Day.

There is no way to rationalize this takeover of the Sunday, but there is a way to correct the cause. Try taking the advertising sections of the Sunday paper right out to the trash without looking at them. Then shift gears mentally and proceed to observe Sunday as God meant it to be. Go

to church; drive over to the park and walk in the sunshine; visit with neighbors or family members; if you haven't seen in a while, write a letter; turn off the TV and read a good book; read *The Criticism* or another Catholic periodical; or just visit with your family at home.

Father Keller of The Christophers coined a phrase many years ago to describe the cumulative effect of people working together. He advised us to "Light one candle" to change the world. That remains the title of the column by Father Keller's successor at The Christophers, Father John Catoir. Today thousands of people follow this suggestion and the light has spread to change individuals and countries everywhere.

Life in this 20th century has become a contest, a chase, to somehow fill our lives and homes with experiences and things that we often don't really need. If each person who reads this could "light one candle" to change things, the world would be a place for the better. We need to start the movement back to the Third Commandment to live in his peace and blessing. Regular attendance at Sunday Eucharist would be a good beginning.

(Arlene Locke is a member of St. Christopher Church in Indianapolis.)

Cornucopia Cynthia Dewes

The world of entertainment

Entertainment is the name of the game these days. Newspapers, television "news" programs, and even shopping malls are so much fun we'll soon be "amusing ourselves to death," as writer Neil Parent has predicted. "Grands" look at their grandparents with polite disbelief when the oldsters expound on the good old days of radio. Sitting by a box twiddling your thumbs and listening, without any action or pictures to watch, is as foreign to them as eating an actual well-balanced meal.

Musical evenings with someone playing the piano while the rest of the family sings along or listens contentedly is also from some unimaginable past. Ditto knitting, doing needlework, building models, playing cards or doing puzzles in a quiet living room at home - every evening.

Worst of all, just sitting down with a book for a few hours is often considered either a waste of time, a last resort to combat boredom, or a pastime we feel guilty

about because we think we should be doing something. It's as if we all had caffeine in our veins.

Kids learn to get into the swirl early. Gone are the hours spent chewing a blade of grass while lying on your back looking up at clouds in the sky. Unorganized children today are a rarity and may even be looked upon with pity or suspicion.

It's easy to understand that urbanization, crime, the need for both parents to work outside the home, and a number of other social events have had much to do with the changes in how we entertain ourselves. But it gets harder and harder for us to justify some of them.

Robert Louis Stevenson wrote, "The world is so full of a number of things, I'm sure we should all be happy as kings." The big question today is, "What things?" Instead of longing to be entertained, we're now in the position of having to separate what can, should, and will entertain us from the avalanche of so-called delights now descending upon us.

The up side of all this is that the modern emphasis on entertainment has contributed to the growth, sophistication, and

wide dissemination of cultural and artistic possibilities as well as to the proliferation of dross. We get symphony concerts and art shows in the smallest of towns these days, as well as porno videos and martial arts demonstrations.

In one recent week, the following opportunities for entertainment were utilized by our family: a visit to the Claude Monet exhibition at the Chicago Art Institute, and a

VIPs . . .

Indianapolis native and former principal of Brebeuf Preparatory School, **Father Bernard P. Knoth** has been named Loyola University New Orleans' 15th president. An inaugural ceremony will be held Oct. 28. Since 1990, Before being appointed president of Loyola University New Orleans, Father Knoth held such positions as assistant dean and dean of sophomores and transfer students at Georgetown



Check It Out . . .

St. Mark parishioners will participate in national "Make a Difference Day" on Oct. 28. Among projects will be planting, cleaning and painting at the Holy Cross Home and Holy Family Shelter. The parish Volunteers of America group will coordinate a hayride and picnic for inner-city and at-risk teenagers who are involved in the day-reporting program for at-risk juveniles. Parish volunteers will serve as chaperons and provide food, entertainment, and a scavenger hunt. Operating in Indiana since 1896, VOA's current services include correction programs for youth, apartments for chronically mentally ill, drug and alcohol counseling, and homeless and transitional programs for veterans. Those wishing more information may call Jeff Davis at 317-787-7729.

Kordes Enrichment Center in Ferdinand will offer a workshop to introduce participants to nine Enneagram types, Nov. 3-5. "Enneagram One: A Journey to Self-understanding" will cover the nine different ways of experiencing, thinking, feeling, and behaving that make up the Enneagram. Following registration at 7:30 p.m., Nov. 3, the program will begin at 8 p.m. The workshop will conclude at 1 p.m. Nov. 5. The cost is \$120 a person for double occupancy and \$140 for single occupancy. The commuter fee is \$80. A non-refundable deposit is required. For more information call 1-800-880-227 or 812-367-2777.

"To Build a Bridge Between Homosexual Community and the Church" is the topic of a day long seminar, Oct. 30 at The Heritage, 3650 E. 46th St. School Sister of Notre Dame Jeannine Gramick, the author of "Building Bridges: Gay/Lesbian Reality and the Catholic Church," will be a presenter. The seminar will be held from 8:30 a.m. to 3:30 p.m. The cost is \$35 for pre-registration, or \$45 at the door. Bring a brown bag lunch. Coffee and tea will be provided.

Those wanting to examine the Rule of St. Benedict to guide them to a more fulfilling and balanced life can attend "Learning and Living the Rule" retreat, at Kordes Enrichment Center in Ferdinand, Nov. 4. The program presenter Benedictine Sister Betty Dewes, who is an experienced spiritual director, will discuss the relevance of the 1,500-year-old Rule for today and the way it can offer guidance for seeking God in each aspect of life. The program begins with registra-

tion through Chicago's most elegant shops.

We also attended a lecture by historian Stephen Ambrose on "Ike, Beetle and D-Day: The Hoosier at Supreme Headquarters," a performance of Neil Simon's "Broadway Bound," and a concert of Beethoven's music.

All of these events, and others which we could have chosen, were free or moderately priced. And, while it's true that they involved more action than listening to the radio, they sure did more for the heart and soul and brain cells than much of the "fun" stuff urged upon us.

We may indeed wind up amusing ourselves to death. But if we make careful choices, at least we can die happy.

College. He also was staff assistant to the president of Loyola University Chicago.

At Brebeuf Preparatory School, he was assistant principal from 1980-82 and then from 1982-88 he was the principal. In 1988 the Board of Trustees of Brebeuf Preparatory School honored him with the First Ignatius Medal of Achievement.

Father Knoth has a doctor of philosophy in education administration from the University of Chicago, a master's degree in sacred theology and master's of divinity from the Jesuit School of Theology in Berkeley. He received his bachelor of arts and master arts degrees from the University of Detroit.

tion at 8:30 a.m. (EST) and will conclude at 3 p.m. The cost is \$15 per person. A \$5 lunch is available. For more information call 1-800-880-2777 or 812-367-2777.

Cardinal Ritter Council 1221, Knights of Columbus invite everyone to the blessing of the monument of aborted babies and new infant burial ground in St. Mary's cemetery in New Albany at 2 p.m., Nov. 5. The cemetery is located at Silver Street and Charlestown Road. A reception will follow at the Knights of Columbus Hall, 809 E. Main St., in New Albany.

The St. Paul Catholic Center Student Faith Formation Committee in Bloomington will offer a workshop titled "Journal Writing as a Spiritual Quest," Nov. 4, in the Mary Ann Stephen Room. The fee is \$10 per person. For more information call Mark Erdosy at 812-339-5561.

Saint Mary of the Woods College will host an art exhibition featuring faculty member creations through Nov. 2, in the Art Gallery located in Room 132 of Hulman Hall. The gallery is open Mon.-Thurs. from 10 a.m. to 2 p.m. or by appointment. The public is invited to attend a reception from 7:30-8:30 p.m., Nov. 2. Refreshments will be served. For more information call 812-535-5141.

Dr. Jerome Neyrey of the Department of Theology at Notre Dame University will speak at the Christ Church Cathedral Bible lecture series. He will lecture on the subject "Jesus was Not an American," on the evenings of Nov. 5-6. The For more information call 317-636-4577.

Catholic Social Services family growth program will host a **Luncheon Parenting Series**, from 12:00 noon to 1 p.m., Oct. 31, and Nov. 7, 14, and 21, in Room 217 at the Catholic Center, 1400 N. Meridian St.

A silent, non-directed retreat "Come Away and Rest," will be offered at the Kordes Enrichment Center in Ferdinand, Nov. 13-14. Participants will be given the opportunity to find a supportive atmosphere of silence and solitude in order to discover their own sacred rhythm. Registration is at 8:30 a.m.(EST). The program will begin with orientation at 9 a.m., Nov. 13 and conclude at 4 p.m., Nov. 14. The cost is \$50. For more information call 1-800-880-2777 or 812-236-2777.

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New program helps teachers become principals

By Margaret Nelson

The archdiocese has a new program that draws school principals from the ranks of teachers who demonstrate leadership skills.

It's part of a training program called "Catholic School Leadership," designed by Annette "Mickey" Lentz, who heads the personnel and professional development programs in the Office of Catholic Education.

The recruitment and formation program started last January when Lentz contacted the school administrators and asked them to identify teachers who might be leadership material.

"I sent a flyer to each principal to post or just to identify or recommend people who had these talents and skills," said Lentz.

A principal candidate is expected to be a practicing Roman Catholic with a commitment to the faith and to spiritual development of the school; to possess leadership skills that enable people to be effective and productive; to have a willingness to pursue certification in administration; to be recommended by the principal; have five years teaching experience; and to participate in SRI (Selection Research Inventory) screening and needs assessment.

"We started with 25 teachers the first term," she said. "They were from all over archdiocese." The meetings gave Lentz time to get to know the candidates, as well as "to try to give them an idea of what is expected."

Lentz used the National Catholic Educational Association's (NCEA) competencies test which identifies the skills needed by a principal—as spiritual leader, as educational leader, and as managerial leader.

She also showed an NCEA video on effective leadership. And she administered the Selection Research Inventory to determine if the teachers had the skills and talents required.

Lentz coded the results and gave the workshop participants feedback. "By and large, all of them were more than qualified."

Then she gave them self-assessment



Photo by Margaret Nelson

Providence Sister Lawrence Ann Liston, archdiocesan assistant director of education; and Archbishop Daniel M. Buechlein look at photos of Laura Riley, principal of St. Rose of Lima School in Franklin, during an August open house. Riley, who had already completed most of her state educational requirements, was part of the new archdiocesan Catholic School Leadership recruitment and formation program.

tools so that they could determine where their skills were for themselves.

At the end of the first term, three of the teachers realized that "they might want to look in other areas of administration to use their particular skills and talents," Lentz said.

"They are all good people. There was no one we didn't want, but some saw that their skills will be better used in another facet of leadership," she said.

Lentz recognizes that finding extra time for the principal is difficult for the potential leaders—some of whom are taking college work. So the principals have given them released professional time to attend the monthly afternoon meetings for the archdiocesan program.

The OCE also knows that teachers' salaries don't stretch to pay for the courses they will need to meet state requirements to be principals. So many of the prospective principals are receiving financial support from Total Catholic Education (TCE) grants. Many were enrolled in classes at Butler, Ball

State and IUPUI this past summer to meet "official" educational requirements.

During the next term, which begins in November, the archdiocesan program will review the training needs of the prospective principals and cover topics to meet those needs.

Lentz has already done a profile on all the candidates to identify the areas of most needs. The first session will cover "Catholic Identity." Other possible topics are management, leadership styles, personal organization, legal issues, budget

and finance, conflict and crisis management, social teachings, communications, and learning assessment.

During the third term, candidates will be required to do mentoring programs for active administrators in the archdiocese. They can choose to use tasks or procedures they are already performing for their schools—or OCE will suggest projects for them.

By the fourth term, some candidates will be ready to be hired as principals. For those who are not, Lentz will continue with the training, using topics and projects that best prepare them for the job.

In January 1996, Lentz hopes to start a new "wave" of principal candidates.

"The benefits have been great," said Lentz. "Because they had some previous training, four of the new administrators in the archdiocese this year completed the first term of the program. These workshops also helped OCE place them, because the office was familiar with their skills. 'We know them,' she said.

Lentz knows of only two other dioceses that use similar programs to train their own employees. "People from other dioceses are calling me, asking me to write up what I'm doing. There is a big need."

She gave a talk on the middle school concept at the recent Ohio Catholic Education Association Conference, mentioning this program. Afterwards, people asked the details.

"And it meets goals in our school strategic plan," she said.

"I'm excited about it. My 'high' of the month is when I meet with them—they are so eager and willing to learn," said Lentz.

"My challenge is to stay on top of it, to help them be prepared," she said. "When they are finished, it will say something that they have the archdiocesan certificates as well as their secular certification."

Aurora couple shares their time and talent

Jack and Janice West are an example of how to practice stewardship by helping other people

By Peter Agostinelli

Members of St. Mary Parish in Aurora celebrate Mass in a small brick church that sits on a sleepy-looking block overlooking the Ohio River.

But the growing parish of 500 households is anything but sleepy, thanks to the stewardship of people who share their time and talents with the Catholic community as well as the community outside the parish.

St. Mary parishioners Jack and Janice West of Aurora are a good example of such people. The retired husband and wife talk about helping other people and giving back to the church as a conscious expression of faith.

The Wests make frequent visits to residents of a local nursing home. They take Communion to the residents and offer their words of healing. Their dedication to this ministry shows in the looks on many residents' faces when the Wests make their regular visit.

The Wests also spend time working with engaged couples in the parish's marriage preparation program. They also have contributed time and effort to the local St. Vincent de Paul chapter

and served as collection counters on Mondays to help track parishioner offerings.

If all that wasn't enough, Janice is also a volunteer worker in St. Mary's parish office. And Jack recently was elected to the parish council.

The effort is simply an attempt to make a difference in other people's lives, Jack West says. Whether that's counting offertory money after the weekend liturgies, or bringing comfort to the lonely or sick, this couple is eager to help others. Those who are unable to leave their homes to celebrate Mass or take part in a prayer service appreciate the opportunity, says Janice, who is a native of California.

"These people need to be comforted," said Jack, a Cincinnati native. "They need to know that people care about them."

Jack said that attitude of stewardship is a big part of what he calls a "spiritual and caring parish."

The Wests live with an attitude that their pastor, Father Raymond Schafer, says contributes to an eagerness at St. Mary to be "open to new things and willing to learn."

And it's the people of the Aurora community who benefit from that way of life.



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Parish Profile

Bloomington Deanery

St. Jude has a small space with a growing faith

Owen County parish continues to grow in spite of limited places for community activities

By Susan Bierman

The small structural space that St. Jude the Apostle Church parishioners in Spencer have has not hindered their spiritual growth.

Established by Archbishop Paul C. Schulte in 1951 as a project of home missionary labors of the Society for the Propagation of the Faith, the church/rectory combination exists under the roof of what was once a family home.

Under the active direction of Father Victor Goossens, archdiocesan director of the society, the two-story home was purchased by the Archdiocese of Indianapolis from the Beach family of Spencer. In the beginning, Mass was held in an upstairs bedroom until part of the downstairs could be developed and pews could be installed.

Azelie Stuckey was among the first 11 households to belong to St. Jude. Stuckey, who has five children, said only about three families had children. Her children have all made their First Communions and all but one was baptized at St. Jude. One of her daughters was one of the first children to be baptized at St. Jude.

She recalled that going to Mass during the earlier days was more like going into a home than a church. "It was nice, there was a closeness about it," she said.

Stuckey said that parishioners sat around a long table in an upstairs bedroom. "And Father had the tabernacle up there," she added.

At this time Oblates of Mary Immaculate were in charge of St. Jude. The order assigned Oblate Father Joseph J. Pucci to be administrator. When Father Pucci first came to St. Jude, Stuckey said there were only about three or four Catholic families living in Spencer, including her family. "Most of the others lived further away," she



Photos by Susan Bierman

St. Jude church and rectory are housed in a home the Archdiocese purchased in 1951 from the Beach family of Spencer.

said. Stuckey believes it was Father Pucci who brought people to St. Jude.

"He went to visit everyone who he could think of and got them to come here," she said.

Until 1976, when the archdiocese appointed Father Samuel Cusick, the parish did not have a resident pastor. Most of the parish administrators at St. Jude attended Indiana University. "We had half a dozen different ones for a while," Stuckey said.

Parishioner Meme Gillaspay, who has been at St. Jude for about 30 years, can recall when her parish didn't have a resident pastor. "They would be here for about a year and it was a little bit unsettling in that respect," she said.

Although Stuckey and other parishioners were grateful for the many priests who traveled to St. Jude to say Mass, they were elated when they got their first permanent pastor.

"You can call on him anytime," she said. "It has been wonderful since Father Curry and Father Dede arrived," Gillaspay added.

Since being established, St. Jude has grown to 150 households. Father Paul Dede, pastor, said that when he came to the parish in 1986 there were 46 households. "It has tripled in 10 years," Father Dede said.

St. Jude serves Catholics mostly in Owen County. Father Dede explained that St. Jude serves a large geographic area even though Owen county is only 1 percent Catholic. He believes that this brings people closer together since there are so few Catholics in the area.

"It's a very close faith community," Father Dede said. "I think it kind of helps because of it being a minority. It brings them together in more of a community spirit," he added.

Father Dede said that St. Jude is very important to Catholicism in the Spencer area. "Archbishop Schulte had the foresight to establish a church here when there were

only 16 households," Father Dede explained. "Through the grace of God the church has flourished," he said.

Gillaspay added that St. Jude is in a central location. "A lot of the parishioners would have to go quite a distance further," she said. "So that's why it's so vital that we have a presence here in Spencer."

The parish also hosts thousands of tourists each year. Those who are visiting the nearby McCormick's Creek State Park attend Mass at St. Jude. "In the summer time we get people here from all over the state and all over the country," Gillaspay said.

Father Dede believes the fact that the archdiocese was willing to put resources in a parish located in an area such as Spencer shows the importance of St. Jude's existence. He said it would be common for the archdiocese to put its resources into an inner-city parish.

"People forget about a parish such as this, which is in a county that is huge and is 1 percent Catholic," Father Dede said. "In other words, it does not have the importance to some people as does an inner-city parish that seems to get a lot of publicity. But they don't realize that there are places like this which are very important to the faith and to the community," he added.

Father Dede said that a church is not a "sacramental filling station" in which "you just drive up, get your sacrament and go away." He said it is really a community, "which I think is something that is very unique about this particular parish."

The parishioners will not argue. They agree with their pastor, that St. Jude is a "community parish."

"The faith of the church in itself is lived here more so than where I have been before. I think that people are more sincere about their faith," parishioner Ed Mobley said.

Mobley, a member of the parish council, joined St. Jude about five years ago. He and his family live outside of

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town in New Hope. Gillaspay said that people who live on the fringe area of town come to St. Jude because of its size. "Your parishes in Bloomington are very big, ours is a very comfortable size," she said.

Mobley is one of those parishioners who could travel less distance to attend Mass at a 467-household parish. St. John the Apostle in Bloomington is closer to his home. But he, like many other St. Jude parishioners, feels more at home at St. Jude. "You know everybody," he said.

Florence Hamlett is another parishioner who travels a little further to attend St. Jude. Hamlett, who recently moved to Monroe Co. from New Jersey, came to St. Jude from a large parish.

She can remember how she felt when she first came to St. Jude. "When you are new in a parish, you kind of feel like you are lost," she said. "I never felt this way with Father Dede or with any of the other people that I have met at St. Jude," she added. She said at St. Jude she feels like she is part of a family. She added that you are definitely missed when you aren't present for Sunday Mass. "When you don't show up on Sunday, the next Sunday somebody says 'where were you?'" "When you're in a large parish nobody notices."

Hamlett, as many of the parishioners are, is a volunteer. She is the parish secretary. She said when Father Dede asked her if she would be interested in the position she felt honored. "I felt honored that I was a new member of the parish and that he would trust me to do something like that," she said. She feels as if she is making a difference and she is glad that she can give something back to the church and believes that everyone should.

Finding volunteers is not a problem at St. Jude. "A thing that is really fantastic and unusual about this parish is that all the people are so willing to volunteer," Father Dede said. "Everyone just jumps in and everything is done on a volunteer basis," he added.

People wanting to help is something that Mobley noticed about St. Jude when he first joined. He explained that all the people are volunteers and that no one is paid. He believes that says a lot for the parishioners at St. Jude. "People do need to make a living, but they are willing to sacrifice their time when they could be making money doing something," Mobley said. "This is something that he feels will continue. 'I like to see people going or doing something because of their love of God, not because they are going to be paid,'" he added.



St. Jude in Spencer parishioners and pastor view their 150 household parish as a "faith community." Parishioners pictured from left are Ed Mobley, parish council; Florence Hamlett, parish secretary; Azelle Stuckey, Meme Gillaspay, church bulletin; Maurica Clouser, director of religious education; and their pastor, Father Paul Dede.

Maurica Clouser is also a volunteer. She has been a parishioner for 12 years and the director of religious education for three. Currently there are 50 youth enrolled in the religious education program. Religion classes are held once a week for grades 1 to 12. Currently there are four teachers. Clouser teaches grades 1-3 combined. The remainder of the grades are also combined as 4-6, 7-8, and the high school. She explained that she would like to get more teachers and split the grades, but there isn't enough space. Currently religion classes are spread throughout the church and rectory.

Clouser believes all the religious education teachers are dedicated. "We do it out of sincerity," she said. "We want to help those kids, we go out of our way," she added.

Mobley, who leads a rosary prayer group at the parish, said the children from the religion classes joined his group to pray the rosary. He believes that is wonderful that the children are learning how to pray the rosary. "When I went to CCD classes I never learned how to pray the rosary," he said. "These kids are going to know how to pray the rosary, and to me that's important," he added.

Currently parishioners at St. Jude are trying to remedy their space problem through a building program. At this point Father Dede said they have consulted an architect, but are in a "state of flux" as to what they will build. Gillaspay said the parishioners at St. Jude don't want to change other than to continue growing. "We are looking forward to having a new church, and facilities for our students and for our pastor," she said.



This statue of St. Jude stands inside a grotto built on the grounds of the parish. St. Jude Church was established in 1951 by the Archbishop Paul G. Schulte, as a project of the home missionary labors of the Society for the Propagation of the Faith. Until 1976, the parish did not have a resident pastor and was run by Oblates of Mary Immaculate. The order assigned Oblate Father Joseph J. Pucci administrator of the parish. Father Samuel Curry was the first resident pastor.

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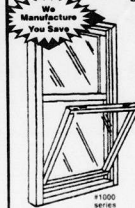
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People who live their faith

From rockers to rocking chairs, Cora's there

By Margaret Nelson

When it comes to living her faith, Cora Einterz does what comes naturally.

The St. Matthew parishioner, who is married to Frank and the mother of 13 grown children, helps children at Riley Hospital for Children in Indianapolis. She rocks, talks to, and comforts the struggling infants while their parents can't be there.

"They are so lovable, how could you not help them?" said Einterz. "When you're holding them, you don't think of what's wrong. You think, 'Here's an individual who needs someone.'"

The same attitude has brought her into St. Matthew's Circle of Care. For about a

year, the group has taken the names of all the parishioners who are homebound.

About once a month, the care ministers call on the parishioners in their homes. "We give them the news from the parish and ask them what is happening in their lives," she said. They tell them about school events, the outreach programs they are involved in, and about liturgies and other special events.

But she said, "We don't have enough care ministers!"

Einterz is also a eucharistic minister. But the parish work that takes much of her time is coordinating the sponsors of RCL (Rite of Christian Initiation of Adults) candidates. Each sponsor is a parishioner who "walks with" an adult who is interested in joining the Catholic Church.

At the 9 a.m. Sunday Mass, she has been part of the Children's Liturgy of the Word, a program that brings youngsters out of the church to a room where a leader explains the readings in their terms. And she was the one who started serving coffee and doughnuts to the parents.

Of her family, Einterz said, "I was blessed. They were healthy." Now they're "spread all over." In fact, the couple's daughter Dr. Ellen Einterz serves in a clinic in Cameroon, Africa.

"It's nice to visit them," she said, noting that all the children are successful. The youngest is finishing up at

Indiana University.

Cora is pleased that, on Father's Day, Frank heard from every one of their children on the telephone—except Ellen who sent a card. "We have great get-togethers. It takes a wedding to bring them all."

Frank and Cora enjoy elderhostel experiences, like studying wild birds in New York or whitewater rafting in West Virginia with "people around our age." They select courses that are not taxing—that they don't need to study.

Cora sometimes even chooses to babysit for some of her 29 grandchildren. "They're fun!" she said with a big smile.

Sharon Kleehamer is named the Clark County Woman of the Year

By Cynthia Schultz

Sharon Kleehamer may have been surprised when her name was called as "Clark County Woman of the Year" at a recent luncheon in a Clarksville hotel.

But the people who know the St. Paul, Sellersburg, parishioner—and her commitment to help others in the community—were not.

"Sharon is the perfect example of a volunteer—someone who makes the world better," said Heidi Semones. The Sacred Heart of Jesus parishioner from Jeffersonville nominated her for the award.

Kleehamer, 51, a public affairs specialist for Clark County REMC, is the 10th woman to capture the prestigious honor sponsored by the *Jeffersonville Evening News* and *Clark County Journal*. She won over nine other candidates. Prizes include \$500 to be donated to the charity of her choice.

Sharon Kleehamer's work at St. Paul led her down the path of volunteerism, she said. It began more than two decades ago when she served on the parish council, liturgy committee and taught CCD classes.

In the early 1970s, when her father was diagnosed with cancer, she began volunteering with the American Cancer Society. Little by little, the woman's talents and energy spilled over into the community.

"One thing led to the other," said Kleehamer, who feels drawn to organizations where she "can make a difference ... and see the results."



Sharon Kleehamer

Her volunteer work includes The Center for Lay Ministries, an emergency food and service organization that aids people in her county; Metro United Way; and the American Red Cross. And she helped with a program that placed mentors with at-risk grade school students. She hoped to make a difference in the lives of two students.

The list of volunteer work goes on for Kleehamer, who quotes a plaque in her home: "Give the world the best you can, and the best will come back to you."

Meantime, Kleehamer's rewards for helping others can't be matched.

"It's the happiness that comes from your heart," she said with a smile.

New Albany ministries grow to help special children

By Cynthia Schultz

Since the Sisters of Providence in New Albany founded their new ministry—Self Sufficiency Ministries, Inc.—last year, they have been anything but idle.

The ministry, in keeping with the sisters' mission statement, "to further God's Providence through works of love, mercy, and justice, in conjunction with other organizations," reaches out to people in need of family and educational services.

The sisters have implemented a GED program for public housing residents, and a foster care program in the Holy Family Convent, where several sisters reside and care for children.

And now Providence House has recently opened its doors at the convent, as a state-regulated group home for children ages 6 to 13. It will mostly serve children from Floyd County, but children from other southern Indiana counties, who meet the home's criteria, may be helped if the space is available. The facility can house up to 10 children.

Providence House is a result of the successful infant foster care ministry that the sisters began at the convent. Two sisters, who have moved to a New Albany home, are continuing that ministry and can care for two children at a time.

It is the only full-service group foster home in Floyd County and perhaps the

county's only licensed family foster home operating from a Catholic convent.

Providence Sister Barbara Ann Zeller is president and chief financial officer of the Providence ministry and administrator of the Providence House. She finds it interesting that the order's predecessors ran an orphanage in Vincennes in 1851.

Children accepted at Providence House include those referred by Child Protective Services, parents, and placement agencies. Children eligible are those with mild or moderate behavioral or emotional problems, and those with mild or moderate learning or mental disabilities.

Some of the services provided are counseling, nursing, medical care, supervised visitation, assistance and skills training in daily living.

The goals of the Sisters of Providence are simple, said Sister Barbara. "We want to make a difference in the lives of the children ... so that they can make something of themselves. What we have seen with our foster care children is that they have so many needs and so many burdens that they have not been able to live the lives of children. They are like little old people. These kids need a more structured environment."

Meantime, Sister Barbara is happy about the relationship the Sisters of Providence have with New Albany. "This community appears to love what we're about and they are there to support us," she said.



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Black Catholic leaders ponder racial justice in post-march cli-

By Mark Pattison, Catholic News Service

WASHINGTON—Racial justice on both a personal and political level has never been easy to achieve, but most black Catholic leaders still basking in the afterglow of the Million Man March believe the goal is attainable.

One notable exception to that belief, at least when it comes to the legislative side, is Father George Clements, the Chicago archdiocesan priest who was on the speakers' platform at the Oct. 16 march.

With the march "I think we've assured the election of a conservative Republican president," he said. Rather than retaining social spending, the priest envisions instead "more and more prisons" being built.

"I think the funds for these prisons are going to be found from all these cuts in social spending," he added.

Walter Hubbard, head of the National Office for Black Catholics, said, "I think it's necessary for some changes in government policy."

But what happens in the chambers of Congress and state legislatures, he added, is "dependent on how church organizations and organizations around the country respond" in the wake of the march, which drew hundreds of thousands—and by some counts more than 1 million—to the National Mall in Washington.

Joseph Conrad, the executive director of the National Catholic Conference for Interracial Justice, told Catholic News Service that, to abide by the standards for providing equal job opportunities outlined in the U.S. bishops' "Economic Justice for All" pastoral letter, government intervention is necessary.

"Where the facts of past discrimination exist, the government's role is to ensure that everyone has an opportunity," said Conrad, whose career in the Small Business Administration gave him direct contact with people helped by the government after experiencing discrimination.

The value of government having a role in relieving discrimination is a sentiment echoed by the Rev. Jesse L. Jackson, who supported the march.

"The speakers' calls for greater self-control and personal responsibility were correct," he said. "But personal responsibility must be matched by public responsibility and public policy." He noted that the U.S. House took action this year to cut education, Head Start and summer youth job programs.

Hubbard viewed the O.J. Simpson trial verdict and the Million Man March as an opportunity for dialogue between the races. Both events made front-page head-

lines and occurred less than two weeks apart. But he added that dwelling solely on the Simpson verdict, "really does not improve race relations at all."

"I look back at the civil rights movement 25, 30 years ago. We've gone three decades (away) now," Hubbard said. "Men and women who were 5 years old then are now 35. What was really lost back then is the ability to come together and dialogue."

"Here we are in a country that has an abundance of wealth in many ways, but we can't find a way to bring these resources together."

The Million Man March was billed as a day of atonement and of assuming personal responsibility by black men. Yet whites were "concentrating on who the messenger was, not the message," Father Clements said, referring to Nation of Islam leader Minister Louis

Farrakhan, who called for the march. "The message was one of love."

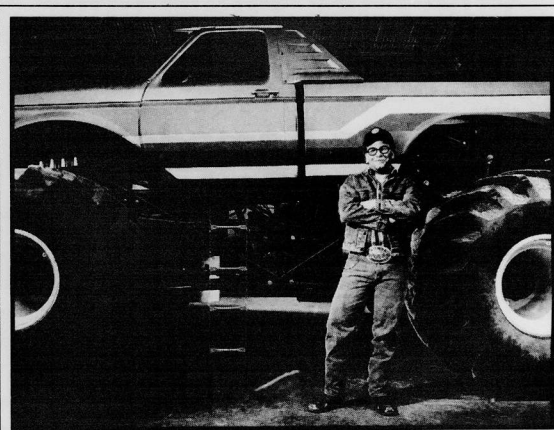
Father Clements said from his vantage point on the stage that there were "many, many white men supporting the march. They were out there. I haven't seen a story on that yet."

Conrad said that "the issue's not race—it's something else. Farrakhan said white supremacy is the problem in the United States," not whites themselves. "If we discuss the problem in these terms, reasonable people can come up with solutions."

"The president himself said racism has got to go, and racism is a function of white supremacy," Conrad added, referring to President Clinton's remarks on race relations in an Oct. 16 speech in Austin, Texas.

For Father Clements the march still resonated a week afterward. "I thank God that I was there," he said. "If I was not there, the Catholic Church would not have had any representation on that stage."

Conrad noted that a *Washington Post* poll of marchers showed 7 percent of them said they were Catholic, 52 percent identified themselves as Protestant and 14 percent professed no religion.



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Pope prays that race, class won't divide U.S.

By Cindy Wooden, Catholic News Service

VATICAN CITY—Pope John Paul II said he admires the "impressive mosaic" formed by the cultural and ethnic diversity of the United States, and he prayed the country "would never be involved in conflicts caused by differences of class, race or religion."

"At the center of the vocation" of the United States "is the culture of welcome," the pope said Oct. 18 during his weekly general audience.

The pope, reviewing his Oct. 4-8 trip to the United States, said he saw first-hand how U.S. Catholics are working "to promote a true civilization of love."

The United States is called to fulfill its vocation with fidelity to its tradition of welcoming the stranger, reaching out to those in need and protecting human life, he said.

"If America closes in on itself, it would be the beginning of the end of that which constitutes the true essence of the American experiment," he said.

The pope urged the United States to reach out with respect and support to newcomers, to the unborn and to the elderly.

"The culture of hospitality and life cannot be constructed on anything but the solid rock of respect for the truth of the divine design," he said.

Adherence to the values inspired by the truth about the sanctity of life and God's design for the human family are indispensable for true democracy, he said.

"These values are not determined by the vote of a majority or by the desires of those who shout the loudest," the pope said. They are determined "by the principles of the law written by God in the human heart."

The pope prayed that "the United States would remain faithful to its vocation as a nation founded on the pillars of freedom, virtue, welcome and the defense of life."

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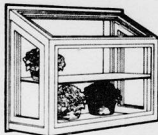
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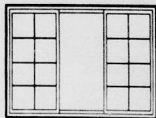
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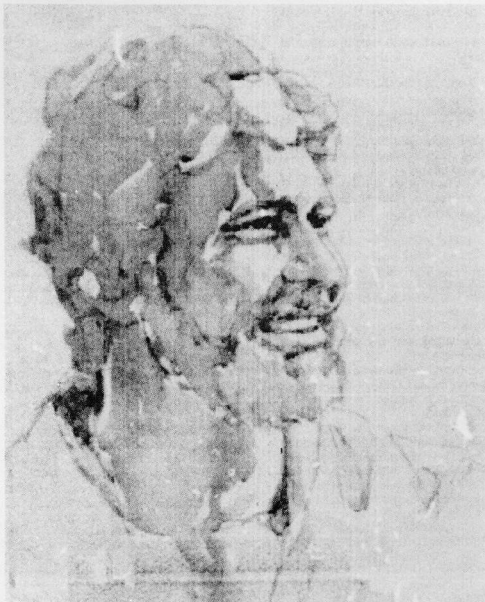
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'I call you friends . . .'



(The "Smiling Jesus" illustration is reprinted with permission of Patricia R. Zink. The illustration was created by Lawrence Zink (1926-1987), former art director and designer for St. Anthony Messenger, where he worked for 23 years.)

By Fr. Paul Etienne, Vocation Director

As we celebrate Vocation Awareness Week in our archdiocese, I am glad to have this opportunity to communicate with all of you regarding vocations.

Since I began this new ministry as Vocation Director in July, this is the first opportunity I have had to address all of the people of the archdiocese concerning this very important topic. In this new position, I have been asked to write this article for the Vocation Supplement of *The Criterion*.

Even though Vocation Awareness Week is primarily focused on raising our awareness about promoting religious and priestly vocations, I wish to assure you that my understanding of "vocation" is very broad-based.

Clearly, God calls each of us by name, personally, into a loving relationship, a friendship, with his son, Jesus Christ. This friendship is at the heart and core of each of our vocations.

Thus, the theme for this year's Vocation Awareness Week and vocation poster is "I call you friends," taken from the Gospel of St. John (15:15). Only in relationship to Jesus Christ will any of our vocations bear fruit, "fruit that will last" (John 15:16). The "fruit" that lasts is love, and as St. Paul tells us, "Love never comes to an end" (1 Corinthians 13:8).

Clearly, God calls each of us by name, personally, into a loving relationship, a friendship, with his son, Jesus Christ. This friendship is at the heart and core of each of our vocations.

Only in living our life in friendship with Jesus Christ will we truly discover our most authentic self; for only in following Jesus will we be everything that God has created us to be.

Even though this may sound difficult and mysterious, Jesus comes to us and makes us his friend in very human and natural ways. Jesus uses the natural friendships of our lives to draw us to himself.

St. Aelred of Rievaulx, in his book "Spiritual Friendship," tells us that the goal of friendship is Christ. He also tells us that friendship is founded on love. And what greater way is there to know Jesus?

One of my favorite images or titles for Jesus is that of "Friend." On my ordination day, I chose for the Responsorial a song by Christopher Walker which is based upon Psalm 23. The refrain of this song is: "You are my Shepherd, You are my Friend, I want to follow You always, just to follow my Friend."

This seems to sum up the goal of a good Christian life: Follow Jesus. As a good friend, Jesus is there to celebrate and share every moment of our life . . . the good and the bad.

St. Aelred makes his point that friendship leads to Christ when he says:

"A friend, says the Wise Man, 'is the medicine of life' (Sirach 6:16). Excellent indeed is that saying. For medicine is not more powerful or more efficacious for our wounds in all our temporal needs than the possession of a friend who meets every misfortune joyfully, so that, as the Apostle says, shoulder to shoulder, they bear one another's burdens (Galatians 6:2)."

The friendships of my own life have been the source of much consolation and happiness. A friend truly is "the medicine of life."

As I was in the process of deciding to enter the seminary, my friends were very supportive, indeed they were some of the very people who asked if I had considered becoming a priest. In other words, my friends served as "the voice of God," helping me to hear God's call and see clearly that God was calling me to priesthood.

Friends were also present during the years of seminary formation, helping me through the difficult moments and giving words of encouragement. In fact, during these seminary days I made many new friends with whom I could share my own hopes and fears of some day being a priest.

And friends are the main source of intimacy, love, and support in my life today, to sustain me in my vocation as a priest. In other words, Jesus is present to me through my friends, and through them I hear Jesus still say today, "You are my friend."

As we celebrate the friendship of Jesus Christ during this Vocation Awareness Week, take time to see how Jesus is calling you into a deeper friendship through your own vocation, given to you as a result of his love.

In the spirit of friendship, invite the men and women whom you feel God may be calling to religious life and priesthood to consider this vocation.

God's plan must find a voice, and as a friend of Jesus and the Church, perhaps God is asking you to be the one to plant the seeds of these future vocations to priesthood and religious life by speaking with your own friends. Nothing can take the place of this personally affirming invitation.

Finally, to the young people of today who are looking for a life that will truly make a difference in the world, who are looking for a vocation that bears lasting fruit, I say you must first look to your Friend, Jesus, and listen to his voice and follow where he leads you.

If you are looking for a life that will lead to true happiness and not just the momentary pleasures this world has to offer, give sufficient time and space to developing your friendship with Jesus through prayer and quiet reflection.

Christ has already entered your life, and is waiting for you.

"You did not choose me, no, I chose you; and I commissioned you to go out and to bear fruit, fruit that will last" (John 15:16).

Photo by Mary Ann Wyand

Father Paul Etienne, archdiocesan Vocation director, talks with high school students during a Vocation Awareness Day two years ago at Cardinal Ritter High School in Indianapolis.



Religious Vocations
A Supplement to *The Criterion*

Fr. Todd tries be Christ-like friend

By Margaret Nelson

Comboni Father Todd Riebe is administrator of the parishes in the Richmond Catholic Community. In 1993, he returned from eight years as a missionary priest in Sudan, after the government forced him to leave.

"I talked about Africa to the junior social justice classes at Brebeuf (Preparatory School in Indianapolis). It was nice to go in. And it was nice to be able to leave," he said with a broad smile.

As a missionary, Father Todd was principal at a high school in Sudan. He taught English there to young people who spoke three other languages.

Father Todd was able to say Mass in one of the local languages of the Sudanese people, but he had to have his homilies translated. An he's proud to say that one of his translators went on to the seminary.

Now he brings slides of Sudan and talks to different groups here. "It's the best way to introduce myself."

"Richmond is a beautiful place," said Father Todd. "It has good people."

Father Pat Mercier assists Father Todd with all of his parishes: Holy Family, St. Andrew and St. Mary. There is one pastoral team for the three parishes.

"It is an exciting time to be in Richmond—to see the three parishes coming together," said Father Todd. "They keep their own identities—the specialness each parish has. But they work together as the Richmond Catholic Community."

"People are appreciating who we are as a Catholic community," he said.

"My vocation came from contact with the priests at the parish where I grew up—Sacred Heart in Terre Haute," said Father Todd. "All of them had an influence—but especially Father Larry Richardt, the asso-

ciate pastor." (Father Richardt is now spiritual director of the School of Theology at St. Meinrad Seminary.)

When he was very young, "it was not the theological end that the priesthood was," that he liked, Father Todd said. "But I always grew up thinking I wanted to be a priest because of their example and contact."

"Father Richardt would drop in for a meal and be part of the family. That had a powerful impact on me," he said. "That's why I try to be present to the young people as much as possible during the school day, and through religious education."

Father Todd is "always recruiting." He had just returned from a youth Mass in the Terre Haute Diocese, where he had told some servers their "alb-like" attire looked right on them.

"It's important that they see the priest who does liturgy and ministry, but also see him as a person—as a friend to them and to their families," said Father Todd.

"I believe it is most important to make ourselves available—to make ourselves present to young people," he said. "I'm grateful to the priests who did that in my life."

Father Todd's father, who was from a Protestant family, came into the church a year before he was married. His mother had one cousin who was a religious sister.

"They always encouraged us to do what we really wanted to do," said Father Todd. "When I talked about the priesthood, I always had the support of my mom and dad."

His sister Heidi, too, wanted to serve others. "She always wanted to be a nurse," she recently returned to Guatemala to visit the sisters in the orphanage where she spent a year helping with their ministry. Now she's working at a hospital in Phoenix.

Father Todd said that he gets to see his

older brother Bill more now. Bill is married, the father of three children, and lives in Kokomo. His younger sister Jill is married and lives in Michigan.

Every week since he returned from Africa, Father Todd has received two or three letters from his students there. He considers it one of the blessings of his vocation to "enter into the lives of so many people in so many parts of the world."

Father Todd thinks of Jesus' promise to his disciples that those who leave their father, mother, brother, sister will find hundreds in their place.

"As a priest, I have had wonderful possibilities to enter into people's lives," he said. "I am accepted as a friend. It is an amazing thing to live."

He said that, in Africa, he could go into any village as a stranger and be accepted because he was "Abuna," which means Father.

One recent night, at about a quarter to 12, a gas station employee called the Richmond pastor about a blind man who was hitchhiking and trying to find some help. They offered to put him up for the night or put him on a bus, but he refused. But when Father Todd made the same offer, he accepted because they had told him, "This is a priest."

"There is a universal friendship of the priest," he said. "It's not because of what we've done, but what the priesthood stands for."

In the same way, he answered a call from the sheriff to talk with a suicidal man. The man was Protestant, but didn't want a minister. After talking with Father Todd for about an hour, the man said he knew he could trust that what he told him "would stay there."

"You could describe the priesthood as the ministry of friendship," said Father Todd. "We are called to be friends to many and varied people."

"There is probably no better way to describe Jesus than friend," he said. "In reality, he was there for everyone he met."

Father Todd talked about love. "Those who are married are called to imitate the passionate love God has for individuals. The priest is called to the love of God for all people—universal love. We need both."

"No one of us can fully imitate God's love. He is a friend for everyone."

The Richmond pastor was drawn to his vocation life by parish priests. "I remember seeing them doing all the things they did in church—the liturgical and sacramental things."

"But, especially the associate pastors, came to play basketball with us," said Father Todd. "Father Larry let me go on Communion calls with him. That kind of personal contact really attracted me."

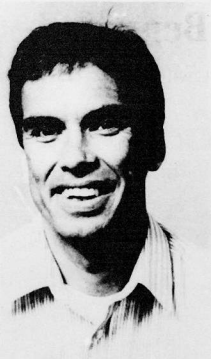


Photo by Margaret Nelson

After eight years in Sudan, Comboni Father Todd Riebe now serves as administrator of Holy Family, St. Andrew and St. Mary parishes in Richmond. He said his vocation came from childhood friendships with priests at Sacred Heart Parish in Terre Haute.

"I saw the priest as a human being," he said. "And I saw what he was doing was very, very good. They were giving their lives for us. That generous giving struck something in me of what I'd like to do."

Of vocations, Father Todd believes, "God only reveals so much at a time. He leads you deeper and deeper into what it means to be a priest as you're able to respond."

One thing he's observed is "the very good care people take of their priests, above and beyond—the little gestures the people do to express their friendship—affirming, supporting, encouraging them as good friends do," he said.

"We have an opportunity to meet so many people who are friends to us," said Father Todd. Eight months ago, he told parishioners of his preference for lemon meringue pie and he still can't believe the response. Part of his love for the dessert was that his mother made it for special occasions.

Father Todd is proud that the Richmond Catholic Community has two candidates for the priesthood: Jason Gibson and Matthew Weberg. And the seminarian who spent the summer there, Bill Ehalt, helped parishioners to become more aware of priestly vocations.

"It's a good life," said Father Todd. "My only complaint is too much of the good things. Do you know anyone who has that complaint?"

"Each meeting is an adventure," he said. "Each person is a challenge to look at life in new ways."

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Photo by Mary Ann Wyand

On the Feast of St. Francis, Father William Munshower blesses pets on the playground of St. Thomas Aquinas School in Indianapolis. Students brought dogs, cats, gerbils, guinea pigs, a frog, and even an iguana to school on Oct. 6 for a special pet blessing by the St. Thomas Aquinas pastor before the start of classes.

Benedictine postulants are enjoying religious life

By Mary Ann Wyand

Four new postulants preparing for their vows as Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove have come to their vocation from quite different life journeys.

New friends and future sisters Cathy Lepore, Peggy Clegg, Sheila Fitzpatrick, and Nita Mauer became members of the Benedictine community at Beech Grove on Aug. 15 in a ceremony on the Feast of the Assumption.

"The sisters like to begin all of their formation on Mary feasts," postulant Cathy Lepore said, "because they are special for the community and, in turn, special in the heart of God."

Each postulant participated in the order's affiliation process, which began by literally knocking on the monastery door and being admitted to the community's home.

Lepore believes God led her to join the Benedictines.

"My degree is in sports medicine," she said. "I worked as an athletic trainer at a high school in Weston, Mass., and at sports medicine clinics in Bloomington, Ind. I started thinking about a vocation 15 years ago, and then began journeying with the Benedictine order about five years ago. At that time, I started dialoguing with some of the priests and monks at St. Meinrad. I was dating and was involved with music ministry and youth ministry at St. Charles Borromeo Parish. However, there was still a fulfillment that I was looking for. There was a part of me that had an emptiness."

Lepore said she realized that "God was what was missing in my life even though I was in ministry and very active in my parish community. I needed more than that. I got affiliated and acquainted with our Lady of Grace Monastery through our parish priest, Father Ron Ashmore, who was at St. Charles Borromeo at the time. Through Father Ron, I met two Benedictine sisters, Sister Mary Philip Seib and Sister Mary Cecile Deken, who became friends."

Through lots of prayer and discernment, Lepore said she decided to affiliate with the Benedictine order in Beech Grove.

"God places people in our lives to teach us things," she said. "There was a hole in my life, a yearning, and I decided I wanted to spend time getting to know the Sisters of St. Benedict. Once I began to know the sisters, I realized that they are family, and in that I saw many different personalities here. We learn to become friends because of common experiences."

Postulant Peggy Clegg grew up in St. Philip Neri Parish in Indianapolis and graduated from Marian College and Butler University with degrees in elementary education.

"I teach at Holy Name School in Beech Grove," she said. "This is my 16th year in Catholic education. I'm currently teaching second grade. I taught first grade for 10 years. I was very involved at St. Philip. I was a member of the parish council, involved with the children's liturgy, and very active with the youth group."

Her brother, Father Tom Clegg, is a diocesan priest and pastor of Good Shepherd Parish in Indianapolis.

"After I had been on a retreat with the Benedictines, I told Tom I was thinking about this," Clegg recalled. "He said, 'Just go for it. I think it will be really good for you. I think it will make you very happy.' I had been searching for something in my life, and was not quite sure what I was searching for. I was happy helping at St. Philip, and very much involved, but there was something that I felt was lacking in my life."

Benedictine Sister Kathleen Yeardon, who works in youth ministry at St. Philip Neri and Holy Cross parishes, invited Clegg to spend a weekend retreat at the monastery.

"After the retreat, I thought about it every day," she said. "I kept asking myself, 'Can I do this?' I had always been very independent. My name regularly came up in the diocesan Called By Name program, and I finally started to listen to that call about a year ago. No one was surprised when I told my family and friends I was joining the order."

Friendship was very much a part of her decision to affiliate with the Benedictines, Clegg said. "Through Sister Kathleen, I came to see that I could try this lifestyle. I learned that I had people here I could depend on and turn to for support. I would urge women to try a weekend, or even a day, with members of a religious order, and go to prayer with the sisters and have supper with them."

Our Lady of Grace Monastery has become home, she said. "I really feel these women are my sisters. They are my new family."

Before Immaculate Heart of Mary parishioner Sheila Fitzpatrick of Indianapolis decided to join the Beech Grove Benedictines, she gave her dog to a "loving family" and relinquished her home in Broad Ripple.

A native of Effingham, Ill., Fitzpatrick earned degrees in chemistry and information science and went to work as a systems analyst for Eli Lilly and Co. She also served on the Immaculate Heart parish council and the Board of Christian Initiation of Adults team there.

"My name came up in the Called By Name program and people at work and some of my friends asked me if I had thought about religious life," she said. "I was dating and ready to start a family, but I realized that something was missing. I felt called to explore life as a religious sister."

Fitzpatrick's aunt is an Ursuline sister and lives in Cleveland, and her brother formerly was a Marist.

"I knew people on a personal level who were in religious life," she said. "The more I started thinking about it, the more it felt right. I had dated and I had a house, but those were things that I had already done and I knew I could walk away from them. That freed me to say, 'Yes, I'm ready to live a life of community.' When it finally dawned on me, everything just fell into place here. I kind of stumbled upon Our Lady of Grace Monastery. I saw a notice from the Benedictines in my parish bulletin advertising a vocation retreat. That happened to be timely, because I was ready to consider life as a Benedictine. After I visited the sisters, I just knew it was right for me."

After only a few months with the religious order, Fitzpatrick said she is amazed by how much she has changed and grown as a person. "I thought, wow, I've got a whole lifetime ahead of me! I have a much different perspective on everything."

However, she said, "stepping out of the norm of society and taking that first step toward religious life involved a certain amount of vulnerability because I had to be honest with myself. There is also a fear of the unknown. But the more I stepped into it, the more I realized that it is affirming and comforting. It is a very good lifestyle."

Postulant Nita Mauer serves the Sisters of St. Benedict in retreat ministry as director of facilities for the Beech Grove Benedictine Center.

A native of St. Mary Parish in Greensburg, Mauer attended St. Mary School there and the Academy of the Immaculate Conception at Oldenburg before continuing her education at Marian College in Indianapolis. She majored in psychology and minored in theology at the Franciscan college.

"I was always familiar with religious life," she said. "I have two aunts who are Franciscans. I think if you go to a boarding school that seems to go through your mind because you are liv-



Photo by Mary Ann Wyand

Benedictine postulants Nita Mauer, Peggy Clegg, Sheila Fitzpatrick, and Cathy Lepore have become friends since beginning the order's formation process.

ing with the sisters. I'm not sure, though, if I ever thought that seriously about it as an option for me. I was much more career oriented than I was wanting to be settled anywhere."

Mauer formerly worked as a counselor and most recently in sporting goods retail management. She also volunteered in youth ministry at St. Monica Parish in Indianapolis.

"I started questioning myself about my life and my goals," she said, "and how I was getting there. I didn't have any of the answers. I got more involved with the youth ministry program at St. Monica's and came here for a retreat because my spiritual director thought I

needed some space. As soon as I got here, I knew this is where I would end up. I walked in and knew that this was home. But I didn't necessarily like the idea at the time. I still had too many things I wanted to do, and there were too many questions. It was a real tug of war."

After discerning her vocation for five years, Mauer became affiliated with the sisters in June of 1994 and started working at the Benedictine Center.

"I enjoy it here very much," she said. "I have enjoyed learning the Benedictine spirituality of hospitality and of welcoming each person as Christ and being Christ for each person."

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Twin priests at St. Rita Parish hope to motivate the kids in the 'hood

By Margaret Nelson

Fathers Chester and Charles Smith have just arrived in the archdiocese to serve at St. Rita Parish in Indianapolis. They'll double up to work with the youth in the center city neighborhood.

The Divine Word priests are believed to be the first African American twin priests in the United States. They grew up in Our Lady of the Gardens Parish in southwest Chicago, which was run by the missionary order of priests.

But the Smith twins were not born Catholic, said Father Chester. "Our mother valued education." She had known Catholic priests from her job as a social worker.

"She was impressed with the Catholic school system. She thought that was the best place for us," said Father Chester.

The two started attending the parish school when they were 8 years old. Two years later, their mother asked her twins and their younger brother and sister if they wanted to join the church. "All four of us said, 'Yes.'"

"We were baptized at a school Mass," said Father Chester. Their mother was baptized five years later.

"I think two things made me think about being a priest," said Father Chester. "I remember being engrossed with my mother's work in the political and social arena. I saw how she valued working with people. I watched how she valued people. I wanted to do something to help people."

"What solidified that was a young

Divine Word priest in our parish, Father Ed Delaney, who was involved with the youth and the kids in gangs. I asked myself, 'Why would he work with the youth in a black community?'

"He asked me to search my heart about becoming a leader in the community," Father Chester said. "Then he said, 'Well, we have to have black priests to work around the world.' Because of his dedication to his youth ministry, I decided to ask myself some questions."

Young Chester and his brother went on vocation weekends at the Divine Word seminaries. "I decided it was something I wanted to do—to be a priest."

Father Charles Smith said that Father Ed "was a role model of liberation for our people on all levels. He said we need more African-American priests to build the Kingdom of God." He told them they could become leaders—kind of Christian Malcolm Xs. "We checked out the cultures together for the Kingdom of God."

"Our parents—especially our mother—were very religious. She set the foundation for us in ministry," said Father Charles. "It was not just for us, but for the whole community. She made sure we got an education and brought home good grades."

"It was inspiring to see her pray every day, to see her love and sacrifice to God, no matter what kind of negative—or even positive—situation we were in. It was inspiring," Father Charles said.

"We went to check out the priesthood, that was all," he said. "I wanted to be the next Willie Mays. I said maybe I could use



Photo by Margaret Nelson

Divine Word Fathers Charles and Chester Smith stand in front of a map of center-city Indianapolis, where they will devote their time to the service of young people. The priests are twin brothers. They joined the Catholic Church as children after attending a parochial school in Chicago.

baseball to change society. Or I thought of being a lawyer like Thurgood Marshall, to bring justice to our world. Like John Paul II is saying, I thought, 'If I could bring justice to our society.'"

"What is God really calling you to do in life?" was the question Father Ed asked. We went to several weekends to check out God's call. They said if it's the priesthood, that's fine; if it's being a brother, that's fine."

"Divine Word prepared us very well," Father Charles said. Their father, from a Protestant background, was concerned because the ministers in his family were able to marry. "But he supported us in our call. He came to the seminary to check it out. After we decided he said, 'If you want it, so be it. Be the best priests you can be.'"

The twins were 13 when they went to East Troy, Wis., to minor seminary. Their younger brother also went to the seminary later.

"Our mother wrote spiritual letters every day we were in the seminary. She asked us to keep the faith, to be good, and to ask God to help us. He inspired us to 'keep on keeping on,'" said Father Charles.

April 16, 1988, was the big day when the twins were ordained. "Our family was very proud—our community was, too," said Father Charles. "It brought together our community, including the Protestant and Muslim faiths."

After serving for three years in Bolivia before ordination, Father Charles began his priestly ministry at a predominantly Hispanic Divine Word parish in San Bernardino, Calif. Then he went to Atlanta for two years, where he worked on the John Bowman Project.

The project was named after a pioneer priest in the South who worked to be on the cutting edge of service ministry. The project addresses issues of benefit to the youth, religious education for adults, Bible study, and parish renewal. He spent a similar period at a predominantly African-American parish in Oakland, Calif., before coming to St. Rita Parish.

After ordination, Father Chester served in the southwest Chicago parish of St. Ann for two years. Then he went to St. Nicholas in St. Louis. And then he joined his brother—for the first time—in Georgia, where they served together in the John Bowman Project in Atlanta.

"The first couple of years, it was hard," said Father Chester. "The Catholic Church was coming into its own in trying to Africanize the liturgy."

"In working with young people, we did a lot of work to develop spiritual, mental, and physical help for African Americans

and Hispanics—especially to build up and nurture young people in the areas of spiritual development. We did a lot of creative programs in those areas," said Father Chester.

"There is still a lot to be about in inner city communities, to develop creative programs in mental and spiritual development," he said.

The traditional programs marginalized the youth, Father Chester said. "They are required to live in two worlds, the one created by the mass media. We have to deal with gangs, family abuse, kids who wake up in the morning with no food, and inner city poverty. We're dealing with people without an economic basis to live."

"My ministry the last six or seven years has stretched me to look at areas of social justice," he said. "We need creative new programs—whether they be in evangelization or religious education—to enhance the young people to be attracted to the church."

"We must fulfill the mandate the Holy Father is calling us to be about in the areas of violence. We must uplift our people. We must call our children to be leaders. We must be Christ-like in the areas where we are working," said Father Chester.

"As a church, we are asked to be prophetic witnesses when we see domestic violence and economic evils," he said.

"We have a long way to go to fulfill our dreams. We have to end racism and sexism in the church, especially in our community. We must have faith and determination to make that a reality."

"We are not called just to be a bridge between cultures, but to bring unity from our diversity. We need to eradicate all the '-isms,'" said Father Chester said.

"In the seminary, our leadership was about that. We are for real. Our spirituality is real. I dream of a wholistic type of spirituality that's going to lead to holiness," he said.

"That's my dream for Indianapolis. Through our prayer, preaching, and teaching to be open to help people to be open to the Holy Spirit."

"We should not be afraid of spirituality—even New Age spirituality. We should use our entire capabilities to harness what is good in anything spiritual. I think that's what we're called to do in Indianapolis, particularly for the young people."

"We need to be good listeners—to offer a ministry of presence to people," said Father Charles. "It's very hard to really reach out today," he said, noting that people might sometimes misunderstand their kindness."

"But we're going to do that," said Father Charles. "We're going to be the best we can do and be in this archdiocese."

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Providence sister remembers Vatican II transition

By Cynthia Dewes

It's a story straight out of a Bing Crosby movie: a little girl from a good Catholic family is attracted to the Sisters of Providence who teach in her grade school. So when the young associate pastor (from the Bing Crosby mold) gives her class the usual eighth-grade vocation talk, it answers the girl's need to confirm her feelings.

It went something like that for Providence Sister Mary Beth Klingel from St. Joseph Parish in Jasper, a "German ghetto," as she laughingly called it.

"The sisters were happy, energetic, and extremely good teachers," Sister Mary Beth said. "My first-grade teacher, Sister Anne Clementine, who taught for 40 years, is 90-plus now and still going strong." Her lively eighth-grade teacher was Jerry Neufelder's little talk, she felt confident enough about her call to religious life to enter the high school aspirancy program at St. Mary of the Woods, followed by entry into the community of the Sisters of Providence in 1964.

Her first teaching assignment was at St. Margaret Mary in Terre Haute, the same parish where she now serves as the pastoral associate and director of religious education. It was a time of great change for her order in the wake of Vatican II, and for the secular world which experienced the assassinations of John F. Kennedy and others, as well as astronaut Neil Armstrong's first steps on the moon.

Post-Council changes for the sisters included wearing modified habits and then "street clothes," but even more important was their need for a change of attitude about personal responsibility.

"We were more or less relegated to childhood," Sister Mary Beth said of her first days in the community before Vatican II. "But change was inevitable and has been good. It forced us into adulthood in the Christian life, and also as sisters in community."

Of the 53 postulants who entered with her, only 11 are still in religious life, Sister Mary Beth said. "I was blessed. I didn't experience the trauma others went through, probably because my expectations as a small-town girl were less grand."

After teaching four years, Sister Mary Beth was named

to a six-member renewal team by the Sisters of Providence. The women went to St. Louis University for training in implementing the changes of Vatican II, followed by two years of sharing their knowledge with Providence communities around the country.

"It was a terrific experience for me," Sister Mary Beth said, partly because she had the opportunity to meet every one of the then 1,200 to 1,300 members of her order. And among the six team members "a bond was created."

The team of six sisters was intended to function as a microcosm of the larger community, she said. "We were experiencing what they were calling the entire community to do" while living, working, and enjoying recreation together.

After the renewal team completed its task, Sister Mary Beth "feli into" the job at St. Margaret Mary Parish, which she has now held for 20 years.

At first, with several priests in residence, her duties were mainly to visit the sick and elderly.

"I still feel close to them," she said. Sister Mary Beth also served with the high school youth because youth ministers were uncommon at the time.

"Liturgy is the big thing for me," Sister Mary Beth said. She holds a master's degree from the University of Notre Dame in Liturgical Studies, and she enjoys singing, planning liturgies, and coordinating church decorations.

Over the years, Sister Mary Beth's duties have multiplied at the Terre Haute parish. Her additional assignment as director of religious education focuses on the preschool through eighth-grade catechesis. She also serves as a mentor to other catechists, and helps with the parish's social ministries.

St. Margaret Mary Parish is a mobile parish, she said, with many people moving in and moving out each year.

"It's hard to see people leave," she said. But one of her greatest satisfactions is "sharing the struggles, fears, concerns, and worries" of her parish friends, particularly in these challenging economic times when many people are losing their jobs.

Being liturgically-oriented, Sister Mary Beth said, her friendship with God is effective in terms of Scripture, sharing prayer with people, and also focused into community. "Liturgy is a holy work," she said, requiring energy and an ongoing effort to improve it.



Photo by Cynthia Dewes

Providence Sister Mary Beth Klingel serves St. Margaret Mary Parish in Terre Haute as the pastoral associate and director of religious education.

Today, a vocation to religious life is only one of many options for women, Sister Mary Beth said. And it's not a popular choice in such a materialistic and self-centered society because religious life is truly counter-cultural.

Sister Mary Beth believes that we are all "being called as a church to be ministers. The call of religious today is to awaken these calls in people. We're called to bring that out in people."

The lay people will give the parish its Christian character, Sister Mary Beth said, and her job is to affirm them.

Although the Sisters of Providence order is now "a very different community from when I entered," Sister Mary Beth said, she has found the happiness that she admired in her teachers . . . but "maybe for different reasons."

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Carmelite nun likes cloistered life

By Mary Ann Wyand

Discalced Carmelite Sister Sue Zilisch envisioned her life working as a college professor, and majored in Russian history with the intention of teaching undergraduate students.

Now the Milwaukee native and former Lutheran is living a cloistered lifestyle as a Discalced Carmelite nun at the Monastery of the Resurrection in Indianapolis. (Discalced means "barefoot," but sisters at the Indianapolis monastery wear contemporary clothing and shoes.)

Zilisch joined the Catholic Church in 1970, the day before graduating from Marquette University, a Jesuit college in Milwaukee.

"I took a lot of classes in philosophy and theology there," she said. "My decision to join the church came to fruition at the end of my senior year."

Continuing her Jesuit education, Zilisch went to Georgetown University in Washington, D.C. to pursue her graduate degree in Russian history.

"After I earned my degree, I discovered that for every job opening at least 500 applicants applied for the faculty position," she said. "Only the doctoral candidates got jobs."

Instead of teaching Russian history, she ended up working in pastoral ministry at Holy Trinity Parish in Washington, a Jesuit parish next to the Georgetown campus.

"First I got involved doing volunteer things there," she said, "then I ended up spending a number of years as a staff member. I worked there for about 15 years. The idea of becoming a member of a religious community occurred to me shortly after I became a Catholic, but my Lutheran family was very opposed to it. Both faiths have a lot of similarities, but my parents didn't know that."

Her parish job description and responsibilities changed yearly, she said, because of the size of the parish and the number of people moving in and out each year.

"I did sacramental preparation programs," Sister Sue said, "and there was a lot of administrative work. It was an urban parish of 4,000 families with lots of mobility, so that involved a lot of paperwork. The population of the parish turned over every two years. All of the sacramental preparation programs were huge programs. The religious education program had 750 children in it, and you can imagine the size of the First Communion classes."

Helping parents prepare their infants for baptism was very fulfilling, she said. "It's just wonderful to see the new parents come in with their babies. I always said the parish could save a lot of money on electricity because you could practically light the room with the glow on the parents' faces. You could tell they were just ecstatic about this new person in their midst. They were delighted to be parents, and you could just see it on their faces. It was a joyful time, a cause for rejoicing."

In Washington, there were a number of interfaith and multicultural couples, she said, so sacramental preparations often had to be tailored to an individual couple's needs.

"Years after a baptism, the parents would come up to me and say 'Here's Johnny! You remember Johnny, don't you?' Well, of course I didn't because there were so many children in the parish, but I always smiled and asked how they were all doing."

In 1990, Sister Sue became interested in the Carmelite order because that year marked the 200th anniversary of the founding of the first Carmelite monastery in this country at Baltimore.

"The Carmelite order sponsored a 10-day symposium in honor of that event," she said, "and Carmelites came from literally all over the world to do presentations. The order was founded in Spain by Teresa of Avila and John of the Cross. I happened to see an advertisement for that symposium, and I decided to attend. There were workshop sessions on prayer, contemplation, and the full gamut of the Carmelite life."

At the symposium, she said, "it seemed as though every one of the speakers and presenters was speaking to me. During that 10 days, I met a number of Carmelites and re-acquainted myself with others I had known at Marquette. The Carmelite fathers had a House of Study at Marquette during the time I was an undergraduate there, so I had gotten to know a number of those priests."

After attending the symposium, some of her Carmelite friends noticed her enthusiasm for the order.

"One close friend asked me whether I had ever thought about becoming a nun," she said, "and I sort of gasped, because I was remembering about 20 years earlier when I had thought about it. That reawakened those feelings that I had sort of buried for all those years. I just thought about it for three or four months, to see what would happen, and what God would do with that. None of that energy dissipated after the symposium in August, so I decided to join the order at Thanksgiving. I wrote to the Baltimore Carmel, and the sisters also suggested that I look at some other orders. But even as they were telling me that, I knew that Carmel was what I wanted. I followed their suggestions, and later decided to join the Carmelites."

In her Christmas letter to friends that year, Sister Zilisch wrote of her interest in the Carmelite order. One friend, Franciscan Sister Sue Bradshaw of Indianapolis, recommended that she investigate the Indianapolis Carmel.

"Within two weeks of that," she said, "I came to Indianapolis for a fund-raising seminar at Indiana University/Purdue University at Indianapolis and stayed with Sister Sue. During my stay, I came to visit this monastery and talked with Sister Jean Alice McGoff, the prioress, for an initial interview. I came back to the monastery for a liturgy the following day, and when I got back to Washington I knew that I wanted to come back for another visit."

A series of shorter visits led to a three-month live-in experience, Sister Sue said. "Most of the women who are coming to the Carmelite order are my age, in their 40s, or older. The youngest that we've had is 32. To live in a cloistered environment, you have to have a good deal of maturity in order to be able to do it. People seem to come to the contemplative moment later in life."

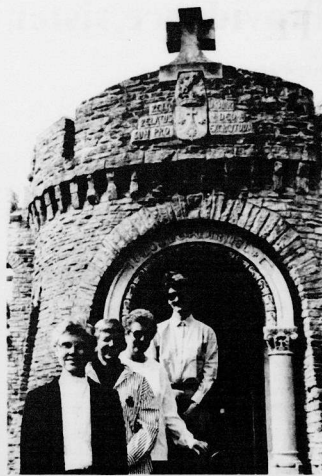


Photo by Mary Ann Wyand

Carmelite Sisters Jean Marie Hessburg, Selena Klimov, Terese Boersig, and Sue Zilisch pose for a photograph in front of the Monastery of the Resurrection in Indianapolis.

She joined the Carmelite community in Indianapolis in 1993, and is happy she made this decision.

"This is the Monastery of the Resurrection," Sister Sue said. "There is no mistake in that title. It is a community of joy. We laugh a lot. Two hours of prayer a day are mandated, as well as the Liturgy of the Hours. We do three of the Hours. We don't do the minor Hours, and it's really to give us more space. We have one meal in common each day, a hot prepared meal, and we take turns cooking that. We're 18 in number right now. We do go out upon occasion. We have about a half-hour of recreation every evening, as well as the meal together which is a kind of recreation time because we talk during that meal."

The Carmelite life is devoted to prayer, she said. "There are many people who call or write on a daily basis asking for prayers for their various needs. We also share liturgies with the public."

Carmelite sisters bake altar breads for income, she said. "We have done the baking of altar breads, the hosts, since the very founding of the monastery. We sell the hosts to a lot of parishes in the city and elsewhere in the diocese and various other places around the country. Every sister who is able helps with the baking."

The Carmelite order dates to the early years of the 13th century and has two branches, she said. "A number of crusaders left the blood and carnage of the Crusades in the Holy Land and settled on Mount Carmel, which is outside of Haifa north of Jerusalem. Mount Carmel traces its roots as a place of solitude and prayer back to Elijah, at least in legend if not in fact. There are remains dating throughout archaeological history, even up to the 15th and 16th centuries, of there being different kinds of monasteries at that site. We don't know who the men were who first settled on Mount Carmel, except by legend, but whoever they were, they asked Albert, who was the Patriarch of Jerusalem, for a rule of life. They actually wrote some rules, and were asking for his approval, which he gave, and that is what is called our primitive rule. All Carmelites revere that document as a founding document. It lays out the way of life."

After about 50 years at the settlement, she said, "that group of men returned to Europe because the Holy Land became an untenable area for Europeans to live in as the Latin Kingdom came to an end. There was also a large number of natural disasters at the time, which made the men decide it was not a good place to be. They settled in western Europe, but found that the hermit life didn't work out. Living in isolated places, there was no way for them to receive alms, so those men eventually relocated as the only way of staying alive."

Later, she said, "a woman's branch of the order was founded in the middle of the 16th century, when Teresa of Avila was in her Monastery of the Incarnation, which probably had about 160 nuns. She felt very strongly that she was called to a smaller community, and one that had a much simpler lifestyle and offered more solitude and time for prayer. She made a reform of the order during the establishment of a new monastery in Avila, Spain."

Teresa's spiritual writings came later, Sister Sue said. "She was busy founding a movement at this time. She happened to meet John of the Cross. She actually initiated the reform, and she attracted John to the reform. They established monasteries throughout Spain. They both founded large numbers of monasteries."

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Fr. Steve Giannini likes being back in school again

By Mary Ann Wyand

When Father Steve Giannini walks down the halls at Roncalli High School in Indianapolis, dozens of students say hello to him as they pass by on their way to classes. A chorus of "Hi, Father Steve!" generally greets him all day long wherever he goes at the Indianapolis South Deanery interparochial high school.

Ordained in 1993, Father Giannini ministers to Roncalli students as the chaplain for the Indianapolis South Deanery interparochial high school. He also assists Father Gerald Kirkhoff, the pastor of nearby St. Jude Parish, as the part-time associate pastor.

"Both ministries are enjoyable and challenging," he said. "I began as a part-time associate chaplain at Roncalli in August of 1994, and then in January of 1995 I became the full-time chaplain."

Christ the King parishioners and students and Bishop Chatard High School students also know Father Giannini because he served at that Indianapolis North Deanery parish right after his ordination two years ago.

Priesthood affords many opportunities to make friends each day, he said. For a while he divided his time between both assignments, driving back and forth each day to minister to Roncalli Catholics in two locations.

"I left Christ the King Parish in February," he said.

"There was some overlap on my assignments. I was the full-time associate pastor at Christ the King, then became part-time there and part-time at Roncalli. Then I became the full-time chaplain at Roncalli and the weekend assistant at Christ the King. Now I'm at Roncalli four days a week and at St. Jude Parish two days a week."

He put a few miles on his car during that time, but now knows a lot of people on both sides of the city.

Steve Giannini grew up in Holy Family Parish in Richmond and was a member of that parish for 30 years.

"I went to Holy Family School and then Richmond High School," he said. "After graduation I went to Indiana University East for two years, then transferred to Indiana University at Bloomington and was there for a year and a half. I was an elementary education major. I earned a bachelor's degree at I.U., then finished a master's degree in education from I.U. at Bloomington."

School has always been a part of his life, first as a student, then as a teacher, and now as a school chaplain.

"I taught for the Richmond Community Schools," he said, "then went back and got a license from Purdue University in gifted and talented education. I taught gifted and talented students for Richmond Community Schools for five years. It was challenging, and a lot of fun. I really liked all my teaching. I started working at an urban school in Richmond, teaching grades four and six, and that was very fulfilling. I really enjoyed that a lot. Then when I went into the gifted program I taught grades three through six. In my five years there, I was at a suburban elementary school for two years, at Richmond High School for two years, and then at a rural school for one year."

While teaching in Richmond's gifted and talented program, he served on the parish council at Holy Family Parish for three years, was a lector, and sang in the choir.

"Richmond has a unique situation with three parishes," he said. "Holy Family was beginning joint cooperation with the other two parishes, St. Andrew and St. Mary, and that was interesting. I also was a member of the deanery pastoral council and the deanery youth commission. I was spending a lot of time as an active lay minister, and I was really enjoying that. I was 30 years old, and I had thought of the priesthood off and on for most of my life."

As a fifth grader, Steve Giannini was first asked to consider a vocation. He thought about the possibility of priesthood again in high school, and briefly during his college years. After working for the Richmond Community School System for 10 years, he had established tenure and was enjoying his work.

"I was also enjoying working in the parish," he said. "I was very involved in parish life. I was very comfortable and secure in my life there, and everything was going fine, but I thought, 'Well, either I'm going to explore this now, or I'm not,' so I took a leave of absence. There are two types of calls—an internal call and a call from the community. I had personal doubts about whether I should be answering this call, but I have said many times that one of the things I have been blessed with is that I was called by the people of the parishes in Richmond. They called me to priesthood through my involvement with the parishes as a layperson. Then when I made my announcement that I was going to the seminary, the people of Richmond were very supportive of me and very excited for me."

Currently, he said, there are 11 active priests from Richmond ministering in the diocese.

"I received a lot of support from the people in Richmond," Father Giannini said. "I had friends in three parishes, friends in the Richmond Community Schools, personal friends, people I went to high school and college with, lots of people. The questions were 'How am I to minister to the people of God? What's my next step?' I enjoyed my ministry as a layperson in Richmond, yet felt called to explore the priesthood."

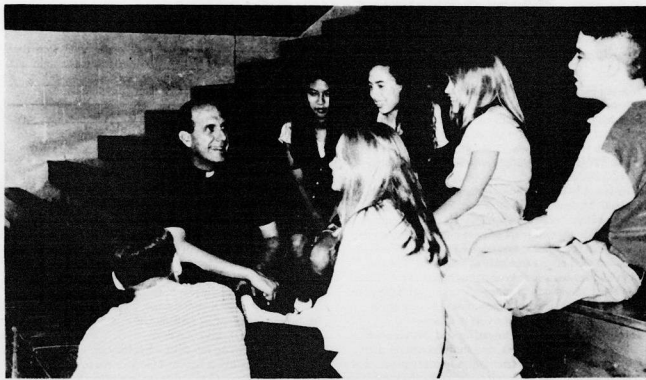


Photo by Mary Ann Wyand

Father Steve Giannini talks with Roncalli High School students in the school gymnasium. He is the school chaplain.

Father Robert Mazzola, Father John Hartzer, and Father Joseph Dooley were priest mentors.

"I saw myself being able to live the lifestyle of the priest," he said. "I was comfortable with exploring the possibility of priesthood, so I went to seminary at St. Meinrad in the fall of 1987."

The next few years were filled with new friendships as he continued his formation for the priesthood.

"By now I had new friends in seminary and at St. Michael Parish in Greenfield, where I did a summer internship, and I still see them," he said. "I made some friends at Christ the King Parish during a summer assignment. I was at Holy Trinity Parish twice, and I have friends there, and then I was at St. Barnabas for my pastoral year, and I have friends there. Now that I'm back on the southside I'm seeing kids at Roncalli that I knew from St. Barnabas. They knew me as Mr. Giannini at St. Barnabas and sometimes they still call me that, then they remember that I'm Father Steve now."

Seminary students take an inventory, he said, and one of the questions was 'Do you know a thousand people?' And I said 'Yes. Do you want their names?' That was just a part of my life as an educator. I knew a lot of people."

Before he left Richmond, another teacher quizzed him about his decision to study for the priesthood.

"She told me she didn't understand why all the Catholics were happy about me going off to the seminary to become a priest," he recalled. "She said the non-Catholics were unhappy because they didn't think they would see me again. She wondered how the Catholics could be happy about my departure."

The real issue is that Catholics see people going off to seminary or off to the novitiate as being a blessing for that community. Somehow the Holy Spirit has called that community, and someone in that community, and that community is calling that person. So when I decided to become a priest, it was a time of celebration for the Catholics in Richmond. It wasn't that they were losing someone. They were happy that the church was gaining a minister."

Priests don't walk away from friendships when they accept a new assignment, he said. Those connections continue through the years.

"Some of my best friends, Jerry and Cindy Benkert, are from Richmond and now live in St. Monica Parish in Indianapolis. I am the godfather of their oldest son, Drew, and I'm Uncle Steve at their house. Jerry and I went to Holy Family School and later worked at a supermarket together. We've known each other for years. When I'm with the Benkerts, I'm just Steve. I'm part of their family."

Father Giannini said he still keeps in touch with old college friends and people he knows quite well from his first assignment at Christ the King Parish.

"When we see each other, it's just like I never left," he said. "Life as a priest becomes very full, at times almost too full, because I have so many friends I'd like to see more often. There's a real sense of homecoming when I see old friends. One of the things I think the priest does in parish life is help foster that sense of homecoming. When we gather as the people of God in community, we are coming home to God."



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Jesuit regent Rick Millbourn likes opportunities to travel

By Susan Bierman

A Jesuit regent holds his vocation accountable for the development of friendships that exist all over the country. Rick Millbourn, a faculty member at Brebeuf Preparatory School, a Jesuit college preparatory school in Indianapolis which serves students of all faiths, believes his vocation has given him the opportunity to establish hundreds of friendships.

A native of Fairfield, Ohio, located on the north side of Cincinnati, Millbourn graduated from St. Xavier High School, a Jesuit school in Cincinnati. He went to college at Miami of Ohio for two years prior to entering the Jesuits.

For the next two years, as a novice he was stationed in Detroit and worked as an orderly at a hospital. Then he went to Mexico for a submersion program, and then back east to West Virginia for a summer working with the poor. Following these endeavors, he continued his studies at Loyola in New Orleans and Loyola in Chicago.

Through opportunities to travel, he said, his vocation has allowed him to live, work, and study in various parts of the country and to form friendships in many places that have developed inside the Jesuit community and outside in the secular world.

"I have friends all over the country now," Millbourn said.

Although he meets a lot of people he will never see or talk to again, he still keeps in regular contact with friends in each one of the places he has lived.

"It's so fun to get to meet people and clearly the lifestyle of being a Jesuit gives me the opportunity to make so many more friends than I would have otherwise," Millbourn said.

Inside the Jesuit community, Millbourn said, one of the best friendships he has formed has been within the last two years with classmate Ross Pribyl. "We entered the society together," Millbourn said.

Millbourn went to Chicago while Pribyl went to New Orleans. "He and I were very good friends in the novitiate and very good friends during the interim, even though we were living as basically as far north and south as you can get from each other in the U.S.," he said.

With this particular friendship, Millbourn feels that some of the best times were sharing some of the common experiences of joining the Jesuit society.

"He was someone to sit and talk to," Millbourn said. Millbourn admits that the occasions when the two of

them would just go somewhere and "waste time" were the most fun. "We would go play pool and just waste time and talk about nothing and everything," he said.

One of the toughest things with friendships, he feels, is talking about God explicitly, which is something that he shares in common with Pribyl.

In fact, Millbourn says that more lay people come to him to talk about God than his peers within the religious society.

"It's interesting, more lay people here in this school talk about it in terms of faith," Millbourn said. "I'm not sure why. Perhaps it's because when you are running around in a Roman collar you know people kind of think 'God'," he added.

In some ways, Millbourn believes that as a Jesuit he is someone that the faculty can talk with about God. He views these faculty members as friends, and he has a group of friends that he regularly plays pool with during leisure time.

Faculty member Kim Blanchard, who teaches modern language at Brebeuf, is someone he can talk with when he is not having that good of a day.

"She brightens up my days when they are not so bright," he said. "She is like a figure of God for me in terms of when I think about God active in the world," he added.

Two Jesuit friends that Millbourn says he spends a lot of time with are Father Walter Deye, the president of Brebeuf, and Brother John Buchman, known as "Bucky."

"Walt Deye and I are kind of computer geeks," Millbourn said. "Bucky is kind of like the person who holds the whole community together for us," he added.

Millbourn explained that there are nine members of the Jesuit community at Brebeuf. He said Brother Buchman is the one who is always there to talk to when everyone comes home from work.

"He listens and laughs. If it was a bad day he reassures us, and if it was a fun day he kind of shares in the fun," Millbourn said. "It's fun to always have someone there when we come home," he added.

There is an upside and a downside to making friends in all parts of the country. "I'm constantly changing (ministries) and moving and building more friendships," Millbourn said. "I feel like it's good in some ways and in other ways it's bad," he added.

Millbourn said he is usually in one place long enough to make good friends, and then he has to move on to a new assignment.

"Three years, you make a friend, you solidify that friendship, you share some time with that person, so it is a

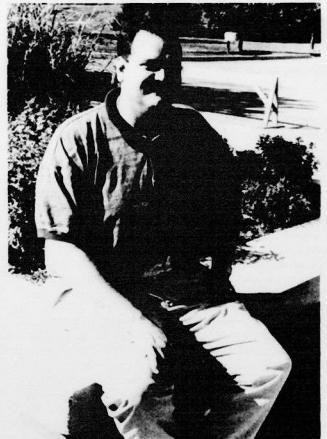


Photo by Susan Bierman

Brebeuf Preparatory School faculty member Rick Millbourn believes his vocation with the Jesuits has given him opportunities to establish hundreds of friendships throughout the country.

real good friend there, but then it's kind of like, then you leave," he added. Millbourn said that's the bad part of it, but the good part is "I've got another friend."

He said it is likely that he will leave Brebeuf at the end of the school year. Faculty members have expressed their disappointment about his departure.

"They say, it just doesn't seem fair, it's not right for you to have to do this," Millbourn said. Although he is looking forward to moving on to the next step of becoming a Jesuit priest, he shares their feelings.

"There's that sadness in me, too, to have to leave, not just the school, but the people of this school and the friends I have made here," he said.

Not only has Millbourn become friends with the faculty at Brebeuf, he also has made lots of friends with the students. "I'm amazed at how good friends I have become with a fair amount of students."

He said some students who have graduated and gone to college still keep in touch with him and stop in to say hello when they are in town.

Millbourn said he formerly was not as good about writing letters and sending cards as he is today. He has learned that he has to communicate through writing to his friends in order to keep in contact with them.

Other than using the post office as a means of communicating with his friends across the country, Millbourn has a more modern method. "E-Mail is great, it's the most wonderful thing in the world," he said.

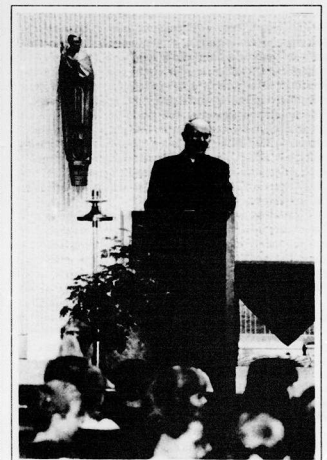


Photo by Mary Ann Wyand

Father Joseph Schaedel, vicar general of the archdiocese, talks with students at St. Pius X School in Indianapolis during a Catholic Schools Week visit earlier this year. Students gave him a school sweatshirt.

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Br. Brian Guerrini loves religious life and running

By Mary Ann Wyand

Meteorologist and marathoner Brian Guerrini of St. Matthew Parish in Indianapolis studied the heavens from a number of states and ran countless miles in long-distance races on his life journey before he slowed down and found his way home again as a brother of the Congregation of the Sacred Hearts of Jesus and Mary.

After many years, Brother Brian was back home again in Indiana and back in his family parish. He is living at the St. Matthew Parish rectory adjacent to the grade school where he completed eight years of his parochial education.

His decision to return to his hometown in August was prompted by concerns about his father's health earlier this year. Now Brother Brian is enjoying family time with his dad and other relatives after many years of living in the East and also on the West Coast.

The 1971 Cathedral High School graduate who "was always interested in the weather" now teaches theology classes at Cardinal Ritter High School in Indianapolis and is quite happy with his vocation as a brother and a teacher.

"As a student, I knew sisters and brothers," Brother Brian said. "The Sisters of Providence taught at St. Matthew and the Holy Cross brothers taught at Cathedral. At St. Matthew I was an altar boy and a reader. I always felt there was something kind of neat and special about being in church. There was a family feeling there. I remember in grade school I would go up in front of all the other students and read at Mass. There was just something special about being there, with all those other people, and also about serving at Mass and being right up front with the priest. I thought it was neat. Of course, we had to learn everything in Latin and then it switched over to English."

In high school, "I thought the brothers at Cathedral were great," he said. "They were role models for me. I grew up knowing priests and brothers and sisters. But I think, as my life went on after high school, I started losing track of that sense of closeness, that sense of family, that I had discovered in church."

Recalling his decision to major in meteorology at Purdue University, he joked, "my head was always in the clouds." At Purdue he joined a social fraternity and found that college life was a "culture shock."

After graduation, he discovered that his career field offered few job opportunities. "Meteorology jobs were hard to come by," he said. "I would have gone to Antarctica if I had to, but they didn't need a meteorologist there. I stayed an extra semester at Purdue and took a few graduate courses, then I worked a few months at the National Meteorological Center in Washington, D.C., as a summer intern. It was fascinating. As a student at St. Matthew, I did science projects on meteorology, and that was what got me started on a career studying the weather. I was determined to find work as a meteorologist. The idea of religious life may have been in my mind somewhere, but I never realized it at the time."

As it turned out, he didn't have to leave the North American continent to find a job in his chosen career. The Michigan Department of Natural Resources offered him a position as a meteorologist.

"In the middle of the great blizzard, I drove up to Michigan to interview for this job," he remembered. "They said, 'This guy got through the blizzard, so we better hire him.' I worked there for two-and-a-half years, then I got tired of being in one place too long. I got an offer from a private company in upstate New York to work as a research meteorologist, and I worked there about a year."

God's call to religious life "wasn't hitting me yet," he said, "but I was going to Mass every week in Middletown, N.Y. I still wasn't getting total satisfaction with my work. It was starting to lose its unique-

ness. I said to myself, 'There's got to be something else. I don't know what it is, but this isn't it.' After working in New York for a year, I drove up to Montreal and went to the Air Pollution Control Association annual meeting there and looked at other positions. I wanted to work closer to home. My family was all here, and I missed them a lot."

Opportunity knocked, as the saying goes, in Pittsburgh, so he moved there because the job in Pennsylvania enabled him to live closer to his hometown.

"I took a position in Pittsburgh and worked for a private consulting firm there," he said. "Those were the best years of my working career up to that point. I loved Pittsburgh. I liked the people there. While I was in Pittsburgh I started getting closer to the church because of all the Catholics there. And I was running more and more. I've always loved running. As a student, I ran track at St. Matthew and track and cross country at Cathedral."

His interest in distance running inspired him to train for a marathon.

"It was always my dream to run in the Boston Marathon," he said. "And I finally did it in 1978. I ran my best time ever. My official time was two hours, 56 minutes, and 58 seconds. I ran in 11 marathons one year, almost one a month. I ran marathons at Chicago, Detroit, and Baltimore, and I was running in 10-kilometer races every weekend. I think God blessed me with good knees. But I got to the point where running became addictive."

After two years in Pittsburgh, he was laid off from his job.

"I started going to church every day, and I got to know the associate pastor there," he said. "I was going through some tough times, but I experienced a sense of serenity and peace in church. Going to Mass every day really helped me, and I was discovering something very spiritual about myself. I was starting to get back in touch with that part of myself. I started to read about the Catholic Church."

Next came a brief stint in banking as a computer specialist at the fifth largest bank in America, located in Pittsburgh, which he said was sort of a "deja vu" experience because his father had worked in banking for many years.

"But I wasn't a three-piece suit person," he said. "I stayed at the bank in Pittsburgh for a couple of years, but lost interest in banking. I was still searching for what I wanted to do with my life. I went back to Michigan, this time to Ann Arbor, and worked as a programmer and analyst for a computer software systems company."

While living near Ann Arbor, Guerrini started volunteering at a parish church. "All of a sudden it was like, 'What's going on?'" he said. "I needed something, but I didn't know what I needed. I got involved in singing in the choir and I was a small-group leader in Renew. I would look forward to doing things on the weekend with the church. While I was still in Pittsburgh, I was hospitalized with an illness for about five days, but the following weekend I ran in a 10-K race. Then I was hospitalized again in Michigan, and while I was in the hospital, I started thinking about God's plan for me. I felt like somehow, some way, God was trying to tell me something, and I was trying to figure it out. I was really questioning God. I started seriously thinking about my future."

During that time, he said, "I continued running and I continued going from job to job trying to find what I was looking for. Next I took a job as an air pollution specialist for the State of California in Sacramento. I loved it out there. It was beautiful. But there was something inside me saying, 'There's got to be something more.'"

Brother Brian said providence may have led him to the Newman Center at the University of California at Davis.

"I met a Providence sister there by the name of Kathleen Dede who is from Terre Haute," he said. "She helped me a lot. Here I was a Hoosier, way out in Califor-



Photo by Mary Ann Wyand

Sacred Hearts of Jesus and Mary Brother Brian Guerrini grew up in St. Matthew Parish in Indianapolis and now lives at the St. Matthew rectory. He teaches theology at Cardinal Ritter High School and enjoys running in 5 K and 10 K races and marathons and collecting race T-shirts.

nia, and Sister Kathleen, another Hoosier, was my spiritual advisor and was helping me try to discover what God's plan was for me. I got into the choir, started participating in Bible study, and got to know the chaplain. On my lunch hour in Sacramento I would walk downtown to the cathedral for Mass."

Looking back, Brother Brian said, he finally recognized God's call when he saw a vocations poster on a bulletin board at the Newman Center. It was an invitation to contact the Congregation of Sacred Hearts of Jesus and Mary. He mailed the inquiry card.

"I finally realized that I enjoyed what I was doing for the church," he said. "I just loved it. I was reading more about the Catholic faith, and getting in touch with my own Catholic roots, and going on a lot of retreats. One thing led to another. I got a call from the congregation's vocation director, who invited me to visit the order's House of Study at Berkeley. I decided that maybe this is the lifestyle for me. I could work for the church and live in the community and do what I enjoy doing. Then I discovered the vows of a religious, and that seemed to click with me."

After visiting a number of religious communities in the San Francisco area, he went to a Trappist monastery in northern California and spent a few days there.

"Eventually I decided to join the Congregation of the Sacred Hearts of Jesus and Mary," he said, "because members of the order have kind of a contemplative side in their spirituality and charisma but they are also very active as an apostolic community."

As he got to know the men in the order, Brother Brian said he found "a real camaraderie and family spirit. I felt very comfortable and very much at home. The novitiate was a marvelous experience. It was very spiritual. I was very happy."

Ten years later, Sacred Hearts Brother Brian Guerrini can look back on the various passages in his life and see how God's plan for him finally came together and brought him home.

Now he's enjoying his teaching position at Cardinal Ritter High School, and he's training for yet another marathon.

"While I was in California I ran in the San Francisco Marathon," he said. "Now I really want to run in the New York City Marathon. I haven't done that one yet."

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Benedictine monks find friendship grows through monastic experiences

By Susan Bierman

The friendship that exists between two Benedictine monks is one that has endured through the easy and tough times.

Father Rupert Ostidick, 73, and Father Simeon Daly, 73, attribute their lasting friendship to their monastic commitment lived at St. Meinrad Seminary in southern Indiana.

Father Daly came to St. Meinrad when he was 14 in 1936, while Father Ostidick came four years later at the age of 17. The two become classmates and friends. They were both 26 years old when ordained in 1948.

"We joined the community together and that was a special bond over and above just being classmates," Father Daly said. "We would experience monastic life together from the beginning," he added.

In a small ordination class of seven, Father Ostidick can remember the day well. "I stood right next to him practically," Father Ostidick said.

Through nearly 50 years of friendship, Father Daly and Father Ostidick believe their friendship has endured because of the many things they have shared as monks. They have been there for one another through the good and the bad times.

"I know that at any moment of my life I could turn to Father Rupert and feel comfortable with sharing whatever is heavy," Father Daly said.

Father Daly and Father Ostidick can reminisce on the living conditions at the monastery years ago, something that Father Daly feels that can be told to and heard by the newer members of the community, but it is something that can't be felt unless experienced.

Father Ostidick explained that the living space at the old monastery in the '40s and '50s was much different than it is now in the '90s.

He said at that time there was no air-conditioning in the buildings. "It was a tenement frankly," he said.

Inside the study halls there was a bucket of water with a dipper, because there were no drinking fountains one could get to easily. Inside the cells were dry sinks so each monk could wash his face and hands. They

were living in a building that didn't have inside plumbing when built.

Father Ostidick said all that changed when they moved into their new living space in 1982.

"When we moved into our new monastery we walked into the 20th century," Father Ostidick said. "All of a sudden we had running water available at the tap. Could you imagine what that was like to have your own shower/bath?" he added.

Although Father Daly and Father Ostidick agree that these are not big issues, they believe that enduring the living conditions as they did is something that brought them closer because they lived through it together.

"Commonalities that we have experienced that people who don't have that experience—I mean you could talk about it to others, but there are a lot of things that you share because you have been together," Father Daly said.

Along with their experiences within the St. Meinrad setting, sharing their families of origin is another result of their friendship.

"Because of our friendship, we have enjoyed mutual friendships with each of our families," Father Daly said.

Father Daly comes from a family of four children, while Father Ostidick comes from a family of eight.

Father Ostidick explained that they have gone through many changes that have occurred within their community together.

"We've lived through the transition from the days before Vatican II to the present," he said. Father Ostidick said that in the mid-'60s their monastic organization, like most other religious communities, rewrote their rules and regulations.

Regarding friendship within the monastic community, Father Ostidick read a section taken from *A Declaration on Benedictine Monastic Life*, which he said states the stance in which the monks try to live.

It says, "For a Benedictine, true fraternal love is a necessary environment for successful cultivation of vowed celibacy. The monk is a vulnerable human being who needs to experience human fellowship. He neither desires nor is able to live in isolation. Thus celibacy does not at all mean to

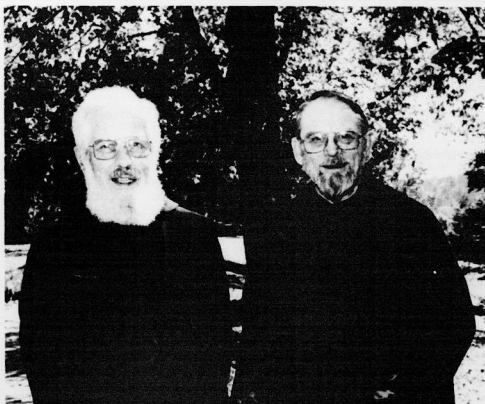


Photo by Susan Bierman

Father Rupert Ostidick (left) and Father Simeon Daly are Benedictine monks who attribute their friendship of almost 50 years to their monastic commitment lived at St. Meinrad Seminary. The two were ordained together in 1948.

renounce true human love. Friendship is not a luxury within a community but a necessity that is self-evident. By consecrated celibacy the monk professes his faith in his own immortality, in the resurrection of the flesh, in the continuing existence of his own person."

Father Ostidick believes that friendship is an element of life that knits the monks together and makes their community have a personal meaning. "A community with a face to it," he said.

It is the monastic setting, Father Ostidick and Father Daly believe, that has set the foundation of their friendship. Father Ostidick feels that elements of life that people hold in common with one another is what makes the basis of a friendship.

"Consider we come here and we embrace a way of life that is total in its requirement of fidelity, and when you are doing that day after day alongside somebody then you have the opportunity to develop a relationship that you can have a foundation that is very firm and strong," Father Ostidick said.

Even with a friendship, such as theirs, Father Ostidick stresses, this doesn't mean that the two are continuously together, but instead they allow each other a healthy amount of space which in

turn strengthens and nourishes their relationship.

Another element of the monastic life that unites Father Ostidick and Father Daly is their vow of obedience. Father Ostidick explained that following the requests of their superior "over the years has introduced a difference in the pattern of Father Simeon's life and mine."

Father Ostidick said their duties at the monastery have often led them in different directions.

Father Ostidick was the treasurer of the community for 31 years, then was the general manager of the Abbey Press for 12 years. Now he works in administration. Father Daly has gone to school and has been the librarian for 46 years.

Father Ostidick explained that the different job assignments have meant time apart from one another, but he says that's "OK." "When we get back together again, we pick-up where we left off, and very easily," Father Ostidick said. "It's not as if we had to recultivate a new environment for ourselves. Those things that we have experienced in common and held in common come back in focus almost immediately," Father Ostidick said.

How good is their friendship? "Ours is good enough to go on vacation together," Father Daly said.

Seize the moment: Ask someone to consider a vocation

By Sr. Joan Marie Massura, O.S.B.

Vocational recruitment is new.

The Catholic Church formerly had many men and women in priesthood and religious life, and they personally held their vocation to others. But now the church has fewer people in religious vocations, so dioceses and religious orders need to have pro-active marketing programs to encourage vocations.

When I was a child, America had a stronger family structure and the morals were higher. Families were religious, and Catholic parents encouraged their children to consider religious life as a priest, brother, or sister.

Unfortunately, most Catholics don't receive the same encouragement to pursue a vocation today.

Why would I ever accept a job recruiting women for a religious community when vocations are at such a decline? Why would I accept such a difficult assignment when some religious communities have not had a vocation in the past 20 years?

I guess my only answer is that I have faith. I have a very strong, undoubted belief in Jesus, who many years ago called Peter, James, John, St. Ignatius, St. Theresa, St. Benedict, and others.

My God is a constant, a changeless God. I just can't imagine Jesus saying to God the Father, "I am not going to call people to follow me anymore. I am not going to invite any more disciples."

Sounds silly, doesn't it? But why are there so few vocations? There are many reasons. I wish to challenge you with one. These results are from the Catholic Pluralism Project, a vocation study conducted by

Purdue University. Serra Club member William Whalen of Lafayette was involved in the study.

One of the questions asked of Catholics on the survey was: "When you were young, did people ever encourage you to become a priest, a nun, or a brother?"

- 20 percent of the respondents said they had been encouraged several times.
- 24 percent of those questioned said "once or twice."
- 56 percent of the Catholics interviewed said they were never asked to consider religious life.

Another question was: "Had they ever given serious thought to becoming a priest, a nun, or a brother?"

- 26 percent of the people said "yes."
- 74 percent of the Catholics interviewed said "no."

Let's hypothesize. Let us say that 26 percent of the people surveyed felt they had a vocation, they felt called to religious life, but they were in the 56 percent who were never asked.

It is possible that they never joined an order or entered the priesthood because no one ever asked them? Is our church missing all these men and women because we failed to ask?

In another study, it was discovered that women entered religious life for one of two reasons:

- Someone asked them.
 - A religious woman inspired them.
- So, what does this say to you? When was the last time you approached a man or a woman and asked, "Have you ever thought of being a sister, a brother, or a priest?" Have you asked: "What is your vocation strategy for helping the Lord recruit men and women to enter religious life and the priesthood?"

The Serra Club is one of a number of organizations

founded especially for encouraging vocations. This club was organized mainly to encourage priestly vocations, but now Serra members have branched out to include working for religious vocations. Serra Club members help financially with vocation work, and also assist vocations through support and prayer. Presently members of this organization are trying to establish a vocation committee in every parish in our archdiocese. Father Paul Etienne, vocation director for the archdiocese, and members of the Archdiocesan Vocation Committee are working with this group.

In the Aug. 25 issue of *The Criterion*, there was an article about another organization, SERV, at the University of Notre Dame, which is dedicated to encouraging and supporting vocations. Vocation clubs also are being formed at Indiana University and Purdue University. Recently I met a seminarian from Latrobe, Pa., who said he received his vocation through this club at Purdue.

But what can you do? You can initiate a vocation committee at your parish. But, personally, what can you do?

I believe that now is the time *Carpe diem*. Seize the moment. Now is the time to seek out the man, the woman, at your parish or at work whom you feel has Christian leadership skills to bring the Catholic Church into the 21st century. Take an active stance. Approach them. Ask them: "Have you ever thought of being a sister, a priest, or a brother?"

(Benedictine Sister Joan Marie Massura is the vocation director for the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove. She also is a member of the Archdiocesan Vocation Committee.)

Fr. Joe Moriarty finds priests have lots of friends

By Mary Ann Wyand

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The youngest of nine children and the son of an Irish Catholic immigrant, Joe was affectionately called "the caboose" by family members. As a child, he knew a number of priests as friends and enjoyed talking with them.

"I used to ride my bike over to the school playground and talk with the priests," he recalled. "The late Monsignor Raymond Bosler, who baptized me, was a special family friend. He used to come over to our house for Sunday dinner, or even on a weeknight. Father Ray was always present to us. I found priests approachable from an early age because I knew Father Ray and felt comfortable in his presence."

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Photo by Mary Ann Wyand

Members of Cardinal Ritter High School's cross country team run with Father Joe Moriarty (second from right) on an occasional basis. He serves Ritter as part-time chaplain and campus minister.

I call you friends. . .

You did not choose me,
no, I chose you;
and I commissioned you
to go out and bear fruit,
fruit that will last.

St. John 15, 15-16



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**Archdiocese
of Indianapolis**

*The Church in
Central and Southern
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The "Smiling Jesus" illustration reprinted with permission of Patricia R. Zink. The illustration was created by Lawrence Zink (1926-1987), former art director and designer for St. Anthony Messenger where he worked for 23 years.

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Faith Alive!

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Five faces of 'parent power' strengthen family life

By Mary Miller Pedersen

Recently I talked with a mother who was frustrated about the negative influences in the media on her daughter's values.

"I can control what we watch and hear at home," the mother said, "but once she's out the door I'm totally powerless."

What parent hasn't experienced the feeling of powerlessness that comes with watching a sick child try to regain strength, or an addicted child struggle to overcome a destructive habit, or a shy child whose efforts to make friends are unsuccessful?

What makes a powerful parent? Many parents are reluctant to apply the "p" word to themselves. Most learned in school that "power tends to corrupt, and absolute power corrupts absolutely."

In fact, many Christian parents may see power as the opposite of meekness and humility.

But let's consider power not in terms of destruction or force, but in terms of strength.

James and Evelyn Whitehead, in their book "Seasons of Strength," call power a "way of relating."

Jesus is the best example of healthy personal power to imitate: the power to influence, to instruct, to heal.

It is important for parents to become aware of their personal power and how to use it.

The Word adds five faces of personal power that can be applied to parenting:

- First, parents have "Power On."
- Power On means a parent's actions are a major influence on his or her children. Parents unconvinced of that will throw in the towel and allow the media and outside social structures to raise their children.

Naturally, there is always the danger of dominating children and robbing them of their autonomy if Power On, which comes from God, is misused.

In his book, "The Power of a Parent's Words," H. Norman Wright emphasizes the danger of poor communication habits between parent and child. He points to words used as "verbal missiles to attack a child's behavior, appearance, intelligence and competence."

He encourages parents to recognize the power of positive communication with children. Without confidence in their power to be a major influence, par-

ents lose the privilege of co-creating their children.

- The second face of parental power is "Power Over."

Power Over is the ability to take charge when necessary. But Power Over does not mean that parents are bullies or that they rob children of their free will.

It means parents are leaders in the home, bringing out each family member's best abilities and powers. It means parents can put some time on the calendar each week for family fun or household work projects.

Power Over means enforcing consequences for children's misbehavior so they can learn from their mistakes. It means having rules—and following through on them—about mealtime, studies and chores.

Without Power Over, a home is a motel at best and complete chaos at worst. But even when parents are strong leaders, there is always opposition and struggle.

- The third face of power is "Power Against."

This mode of parent power enables parents to face conflicts inside as well as forces outside the home. Parents need to be able to stand in the face of another power and survive.

Conflicts and competition are normal dynamics of living with others. Learning how to resolve conflicts and handle competition in a healthy way guarantees parents that the loudest, most violent force will not prevail inside the home.

And outside the home? Parents in large urban areas are beginning to take an organized stance against violence in their neighborhoods, pornography in local bookstores, and negative influences on television.

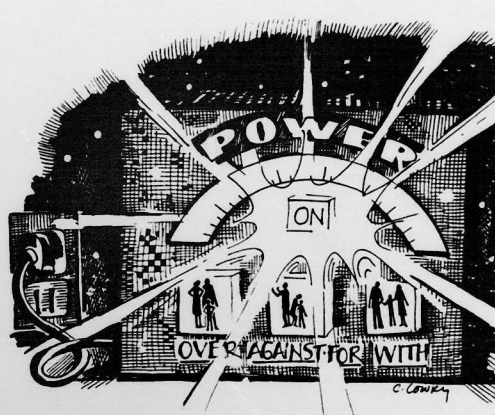
Inside and outside the home, children need to see parents stand up against what is wrong or harmful.

- Power Against needs to be balanced with "Power For."

Power For means parents marshal their resources to care for their children. This is expressed in countless acts of nurturing every day.

Power For means hours of reading to children, showing them how to bake, coaching a team, or listening to piano practice. The challenge is to use parental authority in such a way that children are empowered, not diminished or made to feel overdependent.

Power For means acknowledging and supporting each child's gifts and weaknesses. When kindergarteners brag about how big or smart their father or mother



CNS illustration by C. Lowrey

Many parents are reluctant to apply the "p" word to themselves, thinking that power corrupts. But power can strengthen as well. In their book on effective child-rearing, authors James and Evelyn Whitehead explain "the five faces of personal power that can be applied to parenting."

is, they mean that somebody in their life is "for" them, can stand up for them, or can protect them in danger.

When they experience this kind of care, they get a glimpse of how God loves and cares for them even before they begin to learn about God in formal religion classes.

- The final face of parental power is "Power With."

When parents have Power With each other and with their children, family members experience a strength together that is greater than the strength of any individual.

Power With does not mean that anyone lacks the strength to stand on his or her own. It means we recognize our interdependence.

In my family, we all depend on the child with the sense of humor to lighten our heavy moments, and on the logical analytical thinker to sort out the issues when conflicts arise.

(Mary Miller Pedersen is the coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

Parents should love children powerfully

By David Gibson

We all possess power. But are we good judges of the power we possess?

Power is complex.

While parents must sometimes say "No" and stick to it, they don't get to give orders about everything related to their children's lives.

I take comfort in the "Catechism of the Catholic Church" discussion of parents' roles under this heading: "You Shall Love Your Neighbor as Yourself" (Nos. 2196ff).

Maybe parental power is Godlike not so much in giving order to all things, but in playing a creative role in children's personal development. Creation is the first "witness to God's all-powerful love" ("Catechism," No. 288). Parents have a vocation to love powerfully and creatively.

It sounds like a demanding call.

(David Gibson edits "Faith Alive!")

Discussion Point

Prayer helps improve parenting

This Week's Question

What is your idea of the good exercise of power or authority by parents, employers or others?

"When you're raising children, you don't have all the answers. You don't know until much later if you've done the right thing. I pray first about everything. I was raised very strictly with beatings, and I loved it. I wouldn't do that. I would talk with my children. But you can talk until you're blue in the face! So sometimes you have to say, 'Do it because I'm your mother.'" (Kathy Fay, Roanoke, Va.)

"Whether you are a principal of a school or the leader of a company, if you lead in a way that is contrary to your faith, ultimately you are swimming upstream." (Matt Pinto, San Diego, Calif.)

"Parents should follow the example of Jesus Christ. He was firm, but also kind and gentle. Parents should correct by example, not just by talking and then doing something else." (Jason Sheer, Edmond, Okla.)

"Humility is one of the most important virtues for a person in authority to practice. While they have been given power in one area, on another level they are the same as those in their charge—all children of God and all sinners. Without this realization, legitimate authority can degenerate into absolute rule." (Lesley Payne, San Diego, Calif.)

"Confident you know where the person is coming from. Not playing games. I want an employer to be strict but loving, thinking of my own best interests." (Anthony DeBellis, Del Mar, Calif.)

Lend Us Your Voice

An upcoming edition asks: What vision for life—what ultimate goal or aspiration—guides your decisions?

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



CNS photo from Cleo Photography

Entertainment

Viewing with Arnold/James W. Arnold

'Seven' is gloomy film about evil in society

After examining one of the victims in "Seven," a physician tells detectives, "He experienced about as much suffering as humanly possible, and he still has hell to look forward to."

The line memorably expresses this new movie's grim mixture of physical horror and almost medieval supernatural pessimism. Since the movie is made with superb skill, it's possible to play off the quote for laugh lines, like "the audience may feel the same way." But "Seven" definitely feels bad. It makes a rainy day in Minsk seem like Sun City.

A police melodrama set in an unnamed city that resembles both New York and Los Angeles, the script by first-time writer Andrew Kevin Walker puts two detectives (Brad Pitt and Morgan Freeman) on the trail of a serial killer.

The perpetrator, we soon learn, is a religious fanatic who believes he has been "chosen" to remind the world of its sinfulness by performing lurid murders of conspicuous sinners.

In a manner that recalls the grotesque setups of the early Elery Queen novels, the killer "John Doe" appropriately dispatches those he considers guilty of one of the seven "deadly sins." He begins with greed and works his way through greed, sloth, lust, pride, etc., all the while teasing the frantic police with clever notes and clues.

The crimes are, to put it mildly, meat-spirited. Doe tortures his victims to make them feel contrite but never lets them off. The method sends Freeman's character, Somerset, to the public library to look up Aquinas, Chaucer, and especially Dante who (in "The Inferno") imagined the horrors that Satan has cooked up for the sinners in hell.

For all those Catholics out there who have been complaining about how much they miss a sense of sin in the modern world and yearn for the good old days of fire-and-brimstone sermons, this is the movie to see. That's a joke, of course, because the horror quotient of "Seven" is roughly "Silence of the Lambs" cranked up a notch or two.

That's really worse, because the murders in progress, but see the horrific aftermath (courtesy of makeup artist Rob Bottin). That's really worse, because the murders play out in our minds. Mercifully, director David Fincher ("Alien 3") gives most of his attention to the gory and sloth killings, which are sufficiently creative and repellent.

But Fincher doesn't let the audience off cheaply. The imagery is low-angled and dark with a vengeance, about the color of ink, and it's constantly raining. Walker's screenplay has some formulaic elements—the teaming of an old cop and a young cop, black and white, cynical and naive. The veteran (Somerset) is predictably about to retire, and Pitt's newcomer (Mills) has an attractive, uneasy wife, Tracy (Gwyneth Paltrow). But as Somerset warns, we're not headed for a happy ending.

Kevin Spacey is bone-chilling in a relatively brief appearance as the cocksure Doe, a terrorist who is uncomfortably credible. Pitt, shorn of his long locks, is not Freeman's equal as an actor, but he's close enough and strikes some sparks here. But the reason the movie can be taken so seriously is the sheer quality and inventiveness of its big moments: the careening chases, the atmospheric discoveries of the bodies, an elaborate climax scene fully worthy of all that's gone before.

The constant argument between the cops is not just on the level of optimist-pessimist. It's really about the great moral issue of the 20th century: the problem of evil. Doe is so incensed by human callousness that he takes on the role of God as Avenger—and creates



Actor Martin Sheen is Franciscan Father Jozo Zovko and actress Morgan Fairchild plays a protesting nun in "Gospa," a film based on the story of the miracles at Medjugorje. The U.S. Catholic Conference classifies the film A-II for adults and adolescents. The film has not been rated by the Motion Picture Association of America at this time.

only more horror. The learned, thoughtful Somerset feels defeated by evil.

The sense of decadence is ominous. Even the fact that Mills and his wife are high school sweethearts is evidence. Somerset notes, "That's rare these days, that level of commitment." Even the real estate agent has cheated them (one of the movie's few jokes comes when the Mills' apartment shakes from the subway rumbling underneath).

As actor Freeman puts it, in Somerset's words, "We (the police) just pick up the pieces, catalog them, file them neatly away like you pick up diamonds on a desert island, hoping you'll be rescued. So many corpses float away unavenged."

The younger Mills, in contrast, is confident, even arrogant, in his inexperience. He cares, and believes he can make a difference.

When Tracy, in this gloomy context, asks Somerset (of all people) if she and her husband should bring a child into this world, he gives ambiguous advice. He's sure an abortion decision he made years ago was right, but adds, "not a day passes that I don't regret it."

The filmmakers deserve credit for not fudging their opinion on hope vs. despair when it comes down to the agonizing final minutes of the film. But it's not, strictly speaking, a Catholic answer.

How deep is the film's depression? Counting a similar situation in "The Usual Suspects," the Devil is on a two-game winning streak.

(Artistic, overly gloomy, thinking person's thriller, gritty language; detailed residue of violence; OK for mature viewers.)

USCC classification: O, morally offensive.

Film Classifications

Recently reviewed by the USCC

Blue in the Face	A-III
Feast of July	A-III
Get Shorty	A-III
Leaving Las Vegas	O
Los Miserables	A-III

A-I—general patronage, all ages; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive

CBS presents prize-winning 'Streetcar Named Desire'

By Henry Herz and Gerri Pare, Catholic News Service

The first presentation in the "CBS Playhouse '90s" series is Tennessee Williams' Pulitzer Prize-winning play "A Streetcar Named Desire," airing Sunday, Oct. 29, from 8 p.m. to 11 p.m. on CBS. (Check local listings to verify the program date and time.)

Set in New Orleans, the story tracks fragile Blanche DuBois' emotional disintegration upon moving in with her sister Stella and her brutish husband Stanley, despite expecting a marriage proposal from Stanley's gentle friend, Mitch.

Unlike previous adaptations, this production is based on the original 1947 Broadway play, which starred Marlon Brando, Jessica Tandy, Karl Malden, and Kim Hunter. In the 1951 movie version, Vivien Leigh (who replaced Tandy as Blanche), Malden, and Hunter all won Academy Awards for their performances.

Glenn Jordan's direction is unobtrusive as he allows actress Jessica Lange to command center stage as the gradually unraveling Blanche.

Clinging to foolish vanities and the support of her sister (Diane Lane), Blanche's last hope for a secure future seems to be the hapless Mitch—until Stanley ruins her chances and catapults her into madness.

A powerful character study of four people and their deep-rooted sexual needs, the insightful drama is enhanced by strong performances by Lange and by Lane's low-key but heartfelt portrayal of her loving sister whose attraction to the primal Stanley offends Blanche.

An intense Alec Baldwin is more controlled than impassioned in his interpretation, and John Goodman not quite as affecting as the role calls for, and purists are sure to find it difficult not to hear in their dialogue echoes of Brando and Malden's classic performances.

And though for some, Leigh and Hunter gave the definitive portrayal of the sisters, those unfamiliar with the original movie will surely be moved by the acting

talents of Lange and Lane.

With spousal abuse so topical now, the play looks a little dated in terms of Stella's easy acceptance of physical as well as verbal abuse from her husband.

However, its compellingly written exploration of lonely individuals thirsting for love will always be timeless.

"Drawn from Memory"

Viewers are in for an unusual story, both in content and format, when "Drawn from Memory" airs Monday, Oct. 30, from 9 p.m. to 10 p.m. on PBS. (Check local listings to verify the program date and time.)

The program is an animated autobiography, the first "American Playhouse" production using animation.

Directed, animated and narrated by Paul Fierlinger, it tells of his rather remarkable upbringing.

Born in 1936 in Japan to career diplomats from Czechoslovakia, the family was returning to its homeland when they heard Hitler's armies had invaded the country.

Through their political connections, they were immediately sent to New York as diplomats to work with exiled war refugees. There, his parents immersed themselves in diplomatic circles and simply shipped off little Paul to a series of foster homes.

For Paul, a picture postcard stay with a rural New Hampshire minister's family, and later a kindly, eccentric Vermont couple were welcome times of acceptance and warmth—in contrast to his parents, who apparently viewed him as a nuisance to be avoided as much as possible.

But war's end meant the three Fierlingers went from living under American democracy to life under communism in Prague—although in a privileged category, as Paul's father became a high-ranking official in the newly formed government.

Not understood the Czech language, 10-year-old Paul is dumped in a boarding school where the teachers beat him and his privileged position alienates him from the other boys.

Drawing became his escape as he dreamed of returning to his beloved America.

However, he is not free to escape the communist regime, and grows up to become a rebellious bohemian artist who disowns his hypocritical father. Ironically, it is his father's death, combined with his own artistic ability, that enable him to forge a passport to freedom.

The animation is exceptional, blending classic animation with family snapshots, interesting charcoal sketches and watercolor paintings. Illustrated from a kid's point of view, Fierlinger fluidly incorporates a boy's natural mischievous behavior into the story and is also deft in using sadistic humor to underscore how his parents mistreated him.

However, this is primarily a serious—not a cartoon—effort, which is involving as both a psychological portrait and for its philosophical observations on life under vastly differing philosophies.

Fierlinger clearly had an idealized conception of American society, yet he returned here to live the American dream, becoming a successful animator of over 600 films, including numerous "Sesame Street" segments.

In more ways than one, this is a very animated account of his life that may interest teen-agers as well as adults.

TV Program of Note

Friday, Nov. 3, 9-10 p.m. (PBS) "Pat Buchanan-Richard Lugar." From "The Challengers" political series on potential presidential candidates, veteran journalist Ken Bode interviews columnist and former talk show host Pat Buchanan and Indiana Sen. Richard Lugar.

(Check local listings to verify the program dates and times. Henry Herz is the director and Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

Thirtieth Sunday in Ordinary Time/Fr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 29, 1995

- Sirach 35:12-14, 16-18
- 2 Timothy 4:6-8, 16-18
- Luke 18:9-14

The Book of Sirach provides this week-end's liturgy with its first scriptural reading. Sirach is one of the books in the collection scholars call the Bible's Wisdom Literature. These books have in common the wish to show that the ancient faith of God's people, with all its demands and proscriptions, in no way conflicts with human logic.

Over the centuries God's people and their beliefs, and then by extension Christian theology itself, were greatly affected by the Greeks. Under Alexander the Great, centuries before Christ, the Greeks militarily overcame much of the Near- and Middle-Eastern world. This military advance created an avenue by which Greek ideals and customs moved across the cultures of societies subdued by Alexander's armies.

Within these Greek customs was a great reverence for logic and human reasoning. As this process of Greek conquest proceeded, Jews emigrated from the Holy Land to the great sources of commerce and prosperity in the hope that they could improve their fortunes. In these places, as well as in the Holy Land itself, they met Greeks or at least persons affected by Greek thinking. The pious among the Jews felt the need to explain and defend their religion in a convincing way. The result was the Wisdom Literature.

This weekend's reading is a moving affirmation of God's care for those in distress. When it was composed there was no provision whatsoever, at least by public policy, for widows and orphans. Such persons, already enduring the grief and fright and unease of experiencing the death of a spouse or of a parent, also had to face the fact that for material needs they were on their own. This reading expresses God's care for those in such misfortune. It is a summons to people to assist the needy.

The second reading is from the Second Epistle to Timothy. The Apostle Paul refers with great feeling to his imprisonment, but it is not clear which incarceration. Some think it is Paul's last confinement. Brought before the Roman governor of Palestine in Caesarea,

near present-day Tel Aviv, Paul insisted upon his right as a Roman citizen, a status enjoyed by few, to be tried not by inferior courts but by the emperor himself at the palace.

In this reading, Paul reminds Timothy, the pioneer bishop, that despite all the hardships and difficulties visited upon Paul, he has kept the faith. He kept the faith because union with God, in Christ Jesus, was the only purpose of Paul's life. St. Luke's Gospel provides this week-end's Gospel reading, and in it is a familiar parable of Jesus. A Pharisee and a tax collector meet, the Pharisee boasts of his fidelity to God, and the tax collector is contrite.

Pharisees were one of the many sects among Jews who were contemporaries of Jesus. Inevitably these sects revolved around one or another of the many interpretations of Judaism as it then existed. Pharisees were not necessarily bad people, nor does the term properly mean a hypocrite, but they were intensely opinionated. Tax collectors, by contrast, were irreligious. They were traitors, local agents, presumably Jews, who chose to serve the despised overlords, the Romans. In this service they robbed the poor, since the system of taxation was in effect legalized theft, and supported the conquest of God's people by infidels who denied God. This reading builds upon the sowing tax collector. Humility is the key to renunciation of sin. Renunciation of sin is effective only if matched by an appeal to God for forgiveness and by the pledge to reform.

Reflection

For some weeks the church has called us to conversion. The invitation has been spoken in a variety of ways. For some time, the church emphasized the overwhelming mercy of God, displayed in the story of the Prodigal and in the poor man at the banquet. Through these readings the church has told us its story of God's love.

Now, in these weeks, a different approach is taken. We are reminded that God's mercy, while as great as an ocean, does not overtake us and sweep us along as if it were a mighty tidal wave. Rather, we must turn to God. We must renounce our sins. We must seek forgiveness and reform our lives. Merely to speak a renunciation of sin is not enough. We must live our words. The first lesson, from Sirach, gives us the blueprint for this style of life. As God loves the distressed and abused, so must God's people. For Christians, conversion has a decidedly dynamic quality.

Daily Readings

Monday, Oct. 30
Romans 8:12-17
Psalm 68:2, 4, 6-7, 20-21
Luke 13:10-17

Tuesday, Oct. 31
Romans 8:18-25
Psalm 126:1-6
Luke 13:18-21

Wednesday, Nov. 1
All Saints
Revelation 7:2-4, 9-14
Psalm 24:1-6
1 John 3:1-3
Matthew 5:1-12a

Thursday, Nov. 2
All Souls

Commemoration of All the Faithful Departed
Daniel 12:1-3
Psalm 23:1-6
Romans 6:3-9 or Romans 6:3-4, 8-9
John 6:37-40

Friday, Nov. 3
Martin de Porres, religious
Romans 9:1-5
Psalm 147:12-15, 19-20
Luke 14:1-6

Saturday, Nov. 4
Charles Borromeo, bishop
Romans 11:1-2a, 11-12, 25-29
Psalm 94:12-15, 17-18
Luke 14:1, 7-11

The Shaping of the Papacy/John F. Fink

Pope Benedict VIII and King Henry II cooperated to try to reform the church

As the church moved into the second millennium, the papacy was under the control of the Crescentian family of Rome. Popes John XVII, John XVIII and Sergius IV were all elected by this family.

In 1012, though, when Pope Sergius died on May 18, a violent political upheaval took place in Rome and the Tusculan family was able to oust the Crescentii. The Tusculans chose and installed a layman as pope—Theophylact, the son of Count Gregory of Tusculum. While Theophylact took over the papacy his brother Romanus became civil ruler of Rome. Theophylact assumed the name Pope Benedict VIII.

The Crescentians, however, weren't willing to give up the papacy, so they elected one of their own, a man named Gregory. With the Tusculans in power, though, Gregory could not gain access to the Lateran Palace, home of the popes. So Gregory made his way to Germany to appeal to King Henry II. Henry received Gregory and promised to settle the dispute when he had time to go to Rome. Meanwhile, Henry took Gregory's ceremonial cross from him and told him not to exercise his office.

However, Henry had apparently already realized that the Tusculans, and Benedict VIII, were in full control of the papacy. Henry recognized Benedict as the rightful pope and Gregory, now considered an antipope, disappeared from history.

King Henry II was somewhat different from some of the other kings of Germany who were also emperors of the Holy Roman Empire. Henry II was canonized a saint in 1146; his feast day is celebrated each year on July 13. He and Pope Benedict VIII had a good relationship, the pope crowning the emperor in St. Peter's in February 1014.

After Henry's coronation, the pope and the emperor went to Ravenna where they held a synod that had the expressed purpose of reforming the church. Through the years many abuses had crept into the church, thanks to the quality of some of the popes we have been writing about. In some places the episcopacy had become an hereditary caste and it was common for priests to have children. The preaching of sermons was largely discontinued, sacraments were neglected, and the faith of the people was corrupted by superstition.

The synod at Ravenna legislated against the simony that was prevalent, and also settled the minimum age for holy orders.

Henry then returned to Germany and

Benedict, for the next six years, tried to make the papal states stronger politically and militarily. He himself took part in a sea battle against Arab invaders in northern Italy and liberated Sardinia in 1016. In the south he supported revolts against the Byzantines who ruled there. He restored papal authority in the Campana and formed alliances with Pisa and Genoa. In 1019, though, the Byzantines defeated those who revolted in southern Italy and started moving north. This time Benedict thought he had better seek Henry's help, so he traveled to Germany. His appearance on German soil created a great impression on the German people.

Henry agreed to help Benedict against the Byzantines and in 1022 the emperor and the pope led a powerful army to southern Italy. The Byzantine threat was stopped, at least temporarily. Naturally, these battles against the Byzantines did not endear Benedict to the church of Constantinople. The pope's name was removed from the diptychs, the tablets that contained the names of those prayed for during the canon of the liturgy in the church of the East.

Now that Emperor Henry and Pope Benedict went together again in Italy, they cooperated some more in attempting reforms of the church. At a synod in Pavia in 1023 they passed legislation that prohibited marriage and concubinage for all clerics and reduced the children of such unions to serfdom. It was Henry who took the lead in this reform, for religious reasons. For Benedict's part, as his address at the synod made clear, his main concern was that church property was too often dissipated when the clergy married and had families.

Both Pope Benedict VIII and King Henry II died in 1024, the pope having served in the papacy for 12 years. Benedict was succeeded by his brother Romanus, who had been civil ruler of Rome. The e was scandal involved because Romanus was said to have obtained the papacy through bribery and because Romanus was elevated from layman to pope in a single day. He took the name Pope John XIX.

Henry II was succeeded by Conrad II, who was considerably different from his predecessor. Unlike Henry who worked cooperatively with Benedict, Conrad regarded John as of little consequence and a man he could use. It was the emperor who had the final authority.

After John XIX's eight-year reign, he was succeeded by his nephew Benedict IX, who held the papacy three different times. We will consider him next week.

My Journey to God

Vocation Prayer

The time is now and I am here.

My God,
in ages past you called forth people
to do your will as needs arose.

What am I to do?

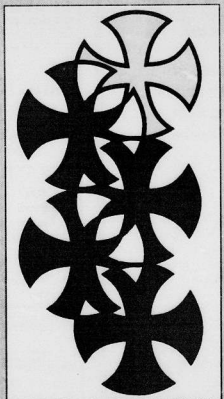
I want to serve to the best of my ability.
Help me be a worthy steward of the gifts
and talents you have given me.
Show me how to help your people who
cry for peace, justice, life's necessities.

What are you calling me to do
now and here?

I am listening, my God.

By Sister Jeanne Voges, O.S.B.

(Benedictine Sisters Jeanne Voges and Mary Kay Greenawalt are members of the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove.)



Artwork by Sister Mary Kay Greenawalt, O.S.B.

The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. 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 27

A pro-life rosary will be prayed today and every Friday morning at 10 a.m. in front of the Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

Sacred Heart Parish, Indianapolis, will hold the first of four sessions "Healing Grief Through Sharing" at 10 a.m. in the Parish House, 1430 Union St. For more information, call 317-638-5551.

Little Flower Parish, 4720 E. 13th St., Indianapolis, will hold its Ladies Club Fall Card Party and Luncheon from 11:30 a.m.-4:00 p.m. Lunch is \$4, cards are \$3. For more information, call Sandra Luckett at 317-359-4096.

October 28

St. Joseph Parish, 1375 S. Mickle, Indianapolis, will hold Armchair Horse Races in Elford Hall at 7 p.m. Admission is \$3. Adults only.

The Positively Singles will meet to carpool to the Anderson Race Track to watch thoroughbred racing. For directions and more information, call Sharon at 317-577-8291.

Sacred Heart School, Terre Haute, will hold a Chili Supper and Cake Auction from 4-8 p.m. Adults, \$3.50, children under 12, \$1.50.

The Young Widowed Group will hold a Halloween Party at 7 p.m. Costume or mask is required. Admission is \$2. Please call Cherie Sinkovic at 317-823-4894 or Mike Ford at 317-872-8426 for location and information.

St. Martin of Tours Church, Martinsville, will hold its Annual Holiday Bazaar from 9

a.m.-3:30 p.m. Crafts, food, raffles, and prizes will be featured.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

St. Christopher Parish, Singles and Friends, Indianapolis, will host a Halloween Party at 7 p.m. For location and more information, call Tony at 317-293-0429 or Jodie at 317-293-7721.

The Beech Grove Benedictine Center, 13th and Southern Ave., Beech Grove will hold its Fall Christmas Craft Fair from 9 a.m.-4 p.m. in the gym. For more information, call 317-788-7581.

St. Aloysius Lodge #52, Indianapolis, will hold a Halloween Dinner Dance at Holy Trinity's Parish Bockhold Hall, 902 N. Holmes Ave. from 6:30 p.m.-midnight. Featured will be a dinner buffet and music by the Gus Zupancic Haughville Band. Tickets are \$15 per person. For more information and reservations, call Tina Dawnorowicz at 317-925-8717. To benefit Holy Trinity Church.

October 29

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellow-

ship. For information, call 812-246-4555.

The Apostolate for Family Consecration will hold a Holy Hour at 6 p.m. at St. Anthony Parish in Clarksville. Novena time: "Living Our Consecration."

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. For more information, call Dorothy at 317-356-5110.

The Family Life Office will host a special three session series "Personal Growth Topics for Single and Single Again Catholics" from 4-5:30 p.m. at the Archbishop O'Meara Catholic Center, Indianapolis. Topic: "Assertiveness Skills for Singles." Cost is \$5 per person. For more information, call 1-800-382-9836 or 317-236-1586.

All Saints Catholic School Alumni, Indianapolis, will celebrate their 25th anniversary beginning with 11 a.m. Mass followed by tours of the school. Refreshments will be served. For more information, call Mary Pat Sharpe at 317-636-3739.



"Hey Evelyn! The treats are gone, but the clowns are still out."

© 1995 CNS Graphics

St. Elizabeth's Home, Indianapolis, will hold its 80th Anniversary Open House Celebration from 2-4 p.m. Refreshments, tours of the facility and residences, memorabilia sale, and reunions with friends will be featured. For more information, call Diana Anderson 317-787-3412.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, Indianapolis, at 1 p.m. for ongoing formation classes. Benediction, service and business meeting following. For more information, call 317-888-8833.

Sacred Heart Church, Indianapolis, will hold a Halloween Party in the courtyard from 6-7:30 p.m. Haunted maze, bonfire, refreshments, crafts and storytelling will be featured.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel to pray the rosary at 7 p.m. All are welcome.

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

See ACTIVE LIST, page 17

St. Martin of Tours Parish

Siberia, Indiana

Annual Ham Shoot and Fall Social

Sunday, November 5, 1995
Starting 11:00 a.m.

2 miles west of Highway 145
2 miles north of Highway 62

Near Exit 72
of Interstate 64



Come to **St. Jude's Christmas Bazaar**

 Saturday, Nov. 4 • 7:30 - 2:30 p.m.

 Have Breakfast with Santa at 7:30 a.m. and get an edge on your holiday shopping!

 Crafts, handmade items, homemade baked goods, and lots more!

 St. Jude Church is located at 5353 McFarland Road

RESEARCH STUDY

Healthy men and women over the age of 40 are invited to participate in research studies involving investigational drugs. Women must be naturally postmenopausal or have had their uterus removed. Women taking estrogens are invited to participate only if they have had their uterus surgically removed.

The studies will be conducted at the:

Lilly Laboratory For Clinical Research
Wishard Memorial Hospital
Indianapolis, IN

This study will be conducted either as an outpatient or inpatient study (your choice). You will be paid for your participation if you qualify. Interested persons should call the Lilly Clinic at (317) 276-4759 (Monday thru Friday) for further information and details of the study participation.

Catholic Charismatic Renewal of Central Indiana

invites you to a

HEALING MASS

Nov. 3 - 1st Friday

St. Pius X
7200 Sarto Dr.
Indpls., IN

6:30 p.m.
7:30 p.m.

Nov. 17 - 3rd Friday

Marian College
3200 Cold Spring Rd.
Indpls., IN

6:30 p.m. (Teaching) None
7:30 p.m. (Praise, worship, Mass) 7:00 p.m.

Fr. Paul Landwerlen (Celebrant) Fr. Roger Gaudet
Call 34-hour message center 317-571-1200 for scheduled future events or to request the newsletter.

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Youth News/Views

School chaplains enjoy ministering to students and sharing God's love

By Mary Ann Wyand

Two priests who minister to students at Catholic high schools in Indianapolis say the teen-agers energize their ministry.

Father Steve Giannini, the part-time chaplain at Roncalli High School, and Father Joe Moriarty, the part-time chaplain at Cardinal Ritter High School, appreciate the opportunities they have at school each day to get to know the students and minister to them.

"The other day I was reading through students' applications for positions as eucharistic ministers," Father Giannini said. "The question they had to answer was 'Why do you want to do this?' Their responses were so full of grace that it was like, 'Wow!' The next time I celebrated the liturgy, when I said 'the Body of Christ' it had a whole new meaning for me because of what those Roncalli students had written on the applications."

As a result of that experience, Father Giannini said, "my friendship with God grew from some kids, and I wasn't expecting it."

Even priests need to be reminded that "our connection with church, with God, with faith, calls us to be who we are to become, which are the children of God," he said. "All of the sons and daughters of God need to be reminded of that on a daily basis."

His presence in the school hallways and in the lunchroom, or at Roncalli sports events, serves as a reminder of that, he said, just as the students remind him of his own calling.

"As a priest I can be a symbol of unity," Father Giannini said. "I can be a symbol of how God's love comes to everyone, no matter who they are. Everybody gets God's grace, and I have to make sure that I live that out in my ministry. That's a blessing, not only for me, but for the people. I hope, in that I'm everyone's chaplain and it's a connection."

Father Giannini understands teen-agers who struggle with their faith, because he recognizes that each person's friendship with God increases at times and decreases at other times and is a normal part of being human.

"At times I feel so close to God it's



Photo courtesy of Roncalli High School

Roncalli High School students from Indianapolis and Marian College students who are participating in the Franciscan college's Mentoring in the City program display a few of the more than 3,000 packages of underwear and socks delivered to the Catholic Social Services Christmas Store on Oct. 22. This is the third year that Roncalli students have collected new underwear and socks as gifts for needy people who qualify for holiday assistance at the CSS Christmas Store.

ecstasy," he said. "Then at other times it's like 'Hello, God? Where are you? I don't see you anywhere,' which is the way it should be because we're humans, we relate to one another as humans, and God's love comes to us in those ways, and then we see the otherness of God."

At Roncalli, he said, "we gather as a community at liturgy and also for different functions. There is a connectedness when I'm going through the stands at a basketball game and waving to the kids and talking with them. Even the little comments I make can make a difference in their connection with church and with God."

Since his ordination two years ago, Father Giannini said, "I've noticed that because of my role in the community as priest presider, the very moment when I don't see my own friendship with God someone else will call me to that. Moments of grace come at unexpected times."

An avid basketball fan, Father Giannini likes to cheer for the Rebels. "My favorite sport is high school basketball, and I like to go to the games. That's one of the advantages of being a high school chaplain."

At Cardinal Ritter High School, Father Joe Moriarty has daily opportunities to enjoy the ambience of high school life which he enjoyed so much as a student at Secchia Memorial High School not so many years ago. At 26, he is the youngest priest in the archdiocese.

"The kids are wonderful," he said. "They call me Father Joe. The light of Christ in the kids is very present and can't help but be shown through them, although it has had years of sometimes being covered up or being knocked around by our culture. But it's nonetheless present and nonetheless able to shine, and I think sometimes what keeps me going is seeking that in them."

Father Moriarty resides at St. Monica Parish in Indianapolis and also ministers to St. Monica School students on a part-time basis with Father Clem Davis, the pastor.

"Father Clem has been my strongest mentor in priesthood," he said. "He has taught me to reverence the dignity of the human person no matter who they are. His demeanor and everything about him says to people when they are speaking with him, 'You have my attention and you are important to me.' He has taught me to honor that in people. That's a gift that I think we all have, but it's sharpened by people who help us. I try to reflect that in my ministry."

Running with Cardinal Ritter cross country team members is one of his favorite activities at the Indianapolis West Deanery interparochial high school, and Father Moriarty also enjoys working with the school's Culture Club to celebrate the ethnic diversity of the students. He also helps members of one of the girls' choirs rehearse for programs.

"It's been wonderful here so far," he said of his school ministry. "I like to run with the cross country team, and I try as

best I can to practice with them and also to be available at their meets and be a mentor to them to keep them going. I pray with them before we run."

Father Moriarty believes that "all that you do is directed by God," and he tries to reflect that in his ministry.

"I'll be with the freshmen for their annual Day of Reflection this month," he said. "There's got to be a time at which I say, 'Lord, I've done all I can do. Now I entrust this to you, to your Spirit, to be present, and to touch the lives and the hearts of these children, through me and through the senior team who will help us at the retreat.'"

Reflecting on his own faith, which he tries to share with the students, Father Moriarty said, "I think my first real knowledge of God's presence in my life was given to me through my parents. No matter how bad things were in our lives growing up, with situations that were beyond our control, I always had the assurance from my parents that I was loved by God and that God would find a way and things would be OK."

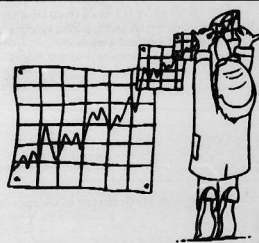
At times in my life, he said, "I remember wanting something and praying to God about it, and it would be answered. I always felt that God could take care of my anger, my pain, my hurt, my joys, my wants and my needs. I've always felt my relationship with God was something that I could spontaneously say, 'OK, Lord...' And that has continued. I see God's presence in every relationship."

Father Moriarty said he has always remembered some spiritual advice from Father Clarence Waldon, the pastor of Holy Trinity Church in Indianapolis.

"He told me that we need to reflect on that Scripture that says, 'All have been created in the image and likeness of God,'" Father Moriarty said. "That means whenever we encounter someone, we encounter something of the Body of Christ, something of God, and we need to find out what that is. That's what keeps me going. That is the joy of my life. To come to a high school like this, where there are 400 kids, that means there are 400 parts of the Body of Christ that I can come to know and to love here."

Remembering that strengthens his ministry at Cardinal Ritter High School and also at St. Monica Parish and St. Monica School, he said, and is an important message he strives to communicate to students and parishioners.

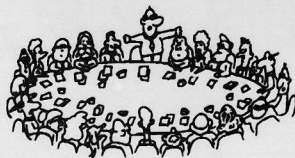
"I guess my philosophy, not thought so much by me consciously, but when I was ordained a priest Father Clem said, 'I think this young man believes that the deck is stacked in his favor.' And I do believe with God as our friend the deck is stacked in our favor. It's not that we'll be left out of any pain, but if we invite God to walk with us as a friend, as a companion, God will be there with us on the journey all the time."



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Young Adult Scene

Franciscan lay associate studies order's charisms

By Mary Ann Wyand

First of two parts

St. Christopher youth ministry coordinator Mary Ann O'Neal of Indianapolis keeps busy ministering to hundreds of teen-agers at one of the largest parishes in the archdiocese.

Her youth ministry responsibilities are many and varied, with lots of evening and weekend hours each month in the Indianapolis West Deanery community of Speedway, yet O'Neal still manages to find time to nurture her personal spirituality.

Three years ago, O'Neal joined the Oldenburg Franciscans as an associate member, and she said since that time this affiliation has enriched her life in countless ways.

As an associate Franciscan, she has become friends with many of the sisters and achieved a greater closeness to God.

"I believe you must be attentive to your own spirituality in order to minister to others," she said. "It's been a lot of fun getting to know the sisters."

The Sisters of St. Francis of Oldenburg's associate program was developed in response to a directive from the congregation's 1978 Chapter and to requests from a number of persons who wished to be affiliated with the Franciscans in their mission of prayer and service.

Next year the Oldenburg Franciscans will celebrate the 15th anniversary of the founding of the associate program.

When O'Neal joined the Sisters of St. Francis as an associate member on Aug. 24, 1992, she pledged to "strive to do right, continue to love goodness, and seek to walk humbly with God."

Noting that "the Franciscans continually work toward a deeper spirituality," O'Neal promised prayers so that "together we may deepen our relationship with God. May our prayers and support for one another help us to continually renew our trust in the presence of Christ."

Offering her gifts and talents as an associate member of the Franciscans, she also promised to be open to the needs of others.

"In the spirit of St. Francis," she said in her promise, "the Oldenburg community has emptied itself, creating a freedom to relate to those poor in mind and spirit. My wish is to do the same. I offer my gifts and talents. May we always remember what the Lord asks of us: to do right, to love goodness, and to walk humbly with our God."

Since its inception 14 years ago, close to 150 people have pledged their affiliation with the Sisters of St. Francis of Oldenburg as associate members, Franciscan Sister Gloria Gallagher explained. The Marian College music faculty member also serves on the board of the order's associate program.

"The associate program is really life-giving for our religious community," Sister Gloria said, "and it's a wonderful outlet for people who are interested in growing in spirituality and especially for those who are interested in the Franciscan charisms."

Some associate members make a one-year commitment to the order, she said, while others promise to affiliate for three years. The level of commitment also varies with each associate. Some participate in community days and other Franciscan activities on a regular basis. Others simply contribute their prayers.



Photo by Mary Ann Wyand

Franciscan Sister Gloria Gallagher (left) talks with associate member Mary Ann O'Neal of Indianapolis at the Marian College convent. O'Neal joined the Franciscan associate program in 1992.

"Associates are interested in getting closer to God and learning more about spiritual things," Sister Gloria said. "One of the nice things about it is that associates are in community with others who have the same values. I think it fulfills a need for a lot of Catholic women. We have a few men in our associate program too. It isn't only for women."

Associate members of the Oldenburg Franciscans also reverse the sisters' mission statement, which reads: "We the Sisters of the Third Order of St. Francis at Oldenburg are women of prayer committed to the gospel values as lived by St. Francis and (Franciscan) Mother Teresa. From our life in the community, we are sent to extend the mission of Jesus through our presence and service. Enlivened by a spirit of justice, reconciliation, and peace, we collaborate with others in responding to the needs of the world."

As the associate program has continued to grow, an informational brochure explains, the sisters have celebrated the commitment of these "dedicated, prayerful people who would share the spirit of our congregation and collaborate with us in fulfilling our mission in the church."

While the associate program's initial goal was to nurture the spiritual well-being and growth of its members, it has since been expanded to include a focus on personal goals, service projects, hospitality, and fellowship with the Franciscans during times of prayer and relaxation on community days and at jubilee celebrations, retreats, and workshops.

For information about the Oldenburg Franciscan's associate program, contact membership team member Judy Hillman at 812-934-2475.

Next week: O'Neal's story.

Young Adult Conference set for Feb. 10 at St. Monica

"Into the Light," the first annual archdiocesan Young Adult Conference, will address various aspects of spirituality on Feb. 10 at St. Monica Parish in Indianapolis.

Keynote speaker and musician David Kauffman of New Orleans will perform Christian music and lead several conference sessions.

Archbishop Daniel M. Buechlein will celebrate Mass with conference participants and conduct a Young Adult Town Hall Forum that day.

"All young adults ages 18 to 39 are invited to attend this incredible first-ever conference," Julie Szolek-Van Valkenburg, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, explained. "The event also will include prayer and share time and innovative workshops."

Workshop sessions will address "Being a Light for Others—Spirituality in the Workplace," "The Light Inside," "Coming Out of the Darkness," "Nurturing the Light Within," "Recognizing the Light in Your Marriage," "Don't Hide Your Light Under a Bushel Basket: Celebrate Being Single and Catholic," "Dream On," and "E-Listen-er Me! What Does the Church Say About...?"

Registrations are \$25 a person and are due to the Office for Youth, Young Adult and Campus Ministries by Jan. 17, 1996. For more information, contact the office at 317-236-1439 or 800-382-9836, extension 1439.

Szolek-Van Valkenburg encourages interested persons to register early because space limitations will limit the size of the conference. Child care will be provided for \$5 per child or \$10 per family. The conference fee includes lunch and all workshop sessions.

Fatima Retreat House in Indianapolis will offer "The Emmaus Experience," a weekend retreat for young adults in their 20s and 30s, on Nov. 10-12 at the archdiocesan retreat center.

The retreat is rooted in the Christian tradition and takes its name from the 24th chapter of Luke's Gospel, which relates the encounter of the risen Jesus with two disciples on their way to the town of Emmaus on the first Easter Sunday.

"The Emmaus Experience" is facilitated by young adults and is grounded in "The Spiritual Exercises" of

St. Ignatius Loyola. Retreat sessions include prayer, reflection, group discussion, and faith sharing.

Registrations are \$95 a person for a private room for two nights, five meals, retreat presentations and materials, and refreshments at breaks. Financial assistance is available through Fatima's Genesis Fund.

For more information, contact Fatima Retreat House at 317-545-7681 by the Oct. 30 registration deadline.

An exhibition of photographs taken by Tzotzil Indian

children from the southern Mexican state of Chiapas is on display through Nov. 19 in the University of Notre Dame's Snite Museum of Art.

Entitled "Portraits and Dreams," the exhibition consists of 68 black and white photographs ranging in size from snapshots to murals. Under the direction of photographer and teacher Wendy Ewald, the Tzotzil children were encouraged to use cameras to tell the stories of their own and family members' lives, dreams and memories. The exhibition is sponsored by the Polaroid Corporation.

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Report says the church can ordain deaconesses

Pope has never said anything about the church's authority or lack of authority to ordain women deacons

By Jerry Fitelson, Catholic News Service

WASHINGTON—The Catholic Church can ordain women as permanent deacons, and this "may even be desirable for the United States," says a report accepted Oct. 18 by the Canon Law Society of America.

The report, three years in the making, said that only a few changes in current church law—all "within the authority of the Apostolic See to make"—would be needed to permit the ordination of deaconesses.

"The practical effect, however, would be to open up ordained ministry as permanent deacons to women, enabling them to receive all seven sacraments, and making them capable of assuming offices... which are now closed to women because they are closed to lay persons," it said.

Rome could leave it up to bishops' conferences to decide whether to permit deaconesses in their area, it said. Within a conference that decided to permit deaconesses, each bishop would be free to decide whether his diocese should have them.

"Women have been ordained permanent deacons in the past, and it would be possible for the church to determine to do so again," said the 53-page report.

"Cultural factors," it added, "were a major element in the decision, in various local areas of the church in the past, to ordain women as permanent deacons; cultural factors continue to be a major consideration in the decision to ordain men as permanent deacons today and would be a major element in any decision to ordain women as permanent deacons in a local area of the church."

The report, titled "The Canonical Implications of Ordaining Women to the Permanent Diaconate," was presented to the Canon Law Society of America during the society's annual convention Oct. 16-19 in Montreal.

At a business meeting Oct. 18, the society voted almost unanimously to receive the report, ordering its publication and asking the society's governing board to send copies to the National Conference of Catholic

Bishops and various scholarly and professional organizations that would have an interest in it.

The report was written by an *ad hoc* committee the society established in 1992 to investigate the question. Heading the committee were Sister of Providence Nancy Reynolds, associate director of the San Francisco archdiocesan tribunal, and Father Harmon D. Skilling, episcopal vicar for judicial affairs of the Diocese of Stockton, Calif.

The report notes that for nearly 1,000 years prior to 1967, the question of deaconesses was scarcely an issue because the permanent diaconate had largely died out, and virtually all deacons were simply in transition to the priesthood, which was not open to women.

But the church's 1967 restoration of the permanent diaconate as a ministry in its own right has helped to resuscitate the deaconess question, it said.

The report follows extensive discussion in some Catholic Church quarters of the possibility of ordained deaconesses, a possibility that the Vatican has clearly indicated remains an open question, at least for now.

In May 1994 Pope John Paul II declared that "the church has no authority whatsoever to confer priestly ordination on women," but he said nothing about the church's authority or lack of authority to ordain women to the diaconate.

In this he followed the approach taken 18 years earlier by the Vatican Congregation for the Doctrine of the Faith. The congregation's 1976 "Declaration on Women in the Ministerial Priesthood" said the church does not consider itself free to ordain women priests, but it made no mention of women deacons.

An explanatory note issued by the Vatican in connection with the 1976 document said the document intentionally passed over the issue of women deacons because "it is a question which must be taken up fully by direct study of the texts, without preconceived ideas."

In 1975 a meeting of the joint synod of all West German dioceses had asked Rome to consider the possibility of ordaining women to the diaconate.

The Canon Law Society report acknowledged that scholars disagree on how to interpret some of the evidence of ordained deaconesses in the early centuries of the church. "The term 'deaconess' is certainly not a univocal concept" in church history, it said.

But it argued that various sources give substantial evidence of the use of ordained deaconesses for min-

istry over a period of centuries, especially in the churches of the East.

It said, for example, that "Apostolic Constitutions," a fourth-century church document, "portrays deaconesses as a definite order open only to virgins or monogamous widows of proven character who received the rite of ordination. Like other clerics, deaconesses were to be ordained within the sanctuary by the imposition of hands and the prayer of the bishop."

In the Eastern churches "deaconesses flourished in various roles for about a thousand years," it said.

Deaconesses were also known in the Latin church, although "its councils from the third to the sixth century consistently forbade their ordination," the report said. Among these it cited the Second Council of Orleans in 533, which "decided that no woman may receive diaconal benediction 'due to the frailty of her sex.'"

As a pastoral framework for the question of women deacons today the report focused especially on the wide recognition of the need for expanded roles of women, both in the church and in society, and on the new sensitivity in both church and culture to the status of women and their equal dignity with men.

It suggested that the opening of the diaconate to women might be especially important in cultures such as the United States, where the question of women's status has become particularly significant.

The report included a detailed analysis of what kinds of ministry ordained deacons—and by implication deaconesses—are called to engage in and what canonical criteria might be required for admission to the order of deaconesses.

Pope's royalties to help rebuild Balkans churches

By Cindy Wooden, Catholic News Service

VATICAN CITY—Pope John Paul II has earmarked some of the royalties from his best-selling 1994 book to help rebuild churches and other places of worship in the former Yugoslavia, the Vatican announced.

The papal contribution for churches is included in a plan outlined Oct. 17 by Vatican officials and bishops from the Balkans for the spiritual and material rebuilding of the region after four years of war.

Among other things, the plan called for the reconstruction of places of worship in the former Yugoslavia as "signs of hope and instruments of communion."

"In this regard, the Holy Father has arranged for the establishment of a fund to which he has directed royalties from his book 'Crossing the Threshold of Hope,'" said a statement released Oct. 18.

The money will be disbursed to the area's bishops and dioceses, but that does not exclude their contributing some of the funds to assist with the rebuilding of Orthodox churches and Muslim mosques, said the Vatican press office.

Neither the statement from the meeting nor Vatican press officials specified how much money the pope was contributing.

Pope John Paul and top Vatican officials met all day Oct. 17 with bishops from the 23 dioceses in the five countries of the former Yugoslavia.

The participants discussed "the lessons to be drawn from the suffering caused by so much violence" as well as the opportunities and challenges facing the church and the region's peoples in the future, the statement said.

The first task listed by the participants was "reinforcing the work of reconciliation among individuals and ethnic groups in the region."

The church, it said, must convince everyone to turn their backs on nationalism and instead "cultivate a healthy love for their homeland" with respect for their neighbors and minority groups within their borders.

Priests and bishops must be more vocal and visible in presenting Catholic social teaching, which preaches the destructiveness of nationalism and the obligation of respecting one's neighbors, the statement said.

Works of charity must be increased, the participants said, and refugees must be helped to return to their homes. In the wake of the war's attempts at "ethnic cleansing"—the killing or forced removal of minorities—special attention must be given to refugees returning to an area dominated by another ethnic group, the statement said.

The church must help restore the diversity of the social fabric of the region's cities and villages, it said.

The participants called for prayer, forgiveness and renewed efforts at dialogue with the Orthodox and with Muslims.

At the end of the meeting, the statement said, participants expressed their gratitude for the international community's efforts at promoting peace, "hoping, however, that this is just lasting and, to that end, based on universally recognized moral principles."

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Book Reviews/By Patricia McGuire

Some provocative ideas for elimination of poverty

THE WAR AGAINST THE POOR by Herbert J. Gans. Basic Books (New York, 1995). 195 pp., \$22.00.

"The poor you will always have with you," was Christ's admonition to the disciples. Herbert J. Gans takes on the formidable task of challenging that presumption, in "The War Against the Poor: The Underclass and Antipoverty Policy," the Columbia University Lynd Professor of Sociology offers some provocative ideas for the elimination of poverty:

- Creation of a job-centered anti-poverty policy.
- Use of economic incentives to reduce crime.
- Establishment of a 24-hour work week to promote job sharing on the way to a more egalitarian society.

At a time when the new majority in Congress is mounting a major assault on 60 years of domestic policies to assist the poor, Gans' book is a refreshing reminder of the large liberal principles that were once the foundation for American social programs.

Gans sets his proposals for a 21st century antipoverty policy in the context of a lengthy exposition of labels for the poor. The "underclass" is the term invented by social theorists to describe a wide range of people whose economic status or behaviors separate them from the mainstream: welfare mothers, drug addicts, the home-

less, juvenile delinquents, looters. For such people, says Gans, poverty is not so much the cause of their "deviant" behavior as it is the mainstream society's punishment for such deviance.

Academics may find Gans' discursive content analysis of labels to be fascinating, but activists will soon grow impatient with his repetitive style. Unfortunately, after wading through three long chapters on labeling, the reader seeking a battle plan for this war often finds more platitudes than strategies. His proposals to turn prisons into work camps, to raise the minimum wage as an economic alternative to street crime and to promote the development of public works jobs seem almost quaint, if not somewhat naive in the contemporary political climate.

Gans is prone to making reckless statements like this one in a section on social policies that seem to encourage poverty: "Similarly (referring to failed drug treatment programs that have deepened the problem of drug addiction), discouraging and even preventing the poor from obtaining abortions has helped to increase the future number of poor youngsters." While it seems unlikely that

Gans really intends to advocate abortion as a means of eliminating poverty, the sloppiness of his rhetoric detracts from this book.

Religion and education are largely absent from Gans' vision. While promoting the need for a job-centered antipoverty policy, Gans is strangely silent on the acute need to improve education for the poor to hold jobs. And while advancing social scientists as promoters of national social conscience, he gives religious leaders short shrift.

Despite these flaws, "The War Against the Poor" should be

required reading for every member of Congress. Gans is essentially right: the war on poverty will never be won by making war on the people who are already victims enough, the poor who are still with us.

(Patricia McGuire is president of Trinity College in Washington, one of the nation's oldest Catholic colleges for women.)

(At your bookstore or order prepaid from Basic Books, Keystone Industrial Park, Scranton, Pa. 18512. Add \$2 for shipping and handling.)

Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Ordinaries of archdiocese priests and religious sisters serving 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.

BERTRAND, Edward E., 69, Our Lady of Perpetual Help.

New Albany, Oct. 5. Husband of Betty Bertrand; father of Bettie Karlove and Brenda Bradrid; brother of R. Emanuel Bertrand; grandfather of four.

BROCKMAN, Lawrence C., 63, Holy Family, Oldenburg, Sept. 22. Husband of Rita A. (Hahn) Brockman; son of Martin Brockman; father of Martin, Paul, John, Larry Brockman, Theresa Doll, Cathy Noble, Mary Gentry, Margaret Arceneaux, Cynthia Stansifer; brother of Garin, Father Leon.

Father Jack Brockman, Audrey Brown, Sister Mary Margaret Brockman; grandfather of 12.

BORCHELT, Lucian W., 87, Holy Family, Oldenburg, Sept. 22. Brother of Anita Hamschuld, Adrian J., Gratian J., Francis D. Borchelt.

CRAWFORD, Joe, 74, St. Jude, Indianapolis, Oct. 16. Husband of Martha Ann (Klene) Crawford; father of Linda, Richard, Joseph Crawford, Judy Johnson, Nancy Foster; grandfather of eight; great-grandfather of two.

CROSSEN, Howard H., 67, St. Patrick, Indianapolis, Oct. 3. Husband of Elise C. Crossen; father of Scott M., Stephen P. Crossen; brother of

Cecilia Cross, Mary Ann Seyfried; grandfather of five.

CURTIS, Clarabel E., 89, St. Mary, Greensburg, Oct. 14. Aunt of Betty Curtis, Juana Goddard, Diane Dobbins, Donna Dietz.

DEVARY, William Calvin, 75, St. Michael, Charlestown, Oct. 13. Husband of Florence DeVary; father of Roy, Jerry DeVary, Barbara Latuch, Betty Stoner; brother of Herman DeVary, Hattie Gaines, Grace Farmer; grandfather of six; great-grandfather of two.

DOOGS, Leo W., 72, Sacred Heart, Jeffersonville, Oct. 11. Brother of Mabel J. Martingly, Kathryn E. Samples.

DUDELEY, Marylee, 70, Holy Spirit, Indianapolis, Oct. 12. Mother of Mark Dudley, Gayle Valdes, Susan Murawski, Robin Kasper; sister of Betty Grannan, Norbert Crockett; grandfather of five; great-grandmother of one.

GREEN, Randy George, 21, St. Rita, Indianapolis, Oct. 15. Father of Brandi Le'ann Thurman Green; son of Roseanne Rita Black, Rodney Lee Green; brother of Rodney Green, Robert, Ryan Campbell; grandson of Bertha Edwards.

JACOBY, Edward J., 80, St. Lawrence, Indianapolis, Oct. 6. Husband of Patricia E. (Heidbrink) Jacoby; father of Kathleen Johnston, Jacquelyn McGovern, Nancy Jacoby; brother of Virginia Eckman; grandfather of six; great-grandfather of two.

JOHNSON, Howard E., 70, St. Michael, Brookville, Oct. 17. Husband Corinne (Gies) Johnson; father of Mark, Jeff, Chris Johnson, Sharon Agin; brother of Bill, Bob Dick Johnson, Catherine Craig, Helen Moore, Anne Johnson, Margaret Whitman, Martha Shea; grandfather of nine.

LEEUE, Aloys W., 83, St. Mark, Indianapolis, Oct. 2. Husband of Katherine G. (Fleming) Leeue; father of Gene Leeue, Judith Jensen; brother of Andrew Leeue; grandfather of six.

LINDSAY, William G., 83, St. Charles, Indianapolis, Oct. 18. Friend of Herman Hager.

LUNSFORD, Charles J., 91, St. Mary of the Rock, Sept. 30. Father of Richard, Arnold, Ralph, Joe, Steve, William, Sr., Ramona (Audrey) Lunsford, Charlene Bravard, Emille Macket, Elaine Amberger;

brother of Francis Glass; grandfather of 40; great-grandfather of 64.

LUX, Mildred E., 84, St. Joseph, Shelbyville, Oct. 15. Mother of Michael Lux, Sara Jo Martin; sister of Harold McCabe; grandmother of six; great-grandmother of 12.

MARTIN, Esther A., 70, St. Mary, Greensburg, Oct. 18. Mother of Michael, William J. Martin, Debra Peetz; sister of Leonard, Edward J. Dwenger, Betty Harris, Rose Powers, Anna McCullough, Mary Ellen Veerkamp, Kathleen Scheidler, Ruth Hamilton; grandmother of 12; great-grandmother of four.

McGOVERN, Ralph W., 85, St. Mark, Indianapolis, Oct. 15. Husband of Mildred (Walker Drew) McGovern; father of Philip R. McGovern, Jane Harnishfeger, Betty Fisherkeller, Mary Anna Mack; stepfather of Ann Carric; grandfather of nine; step-grandfather of two; great-grandfather of four.

McKEE, Nancy Marie, 38, St. Mary, Greensburg, Oct. 16. Wife of Mike McKee; mother of Andrea, Brian McKee; daughter of Bert and Mary Ann Lukken; sister of Mike, Bill, Jim, Tom Lukken, Linda Reiger; granddaughter of Christina M. Eder.

MCKINLEY, George I., 55, Our Lady of Perpetual Help, New Albany, Oct. 4. Husband of Jeanie McKinley; father of Jeff, Troy, Todd McKinley, Donna Cleek; son of Olivia McKinley; brother of H. Fred, Thomas McKinley; grandfather of three.

MEEHAN, Jean Carol (Stenger), 66, St. Mark, Indianapolis, Sept. 2. Wife of John E. Meehan; mother of Michael E., Patrick J. Meehan, Kathryn M. Gaus; grandmother of three.

MILLER, Ruth (Belvy), 72, St. Mary, New Albany, Oct. 13. Mother of Steve Baron; sister of Betty Drescher, Helen Raber.

MONTGOMERY, Harriett Lee, 78, St. Mary, Rushville, Oct. 18. Mother of Joel, Wm. Page Montgomery, Mary Beebe; grandmother of seven; great-grandmother of two.

NEUMANN, Conrad F., 59, St. Anthony of Padua, Clarksville, Oct. 2. Husband of Carol Neumann; father of Anthony, David Neumann, Bonnie Carter; son of Joseph F. Neumann;

brother of Richard, John Neumann, Francis Landrum; grandfather of seven.

MINDE, Richard R., 50, Holy Family, Richmond, Oct. 11. Husband of Janice Minde; father of Natalie, Clarissa Nide; son of Mary Nide; brother of William, David, Mitchell, Michael Nide, Elizabeth Roehler, Jane Cox, Kim Ridge; grandfather of one.

SCHMIDT, Peter F., 90, Our Lady of Perpetual Help, New Albany, Oct. 16. Husband of Anna Schmidt; father of Marvin, Robert, William, James, Alfred Schmidt, Rosella Bickel, Martha Missi; grandfather of 29; great-grandfather of 26.

SCHMOLL, Donald J., 67, St. Patrick, Indianapolis, Oct. 1. Husband of Mary Schmoll; father of Steven Schmoll, Mai, Cooley; brother of Rudolph Schmoll, Mary Callahan.

WEIS, Anna Dorothy, 85, St. Mary, Aurora, Oct. 10. Mother of W. Joan Mack, Patricia Harrington, Marie Jean Scifres, Barbara Ferrick; sister of John Kahl.

WERNE, Olivia, 84, St. Meinrad, St. Meinrad, Oct. 12. Mother of Mary Lee Hartwick, Virginia Aders, Fay Welp; sister of Lawrence, Alvin Denning, Catherine Rickelman, Rufia Oeding, Lucille Hensley, Mary Jean Schwinghammer; grandmother of six; great-grandmother of nine.

Providence Sister Edith Clare Dignan dies at Woods

Providence Sister Edith Clare Dignan died on Oct. 13 in St. Mary of the Woods. She was 90.

Born Edith Marie Dignan in Chicago, she entered the congregation in 1923, professed first vows in 1926 and final vows, in 1931.

Sister Edith Clare taught in St. Anthony and St. Catherine elementary schools, and St. Agnes and St. John academics, all in Indianapolis.

She taught at St. Mary of the Woods College, as well as schools in Logansport, Vincennes, and Illinois.

The Mass of Christian Burial was held in the Church of the Immaculate Conception in St. Mary of the Woods on Oct. 17.

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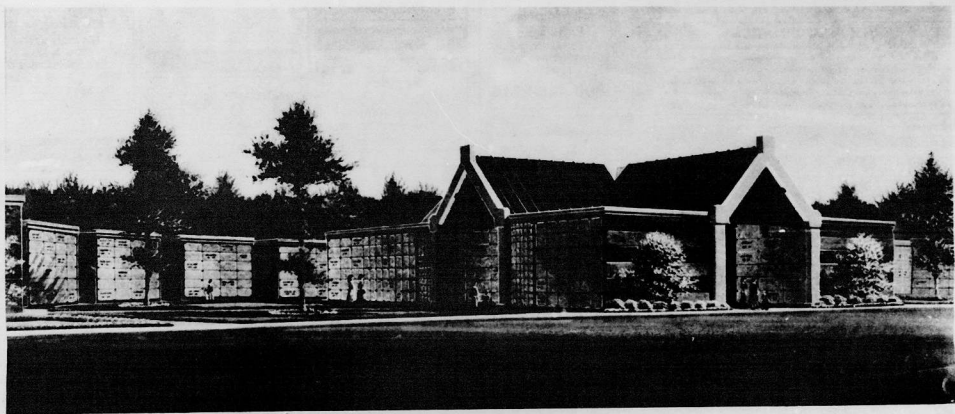


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