



The

Criterion

Serving the Church
in Central and Southern
Indiana Since 1960

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Photo by Feltz

Joseph Villa of St. Patrick Parish in Terre Haute is ordained to the diaconate Oct. 3 in St. Peter's Basilica by Auxiliary Bishop Edmund O'Brien of New York. Villa is one of four priests who will be ordained to the priesthood for the Archdiocese of Indianapolis in 1997.

Vocations supplement included in this issue

Please turn to page 11 to read about the
lives of various priests and religious

National Vocations Awareness Week is Jan. 12-18. Inside this issue of *The Criterion* you'll find a special eight-page supplement that focuses on religious vocations.

Scheduled in dioceses throughout the United States, National Vocations Awareness Week encourages Catholics to ask appropriate candidates to consider becoming a priest, sister or brother.

We've worked to bring you a few stories of the many people who serve the church as a priest, sister or brother.

We hope their stories help communicate the diversity of their work and the faith they bring to their particular way of life. We also hope they set an example to those who may be considering this life.

The Criterion will continue this look into religious vocations with a regular series of profiles throughout the year. A priest or religious who serves the many people of our church will be featured every month. The series will be titled, "This is who we are; come join us!"

Archdiocesan youth to travel to pro-life march

Record number of youth and adults from 10
deaneries will march, attend services that
mark 24th anniversary of court's decision

By Mary Ann Wyand

A record number of archdiocesan youth and adults from 10 deaneries will journey to Washington, D.C., next week with six diocesan priests to solemnly and prayerfully protest the legalization of abortion in America 24 years ago.

"No One Can Serve Two Masters" is the theme for the March for Life Education and Defense Fund's 1997 national pro-life march and rally scheduled for Jan. 22 in the nation's capital.

In conjunction with the march, the United States Catholic bishops preside at a National Prayer Vigil for Life each year at the Basilica of the National Shrine of the Immaculate Conception in Washington.

Cardinal Bernard Law, archbishop of Boston and chairman of the National Conference of Catholic Bishops' Committee for Pro-Life Activities, is the principal celebrant and homilist for an 8 p.m. Solemn Mass on Jan. 21 as part of the two-day National Prayer Vigil for Life. Archbishop Daniel M. Buechlein and six diocesan priests will concelebrate that eucharistic liturgy.

More than 36 million unborn babies have died in abortion since the Supreme Court's *Roe vs. Wade* decision on Jan. 22, 1973, legalized the procedure.

Marchers from throughout the United States, representing a number of faith traditions, will gather at the Ellipse near the White House for a one-hour pro-life rally at noon next Wednesday on the 24th anniversary of the Supreme Court decision.

Archbishop Buechlein also is scheduled to participate in the rally and the march with other U.S. bishops. He is a member of the NCCB's pro-life committee.

After the rally, marchers will walk up Constitution Avenue to the Supreme Court building on Capitol Hill.

"During the walk, marchers will offer prayers that our Congress and Supreme Court will realize their responsibilities in protecting the weak, the helpless and the unborn," said St. Lawrence parishioner Tom Pottratz of Indianapolis, volunteer coordinator for the archdiocesan bus trip. Pottratz is working with the archdiocesan Office of Pro-Life

See MARCH, page 3

Shantytown in Peru

Eight-year-old Cecilia Meza pokes at the carcass of a piglet being cooked in an open-pit fire Jan. 5 outside her family's shantytown shack 22 miles outside Lima, Peru. Pope John Paul II in his message for Lent asked those more fortunate to reach out to people with inadequate housing. See page 10 for story.

Photo by CNS



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MARCH

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Activities on arrangements for the pro-life trip for the second year.

(See related pro-life sidebar on this page and story on page 24 of this issue. The Criterion will report on the national march and rally in the Jan. 31 issue.)

Last year's march and rally attracted more than 100,000 pro-life supporters to Washington to peacefully demonstrate for life. Most of the marchers were youth and young adults.

This year, Pottratz said, about 350 pro-life supporters from the Archdiocese of Indianapolis will fill six buses for youth and one bus for adults for the Jan. 20-23 trip to the nation's capital for the national pro-life prayer vigil, rally and march.

While in Washington, the teen-agers will attend the national pro-life mass, meet with Archbishop Buechlein at Catholic University, participate in the rally and march, and tour the Franciscan Monastery near the basilica and other local sites.

The teens also will meet with United States Senator Dan Coats (R-Ind.) in

the Hart Building to discuss pro-life issues.

Father Vincent Lampert, pastor of Mary, Queen of Peace Parish in Danville and director of the archdiocesan Office of Pro-Life Activities, will preside at a brief prayer service on Jan. 20 at the Archbishop O'Meara Catholic Center Assembly Hall in Indianapolis before the youth and adults board the buses for the 12-hour trip to Washington.

Father Lampert also will participate in the National Prayer Vigil for Life liturgy as well as the rally and march. He will join five other diocesan priests on the trip.

Father Mark Svarczkopf, pastor of St. Lawrence Parish in Indianapolis; Father Harold Kneven, pastor of Our Lady of the Greenwood Parish in Greenwood; Father Joseph Moriarty, part-time chaplain at Cardinal Ritter High School and part-time associate at St. Monica Parish in Indianapolis; Father Gregory Bramlage, associate pastor of St. Andrew, St. Mary and Holy Family parishes in Richmond; and Father Peter Gallagher, chaplain of Secena Memorial High School in Indianapolis, also will travel to Washington for the pro-life liturgies, rally and march next week.

Right to Life to mark Roe vs. Wade anniversary

By Mary Ann Wyand

Pro-life supporters will gather in the North Atrium of the Indiana Statehouse in Indianapolis at 2 p.m. on Sunday, Jan. 26, to solemnly mark the 24th anniversary of the legalization of abortion in the United States.

Sponsored by Right to Life of Indianapolis, the interdenominational memorial service will commemorate the lives of more than 36 million babies who have died in abortion since the Supreme Court's Roe vs. Wade decision on Jan. 22, 1973.

The program will include the organization's traditional Rose Ceremony as well as an ecumenical celebration of the gift of life led by several pro-life religious leaders in central Indiana.

Father Vincent Lampert, pastor of Mary, Queen of Peace Parish in Danville, and director of the archdiocesan Office of

Pro-Life Activities, will join Micah Clark, associate executive director of the Indiana Family Institute, as a program speaker.

Several teen-agers who are participating in the 1997 March for Life in Washington, D.C., on Jan. 22 will discuss the national pro-life rally and march during the Jan. 26 program. The national pro-life rally is sponsored by the March for Life Education and Defense Fund.

Free parking is available on downtown streets in Indianapolis on Sundays. Program participants should enter the statehouse through the north door.

"It doesn't cost anything to participate in the memorial service," said Right to Life of Indianapolis president Joann Byrum, who is a member of St. Luke Parish in Indianapolis. "It's important for pro-life supporters to attend the service to make a statement to our legislators and people who are undecided on this issue."

Mother Teresa steps down as superior general of Missionaries of Charity

Nobel prize-winning nun will step aside as she copes with her declining health

CALCUTTA, India (CNS)—Mother Teresa has said she will step down as superior general of the Missionaries of Charity, Archbishop Henry S. D'Souza of Calcutta announced Jan. 13.

"This time Mother Teresa has finally decided to leave the post of superior general, as her health is coming in her way," the archbishop said.

Missionaries of Charity nuns begin arriving in Calcutta Jan. 13 to attend the order's chapter and to prepare for Feb. 2 elections for the order's next superior general and four councilors.

Jesuit Father Edward le Joly, spiritual advisor to the order for more than 30 years, said the 120 sisters in the order's electoral college are scheduled to begin a retreat Jan. 20. The Jesuit said the sisters need time to discuss the candidates' qualities and to get acquainted before the election.

Reportedly, one of seven nuns—Sisters



Photo by CNS

Frederick Lewis, Andreas Boenke, Priscilla Lewis, Agnes Das, Camellia Pereira, Dorothy Francis and Shanti D'Souza—may be the likely successor to Mother Teresa.

The Missionaries of Charity constitution requires election of a superior general every six years by a representative electoral college of the order's members.

"The archbishop of Calcutta, Henry D'Souza, will direct the retreat and oversee the elections," said Father le Joly.

Mother Teresa was released from Calcutta's B.M. Birla Heart Research Center Dec. 19 after being treated for life-threatening heart problems and bronchitis.

"She is in very bad condition and this week she could not even go to chapel across her room in the Missionaries of Charity headquarters," Father le Joly said Jan. 11.

"There is no other choice. It would be foolish if Mother Teresa is re-elected...The sisters will have to ask the Vatican for Teresa to continue, and the Vatican will not give permission," Father le Joly said.

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Monks near renovation on archabbey church

Saint Meinrad community labors over 'the most important building on the hill'

By Susan Bierman

The \$4.8 million renovation of the Archabbey Church of Our Lady of Einsiedeln is both a humbling and exciting experience for the community at Saint Meinrad Archabbey in southern Indiana.

Benedictine Father Kurt Stasiak, the chairman of the renovation committee, said the project is exciting for the alumni, students, and especially the monastic community.

"It's undoubtedly the most important building on the hill," Father Kurt said.

He explained the Benedictine monks are in the church at least four times a day for prayer and Mass. The monks make their solemn vows, are ordained to the diaconate and priesthood, and are buried in the church.

"If you added up in a year's time all the hours that we were in church it would be a solid month—that's a large period of time," Father Kurt said.

The monks currently gather in a tent-like structure that was erected in the monastery courtyard.

Father Kurt said the renovation process also has been a humbling experience for himself as well as the community. He said it is an extremely rare privilege to be directly involved in what is a major part of the archabbey's history.

"I mean, you stand here and you are looking at some of the handwork that some of the people back in 1899 started and to realize now, 100 years later, in a small way, I am directly involved in this. We are directly involved in this," he said.

Original church construction began in 1899 and was completed in 1907.

Father Kurt added that it is also humbling to realize that none of this would be possible without the generosity of the people who have supported the Saint Meinrad community's work and prayers from the very beginning.

"We do the planning, we in one sense do a lot of praying, but we are very conscious that we are able to do those things and are able to commit to our way of life because of the generosity of others—that's humbling," Father Kurt said.

The deconstruction of the church began after Easter last year. The organ was removed two weeks after Easter. And the heavy interior work began in mid-June.

Preserving a sacred place, enhancing the celebration of liturgy at Saint Meinrad for monks, students and guests, and praising God by renewing his holy temple, are among the current renovation's objectives.

The last renovation of the church began in the 1960s. Father Kurt said the renovation goal at that time was to reflect the theology of the Second Vatican Council—to move away from placement of the altar at one end of the church and the people at another. He said this is what brought the altar to the center of the abbey church. This has been the monk's style of worship for the last 30 years.

The renovation of the late '60s was meant to be a trial period lasting five to six years.

"It was thought that once we get some experience with the post-Vatican II way of doing things that we could complete the renovation," Father Kurt said.

But the renovation was delayed for 25 years as needs of the school and Abbey Press, as well as construction of a new

monastery and library, became priorities.

"It just kept getting pushed back until finally, as one of the last things he did as abbot, Father Timothy (Sweeney) said 'we've committed ourselves to this and we've been talking about it for over a decade—it's time to finish the renovation we started in the late '60s,'" Father Kurt said.

So, in September of 1993, under the direction of then-Archabbot Timothy Sweeney, a renovation committee was formed. Along with Father Kurt, on that committee are four other Benedictine monks: Benedictine Fathers Aurelius Boberek, Warren Heitz, Harry Hagan, and Benedictine Brother Adrian Burke.

The committee of monks was formed to coordinate the development of theological and liturgical principles to guide the current renovation. Following three years of discussions, surveys and consultations with liturgical experts, engineers and an architect, the monastic community decided on eight principles that would guide the renovation process of the Archabbey Church. These principles are as follows:

- All aspects of the renovation shall promote and maintain an environment in which a spirit of prayer, recollection and worthy celebration of the sacraments are encouraged.
- The renovation shall clearly reflect the identity and integrity of the monastic community.
- The Romanesque character of the church shall be respected.
- The construction and placement of the altar and monastic choir shall represent their importance to the praying community.
- The environment in the church shall encourage and facilitate guests and students joining the monks in prayer.
- Liturgical furnishings shall reflect the monastic values of authenticity, simplicity, stability and craftsmanship, and contribute to the beauty and elegance of the interior.
- The spatial arrangement shall allow for movement, flexibility, and the participation of the elderly and infirm members of the monastic community and its guests.
- Deficiencies in heating, cooling, ventilation, lighting and sound systems shall be corrected, while the excellent acoustical properties are maintained.

The major elements of the renovation project include: the floor plan, the blessed sacrament chapel, shrines to St. Meinrad and Our Lady of Einsiedeln, the windows, the flooring, the organ, the mechanical systems, and the building structure. The copper crosses and *fleurs-de-lis* will be regilded. The clocks within the distinctive towers will be repaired, and a bell which cracked in 1973 will be replaced.

The project has been funded through gifts and pledges from friends, alumni, corporations and foundations. One million dollars of the total amount raised came from bequests to monks from family and friends.

The renovation is expected to be completed late this summer. The dedication of the church will take place Sept. 30, the 127th anniversary of Saint Meinrad Priory becoming Saint Meinrad Abbey. The abbot of Saint Meinrad's mother house (Einsiedeln Abbey) is expected to attend.



Benedictine Father Kurt Stasiak and Barbara Crawford, Saint Meinrad's director of communications, observe the renovation in progress inside the Archabbey Church at Saint Meinrad.

Saint Meinrad Archabbey was founded in 1854 by the Benedictine Abbey of Maria Einsiedeln in Switzerland. The archabbey's primary works are educating the future leaders of the church and society in its graduate-level School of Theology and its undergraduate College for Catholic men and providing religious and inspirational products through Abbey Press.



Benedictine Father Kurt Stasiak

Photos by Susan Bierman

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Editorial

End the silence surrounding vocations

This is Vocations Awareness Week, and Father Paul Etienne, archdiocesan director of vocations, has asked pastors and parish life coordinators to emphasize vocations to the priesthood and religious life in homilies, parish bulletins, and religious education classes and other parish and school events.

It is no secret that church vocations have declined dramatically in the past 30 years. Worldwide, there seems to be some stabilization, even growth, in the number of vocations, but in the United States, the number of young men and women who are studying to become priests, sisters and brothers has been reduced by more than half. And because the church in America continues to grow, the "per capita gap" is widening exponentially.

No one really knows why the situation in America is different from the rest of the world, but we can point to some significant differences between the way vocations were nurtured in the past and our current practice (or lack of it). Thirty years ago, the church in the United States had an elaborate feeder system for priestly and religious vocations. Catholic schools, which were mainly staffed by religious women and men, regularly encouraged their students to examine the possibility of a special call from God. Priests, sisters and brothers were more plentiful and, therefore, more visible to young men and women who looked to them as role models. And 30 years ago, Catholic parents were more disposed to urge one or more of their children to pursue a church vocation.

A generation later we find that the

feeder system has collapsed. High-school and college seminaries have all but disappeared due to the lack of students coming from Catholic elementary and high schools, and pre-theology programs and theology schools find that they have an enormous amount of remedial work to do to help students develop the basic knowledge and skills needed for personal, spiritual formation and professional ministry training. What's more, the contemporary women and men who present themselves as candidates for religious life or priesthood often find that they have to overcome the apprehension (even opposition) of parents, family members and friends. In part, because of the adverse publicity surrounding recent cases of sexual abuse, religious vocations that were once considered to be "privileged" are now viewed with suspicion and doubt.

The reasons for this "sea change" in the climate for vocations are varied and complex, and this is not the kind of problem that can be solved easily or overnight. But two things are certain: 1) The Catholic Church in the United States (as elsewhere) needs mature, intelligent, dedicated, professional and, above all, prayerful and holy priests and religious and 2) the most important (and effective) things we can do to encourage vocations are to pray for them and to reach out to young men and women and encourage them to consider dedicating their lives to God as priests and religious.

Let's end the silence surrounding church vocations so that we can truly be supportive of those who are called to follow Christ in these critically important ways.

—Daniel Conway

Seeking the Face of the Lord

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



God surprises me, too!

Last week I wrote about the interruptions of life that God brings our way. I reflected on the sudden turn the lives of the young couple of Nazareth, Mary and Joseph, took when visited by God's messengers. It happens to all of us.

Ten years ago on January 14, I received the call from the apostolic pro-nuncio telling me that Pope John Paul II wanted me to be ordained as the third bishop of the Diocese of Memphis. I will never forget that phone call. The pro-nuncio emphasized that the Holy Father had transferred my Benedictine vow of obedience from the archabbot to himself and that he was sure I would obey. It was a dramatic (and I don't mind admitting, difficult) obedience that moved me from Saint Meinrad Archabbey to Memphis. I relearned the spiritual lesson that obedience to the surprises God gives us brings peace and happiness. After five quick years, I got another phone call from the papal pro-nuncio and another obedience. I felt I had just settled into West Tennessee, but I was to return to Indiana. One who joins a monastery doesn't expect dramatic vocational changes! Yet the move to Indianapolis reminded me that once more obedience brings many blessings.

The first opportunity I had, I asked the Holy Father why he would ask Benedictine monks to become bishops. He responded with one of his simple one-liners: "Benedictine spirituality has much to offer." He also sent word that he wanted me to emphasize my role as teacher. (I guess that was because of my seminary background.) It was one of the reasons I began to write a weekly column which, perhaps boastfully, I brag that I have not missed in 10 years. Being a bishop or an archbishop is not easy. Many of you recognize and acknowledge as much. But the joys and blessings are equally great. I have a profound belief that people are fundamentally good, no matter where we live. Very few whom I have met cause me to question this conviction.

Over and over again I stress the point that the Archdiocese of Indianapolis, like the Diocese of Memphis or any other diocese, is all of us: laity, religious and clergy. If I have any disappointment about the effectiveness of my ministry, it concerns this point. Just two weeks ago when I took a Christmas present to my dentist on the south side of Indianapolis, a woman in the

waiting area remarked "Boy, you're out of your territory, aren't you!" Before I knew it, I was saying, "But this is my territory, isn't it?" Most people still think of the Archdiocese of Indianapolis as "those people at the Archbishop O'Meara Catholic Center at 1400 North Meridian in Indianapolis."

At best, there can only be a handful of parishes that I have not visited in the archdiocese, yet in southern Indiana and probably on our eastern and western borders, the perception prevails that I spend all my time in Indianapolis. In fact, the parishes I haven't visited are mostly in Indianapolis. Communication to some 152 parishes and missions in 39 counties is a challenge that we have yet to master!

The more difficult communication challenge is the perception that only the metropolitan area of Indianapolis gets the attention of the archbishop and the Catholic Center staff and agencies as far as services and money goes. It is a fact that the larger portion of the archdiocesan population lives in the Greater Indianapolis area, but outreach services provided for and by our church are by no means centered there disproportionately. It still amazes me that some folks think the archbishop (or his staff) wants to get as much of a parish's money as possible. Parishes are where the church lives! Why would anyone arbitrarily want to deplete parish resources? I guess I shouldn't be surprised, but when the issue is money, parochialism is a real hazard. Our parishes are not islands, nor are they independent and autonomous churches. Parochialism is also a problem when people tend to overlook or forget that besides our parish needs, we share a larger mission in central and southern Indiana.

I use the word *mission* advisedly. As I have come to know our archdiocese, it is clear that we have some "home mission" territories in central and southern Indiana. We have notable areas where there are many poor and unchurched people. As we pursue our Journey of Hope 2001 and a new sense of evangelization, we need to remind ourselves that we are not only to take care of "our own." A sense of mission and outreach is integral to being Catholic. A sense of mission in our own geographical territory is integral to the life of our archdiocese, which is all of us.



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To the Editor

No mandatory retirement age

I am writing in regard to Jack Fink's column regarding his retirement (*The Criterion*, Dec. 13). Jack has been a dedicated employee and will be greatly missed, and we're happy to see that he'll remain involved with the paper as editor emeritus. Jack stated that according to archdiocesan personnel policies, the normal retirement age for archdiocesan employees is 65 years and that the department head must approve any continued employment. Although an earlier version of our personnel policies made that statement, our current policies do not have a mandatory retirement age since the Archdiocese of Indianapolis makes employment decisions based on qualifications, not age.

Ed Isakson
Director of Human Resources
Archdiocese of Indianapolis

Consumerism enemy of two-parent family

In the Jan. 3 issue of *The Criterion*, Archbishop Buechlein outlined several problems which are facing today's family. I would like to elaborate on one of the points he made: "The evil of materialistic consumerism is that money and things possess us. We are no longer in control. We lose freedom."

I believe that this is perhaps the greatest contribution to the destruction of the two-parent family. It has single-handedly demanded that both parents participate in the occupation of securing more money while leaving the care of children for most of their waking hours to others. Often those others are strangers, and seldom can parents know with complete confidence the quality of care that is being provided. Once it became imperative that each parent have a vehicle in the garage, and that offspring have \$75 tennis shoes, it also became imperative that both parents be employed to support these necessities which were luxuries only a short time ago. As a consequence, statistics show that the majority of children have had at least three different full-time caregivers other than a parent by the time they enter school. Indeed it is a rare family today in which a parent is the primary child-care provider throughout a child's first 12 years. The freedom to nurture and parent children full time has become an unfulfilled challenge for many and is frequently felt as a deep and anguished longing for most. The things of life that are thought to be necessities have begun to rule, and many millions of families have become their slaves.

The crux of the problem that Archbishop Buechlein outlined is that so many have bought the big lies of materialistic consumerism sold in the public arena. The cost of this wholesale purchase has been the enslavement of the traditional two-parent family. A few families have not bought into these deceptions, however. Their example shows that traditional parenting is a possibility even in this age of family decay. One such couple that I am familiar with has refused to purchase a second car. They live in housing deemed to be inferior by the husband's contemporaries, and dine out only to celebrate very special occasions. Catholic education is a high priority for them, and it is afforded with difficulty, but it takes precedence over expensive tennis shoes and designer gear. The mother, who has a college education, provides the daytime child-care, and both parents share the evening duties. She finds great fulfillment in her vocation of being a mother and wife. The occasional jobs she has taken because of financial stress have been carefully chosen so that her husband is available to be at home with the children. Other children are amazed when they visit that a parent is almost always at home when they come over and that the mom cooks a meal for the entire family each and every day. They usually comment that they wish that their moms were able to be at home with them. This mother observes with sadness that it is

because of priorities that parents are both absent from the majority of their children's friend's lives. It is simply more important to have more, better and bigger things than to ensure traditional family living conditions.

Many will criticize this model of the two-parent family as being simplistic and old fashioned, if not impossible in 1997. But the fact is that it is being done here and there is proof that it can be done. Certainly it cannot be done without great sacrifice. *Smaller, older and less* are not adjectives to be cherished by most of society today. But if we freely choose these, then money and things can lose their grip on us and we can regain our freedom to be the parents that God created us to be for the children he has graced us with.

L. J. Darlene Davis
Greenfield

Journey goals put first things first

I would like to congratulate Archbishop Buechlein for this excellent summary of what we are to accomplish on our "Journey of Hope 2001." He has set the right goals, and he has set them in the right way.

1) He has set the right goals because they reflect the right priorities. When the archbishop calls for "more confessions," "more prayer in the home," or "greater attendance at Mass," he is acknowledging the vital importance of the interior life. A call to put first things first. This does not mean, as someone suggested in a recent letter (Dec. 13), that the goals are "inward-turning," or that the value of charity to others has been discounted. It does imply, though, that all good works are rooted in sacramental prayer.

For Catholics, contemplation takes logical precedence over action. This priority conforms to the principle established by our Lord himself: "Without me, you can do nothing." We are commanded to love God first, and out of that love we gain the wisdom and the strength to love our neighbor properly. While it is true that piety is no substitute for Christian charity, it is, nevertheless, a necessary condition.

When we reverse this order and begin with action, we make a tacit declaration of independence from God's saving influence. Without the mind of Christ to guide our efforts, we soon fall prey to the promptings of secular culture. Before long, works of mercy give way to mere social activism.

It is good that we have resisted this worldly impulse by establishing goals which recognize God as the chief source of all good works.

2) The archbishop has set goals in the right way by making them measurable. A well-written goal allows us to measure our progress toward its attainment. We apply numbers and keep score to see how we are doing. It is not (referring to the Dec. 13 letter) about "getting caught up and self-congratulatory in the success of institutional numbers." It is about establishing the necessary criteria to define what success will mean. Then, and only then, can we measure the success of our performance against the standards of the plan.

Most plans offered by Catholic administrators do not meet this requirement. What are we to make, for example, of a goal which reads "to foster spirituality." It would take us until the year 2001 to know what that means. Even if we did know, how would we know when spirituality has been sufficiently fostered? By measuring the size of everyone's halo? The most natural question to ask, after all, is the obvious one: "Did we succeed or fail?"

The archbishop has designed each of his goals so that the question gets answered. Taking one example, if we have "more confessions" next year than we did this year, we will have succeeded. It may or may not mean that we have increased in sanctity. It would most definitely mean, though, that we have at least become more conscious about our sanctity. That's progress.

Stephen L. Bussell
Indianapolis

The Bottom Line/Antoinette Bosco

The special sister bond

Spending four days with my sister Jeannette made me realize how blessed I



have been to have four sisters. I was 14 when Jeannette was born. It had been a long time since I had taken care of her, but for these few days after her knee surgery that's exactly what I wanted to do.

Jeannette and I have had a remarkably similar journey in life. Both married young, survived divorce, and raised and supported our children alone. If we had any help it was only what we gave to each other through the years.

Both of us struggled to earn our advanced college degrees, not an easy task for single parents. We danced with joy for Jeannette when she earned her Ph.D. at Union College and joined the faculty at Skidmore College.

Distance, work and family obligations in recent years have prevented us from spending time together. So to have four days together was a gift.

The first day after the surgery Jeannette tried to sleep, and I kept watch over her. My emotions surprised me. I felt frustrated by my inability to make her instantly whole. I kept remembering her as the baby I cared for, the toddler I watched when she would sometimes wake up at night and want to play. And I remembered the teen-ager who came to stay with me when her emerging independence was more than my mother, growing older, could tolerate.

In those years I was more surrogate mother than sister, but then a wonderful time came when we became two adults who

shared not only genes and love, but a history, similar responsibilities, goals and values. We realized that our bond is a blessing.

During our four days together, our conversations reflected the bond we share: our past, but also concern for human rights, for the end of sexual abuse and violence of every kind, for a better environment; the blessing of music, the marvel of great food, the wonders of technology, and all the bounty of the Lord.

It was heartwarming to be with a sister who is spiritual, in awe of the wonder of existence and the mystery of faith. We long ago chose to live as essayist George Wharton James suggests: "Make the most of your happiness and the least of your sorrow. Use the telescope at the enlarging end for the former and at the reducing end for the latter, until you learn what most of us have to learn—how foolish and wrong it is to make our joys mere incidents while we make our sorrows events."

We noted the joy we have now that our children are fine, good adults who have given us beautiful grandchildren.

If we have any fears, it is only that one day we could be old and incapacitated. As two women who had to be independent all our lives, this would be the greatest test we could endure. Then we both realized that the future can be great for sisters whose love has grown over the years. There was a time when we were together, in the same house, sharing everything. Then there was a time when our lives had to separate.

But as we get closer we can look forward to being together again, coming full circle. When the sister-bond is solidified in love, it is as today's youth says: awesome!

From the Editor Emeritus/John F. Fink

Religious vocations: God's gifts

Vocations to the priesthood and religious life are God's gifts to us who are members of



his church. Without priests, the church could not be what God means for it to be, and without vocations, there could be no priests. Only God can give vocations. Only God can call someone to religious life.

Each of us has a calling from God, and each of us has an obligation to discern what that calling is. God isn't going to wake us up in the middle of the night and tell us what he wants us to do. He's going to call us by giving us certain human talents and skills and then he expects us to discern how we can best use them. To those he is calling to priesthood or religious life he has given an inclination to use their talents in the service of the church and its members.

If a man has absolutely no interest in learning, has difficulty in communicating, and is content to be a follower instead of a leader, I'd say God is calling him to something other than the priesthood. But if a man enjoys learning, communicates well and is a natural leader, and if he perceives some kind of attraction toward working for the church, he certainly should think seriously about testing a possible vocation to the priesthood. God might be calling him to some other role in the church since the human skills and interests that God gives each of us can usually be used in many different good ways—in religious life or in the lay apostolate.

It's not just up to the individual anyway. It's also up to the bishop who is obliged to exercise some discernment on his part before he issues the "official" vocation to the one who presents himself for ordination. In its most narrow and technical sense, it is that call to holy orders by the bishop that constitutes a priestly vocation.

That is the ecclesial dimension to vocations, aided by all those who lead seminar-

ians through their preparation for the sacrament of holy orders.

What does it mean when we have a decline in the number of priests, sisters and brothers? Furthermore, what does it mean when the decline is selective, only in highly developed countries? Is this an indication that God doesn't want us to have as many priests and religious as we have become accustomed to? And is this true mainly in countries where laypeople are highly educated and the church there isn't as dependent upon priests and religious as it once was? Or is it because Catholics in those countries haven't done their part to cultivate and encourage the vocations God has been trying to give to his church?

It is we members of the church whom the priest is serving as he acts as a mediator between God and a parish community. The *Catechism of the Catholic Church* tells us, "In the ecclesial service of the ordained minister, it is Christ himself who is present to his church as head of his body, shepherd of his flock, high priest of the redemptive sacrifice, teacher of truth" (No. 1548). And it says, "The ministerial priesthood has the task not only of representing Christ—head of the church—before the assembly of the faithful, but also of acting in the name of the whole church when presenting to God the prayer of the church, and above all when offering the eucharistic sacrifice" (No. 1552).

If we expect to continue to have priests serving in that mediating role, especially by offering the Holy Sacrifice of the Mass for us, then we have an obligation to do whatever we can to encourage young people to accept the vocations God is offering.

When was the last time you suggested to a young man or woman that he or she ought to consider a calling to the priesthood or sisterhood? Or when was the last time you expressed appreciation and respect to those who are already serving us in those roles? Above all, we can all pray daily that young people will accept the vocations God is sending our way.

Cornucopia / Cynthia Dewes

Little-known country facts

Someone asked recently if we see many wild critters out in the country, where we live.



whence she came.

We were told, apparently to cheer us up, that this is a common country occurrence. And even a good thing, since it thins the deer population in an area with few remaining natural predators and provides food for the needy. Unless the needy are waiting by the side of the highway in the dark every night, however, that may not apply.

Well, yes. In fact, we saw one poor deer so close up that her image is still vivid in our minds. And also in the side of our car where she crashed headlong before stunning herself back into the ditch from

It makes you wonder if the guys who rate auto insurance have ever ventured beyond the city limits of their hometowns. City dwellers usually pay higher premiums than rural clients, but country driving can be worse than you'd expect.

It's not just that wild animals, unlike their domesticated cousins, apartment cats and house dogs, find motorized vehicles unfamiliar. Or that they are dumb as rocks and don't remember today that just yesterday they saw the same machines hurtling past their leafy bowers at literally murderous speeds.

No, it's also that the drivers out here are different. Many drive pickup trucks, but only at two speeds: dangerous and dangerous. The first speed is too fast, causing your usual velocity mayhem. This is particularly dicey on the gravelled, narrow and winding lanes so dear

to pickup drivers.

And the second speed, too slow, is dangerous because it makes other drivers crazy. As, for instance, when we were the fifth car in line behind a dedicated creeper who white-knuckled the steering wheel and avoided looking in his rear view mirror.

For miles all five of us, plus a virtual congaline of cars behind us, failed to pass the oblivious snail. Naturally, at the first pause in oncoming traffic, the sporty car just ahead of us couldn't stand it any longer and decided to make a break for it.

The driver whipped her snappy red number into the passing lane and raced by the cars ahead. Just as she was about to pass the creeper and pull back into our lane she spotted an approaching car. She panicked, oversteered, went airborne and landed upside down in the front yard of a manufactured home (trailer).

Witnessing this awesome performance, the rest of us slowed down to gawk at a speed well below that of the perpetrator of the event. It was an impressive sight, even for this locale.

A man crawled out of the car and flopped face down on the ground, where he lay motionless. Meanwhile, the driver was painfully trying to extricate herself from under the upside-down steering wheel.

If this had happened in the city it would've appeared on the evening news, embroidered with interviews with witnesses, victims, and families of the presumably deceased. But out here it was merely a laconic "sheriff's run" hidden on an inside page of the local newspaper. Unremarkable.

Once again understatement and calm prevailed over what would seem spectacular elsewhere. It turned out the passenger had a broken arm and the driver lumps and bruises, while the extended aggravation and cardiac arrest experienced by the witnesses was not even mentioned.

There are other interesting anomalies about the country, many too unusual to mention here. Don't ask.

Check It Out . . .

A Martin Luther King, Jr. Celebration will be held Jan. 19 at St. Alban's Episcopal Church, 46th St. and Emerson Ave., in Indianapolis. The program will begin with a workshop from 3 to 4:45 p.m. Refreshments and a closing worship will follow. The workshop cost is \$2 per person or \$5 per family. Childcare will be provided free. Questions should be directed to Rev. Sue Reid at 317-546-8037 or Rev. Bev Weaver at 317-547-7293. The event is sponsored by The Devington/Forest Manor Ministerial Association with which St. Andrew Parish in Indianapolis is associated.

St. Matthew School, 4100 E. 56th St., in Indianapolis, will start open registration and tour of school Jan. 27. Tours will be given weekdays between 9 and 11 a.m. and 1 and 2 p.m. A kindergarten and first grade teacher presentation and open house will be at 12:30 p.m. Feb. 2 in the school cafeteria. Call 317-251-3997, for an appointment.

The National Players from Catholic University in Washington, D.C., will perform "The Importance of Being Earnest," Jan. 31, and "A Midsummer Night's Dream," Feb. 1 at Saint Meinrad Archabbey in southern Indiana. Both performances begin at 8 p.m. in the St. Bede Theater. The performances are free and open to the public. Parking is available in the Guest House parking lot. For more information call Barbara Crawford at 812-357-6501.

St. Francis Hospital and Health Centers' fifth annual Hospice Soup Sale

will be held Jan. 24 in St. Francis Hospital's main lobby, 1600 Albany St., in Beech Grove. Chicken-n-Noodles soup will be served and packaged to go from 2:30 to 7 p.m. The soup comes with corn muffins and is packed in either quart containers for \$7 or pint containers for \$4. Brownie cupcakes may also be ordered for 75 cents each. To order soup call 317-865-2092. Proceeds from the sale will benefit the St. Francis Hospice, a program which cares for the terminally ill patients in their homes.

"The Olympic Games Spirit of Excellence," views from an Olympic Sports Medicine Professional on Olympic Athletes' Spirit, Values, Commitment and Preparation, will be held at 7:30 p.m. Jan. 29 at Seccina Memorial High School cafeteria in Indianapolis. Ralph Reiff, the program manager for Athlete Health Care for the 1996 Atlanta Olympic Games, is the presenter. The event is sponsored by Seccina Memorial High School Athletic Department. Everyone is welcome.

Saint Meinrad College and Saint Meinrad School of Theology in southern Indiana will observe Black History Month in February. As part of this recognition of the history and culture of African-Americans, a noted scholar on the subject will make a presentation at 8 p.m. Feb. 4 in the Newman Conference Center at Saint Meinrad. Albert Raboteau, will lecture on "The Slave Church as a Persecuted Church." Professor Raboteau, the Henry W.

Putnam professor of religion at Princeton University, is the author of "Slave Religion: The Invisible Institution in the Antebellum South" and "A Fire in the Bones: Reflections on African-American Religious History." The program is free. Parking is available in the student parking lot or at the Guest House. For more information, contact Barbara Crawford at 812-357-6501.

Saint Meinrad Archabbey Library in

VIPs . . .



Mr. and Mrs. Clarence Oberting of Indianapolis will celebrate their 60th

southern Indiana will feature an exhibit of fossils Jan. 20 through Feb. 25. The fossils on display are from the collection of Saint Meinrad College's Department of Natural Science. "Time Travelers . . . Evidence of Ancient Life on Earth" will feature 600-million-year-old animals and some of the oldest land plant fossils. The exhibit is free and open to the public Monday through Friday from 8 to 11 p.m., 1 to 4:30 p.m., and 7:30 to 9 p.m. For more information call Barbara Crawford at 812-357-6501.

anniversary Jan. 23. They are parishioners at Sacred Heart Parish in Indianapolis. The couple has two children: Mary Jane McVey and Anthony Oberting. They also have six grandchildren and 11 great-grandchildren.

RSVP volunteer, Mary "Nonie" Murphy, recently received the Citizens Insurance Senior Award for her dedication to Catholic Social Service's Birthline and to RSVP's Love Bear Project. She was given a check in the amount of \$500 from Citizens Insurance. RSVP also received a \$500 donation check as the charity of her choice. Other RSVP volunteers who were nominated for the award were Margaret Cain, Anna Belle Jackson, Rosemarie Leitzell, Don P. Olsen, Reta J. Olsen, Beatrice Richie, Jean Schultz, and Katherine Seiler. Any volunteer residing in Michigan or Indiana who is at least 60 years old is eligible to be nominated for the Citizens Insurance Senior Award.

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Mass honors Catholic legislators, public policy staff

By Brigid Curtis

At a Mass for Catholic legislators and their staffs on Jan. 9, Lafayette Bishop William L. Higi said that Catholics play an important role in public policy.

"That role is to shape public policy from a moral perspective—a perspective forged in the Roman Catholic tradition," Bishop Higi told the assembly at St. John the Evangelist Church in Indianapolis. The Mass honored the legislators for their service to their fellow Hoosiers.

Bishop Higi posed three questions that he heard at a recent interreligious leadership conference:

"To what extent is there tension between religious faith on the one hand and American politics, culture and values on the other?"

"To what extent is there misunderstanding, or even disagreement, between those who believe that we best express our faith by transforming our world through politics and those who believe that politics is the problem?"

"How do we infuse politics with religious values or (the other side of the coin) how do we forge public policy without surrendering religious conviction?"

Bishop Higi said that the questions are not new and the answers are not easy. He said that the Scripture texts from Thursday's Mass provide a context for integrating the questions and the many issues facing elected officials.

He suggested that Christians should be rooted in 1 John 4: 19-21 "We, for our part, love God because he first loved us. Whoever loves God must also love his brother and sister," he said.

"Our call as believers in Christ is to

recognize God's love—to recognize it in legislative halls and workplaces, in homes and residential communities—wherever God calls us," said Bishop Higi.

"We fulfill our call to recognize God's love when the words of Jesus become our words: 'He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind, and release to prisoners.'"

"God challenges all of us to open our hearts to the poor and outcast in society and to sensitively respond to the needs of contemporary society. This is why our religion challenges us to be counter-cultural. It isn't popular to advocate for the poor and disenfranchised, to remove moral blindness, to work for social justice," said Bishop Higi.

On behalf of his brother bishops, the Lafayette bishop promised the prayers of the state's Catholic community and thanked members of the Indiana General Assembly and their staffs, the Indiana Catholic Conference (ICC) board and the representatives of the five Catholic dioceses.

"Yours is not an easy task, but a noble one," said Bishop Higi. "Pursue it with purity of heart. Ask God to enlighten you in your vocation—a call which empowers you to make a profound impact on the lives of others. We pray that you will do your task nobly."

Participating in the liturgy were Senator Joseph Zakas (R-Granger); Representative Richard William Bodiker (D-Richmond); Carolyn Tinkle, secretary of the Senate; Michael Davis, Senate majority legislative assistant; and Glenn Tebbe, the director of the Indiana Non-Public Education Association (INPEA).

After the Mass, Bishop Higi hosted an informal luncheon for the legislators.



Photo by Charles Schisla

State Representative Richard William Bodiker (D-Richmond) reads the general intercessions during the Jan. 9 Mass for Catholic state legislators and their staffs at St. John the Evangelist Church in Indianapolis.

Tell City Deanery parishes to hold 'Journey' mission Jan. 19-23

The archdiocesan Journey of Hope 2001 has prompted Catholic churches in the Tell City Deanery to offer a parish mission at St. Paul Church in Tell City each evening from 7 p.m. to 8:15 p.m., starting Sunday, Jan. 19, through Thursday, Jan. 23.

The theme for the week is "The Journey of Life." St. Michael Parish in Cannelton; St. Paul Parish in Tell City, and St. Pius Parish in Troy are the sponsoring parishes.


The missionary priests are Missionary Oblates of Mary Immaculate Fathers John Mark Ettensohn and Lon Konold of Belleville, Ill. They also will preside and preach at the weekend Masses of Jan. 18 and 19.

Father John Mark is a graduate of Cannelton High School. Father Lon, a native of Minneapolis, has served for many years in the Scandinavian countries.

Topics for the mission will include: "Encounter with God," "The Perils of the Journey," "The Gift of Freedom," "Putting on the New Person," and "No Longer in Pieces."

Free child care services will be provided by students of the parish confirmation classes.

For more information call 812-547-7102 or 812-547-7994.



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We are deeply grateful for the outpouring of prayers and love that have been a great source of consolation and encouragement to us during these days of mother's dying and rising to new life.

We have felt great support through the food that nourished our bodies and the words of comfort that strengthened our spirits, whether they came through a phone call, a card or your presence at the visitation.

We received much grace through you joining us in the celebration of the funeral liturgy.

The gift of your friendship to our mother sustained her in times of sadness and joy. In like manner, your friendship and love has sustained us throughout these past weeks. For this, we express our profound thanks.

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Assisted suicide cases raise questions in court and society



CNS photo from Reuters

WASHINGTON (CNS)—As the Supreme Court considers whether there is a constitutional right to have a doctor help one commit suicide, the complex ethical and social issues underlying the question came to the forefront of national news.

The court heard oral arguments Jan. 8 in cases from Washington state and New York in which the federal appeals courts ruled that patients have a constitutional right to have their doctors provide them with the means to commit suicide. Rulings are expected before the court adjourns in July in the cases, *Washington vs. Glucksberg* and *Quill vs. Vacco*.

As the justices weighed the societal implications, advocates ranging from

physicians to people with disabilities called press conferences or rallied outside the Supreme Court building.

In hearing the cases, the justices appeared worried that legalizing physician-assisted suicide might lead to acceptance of euthanasia for less-critically ill people.

Although attorneys arguing in favor of physician-assisted suicide insisted such a right should and could be limited only to those in the final stages of terminal illness, several justices questioned whether finding such a constitutional right would be necessary or wise.

Among the issues raised was whether the court would be justified in invalidating in one fell swoop the laws of every state prohibiting assisted suicide. They questioned whether the 10 years or so since the subject arose in the United States have provided sufficient national experience upon which the court could base a constitutional finding.

And they raised the assertions of some of the dozens of friend-of-the-courts briefs filed in the cases that there is no realistic way of confining the use of assisted suicide to only those terminally ill people who choose it according to strict guidelines.

Several of the justices focused on the contention of opponents of assisted suicide who argue that legalization would start a slide toward including people who are not necessarily terminally ill.

"The difficulty I have is I'm not sure how I should value or weight those restrictions," said Justice David Souter, questioning whether laws defining the eligible class of terminally ill people facing imminent death would see a "slippage" to include others.

"What basis do I have for evaluating whether that's going to happen?" he asked William L. Williams, Washington state's senior assistant attorney general, who presented the argument to keep the state's ban on assisted suicide.

Outside the court, advocates for the disabled (See photo above left) said such a slide away from the narrowly defined group of dying patients would inevitably include people like themselves.

"We're not dead yet! We want to live!" was the demonstrators' refrain.

"This case is about the 'right' of the government to murder its disabled citizens," Michael Auberger of Denver, who uses a wheelchair, told the rally.

"They're killing us now. Our people are dying of 'Do not resuscitate' orders. We are the targets," said Lucy Gwin of Rochester, N.Y., founding editor of *Mouth*, a monthly advocacy magazine for those with disabilities.

"It's incredibly important that we cluster together, support each other, love each other, cherish each other," Mary Jane Owen, executive director of the National Catholic Office for Persons With Disabilities, told the crowd.

"Who is terminal? We all are!" she said. "We are all vulnerable. We are all fragile."

At a press conference Jan. 7, doctors and attorneys raised what they said are unaddressed issues in the debate.

Dr. Kathleen M. Foley, co-chief of the Pain and Palliative Care Service of New York's Memorial Sloan-Kettering Cancer Center, said the decisions under review "devalue the dying patient and in the name of compassion have developed a post-modern view of the treatment of suffering which is to 'kill the sufferer.'"

At the press conference hosted by the National Right to Life Committee, speakers argued that public support for assisted suicide and the rulings from the U.S. Court of Appeals for the 2nd Circuit and for the 9th Circuit are based on the unrealistic perception that a right to suicide is something that can be limited to terminally ill people who rationally choose it.

What that conclusion fails to address, said the speakers, is the factor of depression in suicidal wishes and the possibility that people with treatable pain, disabilities and other nonterminal conditions will be treated as if their lives are worthless.

"Wrongful killing of people with disabilities is already occurring," said Diane Coleman, attorney and co-founder of Not Dead Yet, an organization of people with disabilities. "Court after court has already declared that people with disabilities are essentially the same as people with terminal illnesses in that the state's obligation to protect our lives is somehow diminished."

Adequate treatment of pain and depression are too little understood by physicians, who say project their personal fears of dying onto patients, encouraging the decision to choose suicide over medication, said Foley.

A study released by the American Medical Association two days before the court hearing concluded that when given all the facts about physician-assisted suicide and such alternatives as hospice care and natural death, Americans by a 5-to-1 margin would choose the alternatives if terminally ill.

"This survey reinforces our belief that, once informed of their available options and rights at the end of life, most patients would opt for comfort care and natural death," said Dr. Nancy W. Dickey, chairwoman of the AMA board, in releasing the study.

"Through hospice care, providing adequate pain medication and encouraging advance care planning to clarify patients' wishes for end-of-life care, physicians can offer patients a dignified death with quality, autonomy and value," she added.

Partners in Planning to preserve our Catholic heritage

Bill and Gloria Janicky like the way a charitable remainder unitrust helps them meet personal, family and charitable goals

Like most people, we've worked hard making a living and getting established, trying to be self-sufficient and independent. As you get older, you start looking at restructuring your assets. It is very hard when taxes become burdensome and the government scrutinizes your income to the last penny. You were working to be self-sufficient and not worry about social security. Now you must consider making changes in your plans. This is best done slowly and very methodically.

In our case, we set up a charitable remainder unitrust in the amount of \$500,000 to preserve more of our assets. Two family members are equal beneficiaries of the trust right now. On the death of the second recipient, the trust will dissolve and benefit equally St. Malachy students and the United Catholic Appeal.

It is our feeling that the government has a tremendous capacity to scrutinize everyone's wealth and take what it deems is appropriate. Looking at our personal situation, we know that we are subject to horrendous taxes and surcharge. Our personal taxes could be in the 80-90% range. Since we have been the wage earners, we felt we should be the ones to have some say-so in how this money we earned will be used in the future. The government will still take a good part of the money, even with charitable planning. We just want to make sure its part is not extravagant.

Current reporting makes it fairly apparent that private schools, Catholic schools among them, have been considerably more successful in educating people and turning them into good citizens. They give better background training for the moral aspect of life, an area of study which is almost non-existent in public schools. In this context, we felt it would be better if we decided to make the gift to the parish school and the archdiocese.

Our personal goals are not the same today as 30 years ago. We need to make some changes, including making charitable gifts, to realize these goals. We decided to give to the Church because we are so familiar with the work of the Church. We attend regularly and the Catholic Church just seemed a reasonable place to donate some of our assets. It does very well with what it has.

We decided to gift both the parish and the archdiocese because neither one can stand alone. Individual parishes need the archdiocese and the archdiocese needs the parishes. It just made sense to share the gift with both. We don't see how you can omit one and give only to the other. There is a need for the Catholic Church to grow, to keep pace with what is going on around it. That takes financing. The archdiocese needs help to keep planning for the future.

People have an aversion to talking about what happens when they die, but sooner or later that will happen whether they talk about it or not! The better prepared they are, the better for those included in their will. We believe people should take time to get realistic and audit all their assets, including insurance and retirement plans. They may find their actual wealth is more than they expected, and that they should begin planning to determine where those assets will go.

From a personal standpoint, it's important to understand that we were brought up to believe that you don't wait until members of your family ask for help. You are to look, observe and offer help without their asking. We have been fortunate because we have been able to experience financial success. Now it is possible for us to provide other family members with increased security, that little extra independence they will need in the future. Once they are gone, the money will then serve yet another good purpose.

We have been blessed with talents, and we have tried to develop them to the fullest. Still, sometimes—and I wouldn't call it luck—things happen to you. You're short of dollars and suddenly something changes and you have the money you need. Often things have happened at opportune times. Without some help from God our work wouldn't have grown as it has. We're grateful. So now, the more money we make, the more opportunity we have to give some away.

Once we fulfilled our charitable objectives and gave annually. Now it's time to do more than that. This is just a start. We will probably do other things as time goes on. We needed to begin with this charitable remainder trust, however, for the benefit of our family members.

It may not be advantageous for everyone to do what we did, but certainly it is to everyone's interest to investigate their financial situation. If a charitable remainder trust does fit into their estate plan, they should certainly have an experienced professional prepare it.

Bill Janicky

Bill Janicky

Gloria Janicky

Gloria Janicky

To find out more about bequest opportunities at the Catholic Community Foundation, contact Sandi Behringer at 317-236-1427 or toll free 1-800-382-9836 ext. 1427.



New CD-ROMs from Vatican museums bring Raphael's art to screen

VATICAN CITY (CNS)—It used to be that it took a visit to Rome to get a closer look at the masterpieces in the Vatican.

But now a series of CD-ROMs produced by the Vatican museums brings to computer screens around the world nine centuries worth of paintings, frescoes and tapestries, including areas normally off-limits to the general public. Rooms where once only scholars could tread are now open to any computer user.

The latest disc in the series was released a few days before Christmas. Titled, "Raphael, An Artist for the Vatican," it packs biographical information, step-by-step shots of restoration projects and detailed views of some of the artist's most significant works into 500 megabytes.

The disc features 350 color images, a 36,000-word, 20 minutes of film and 20 minutes of classical music inspired by Raphael's Vatican masterworks. It even has a game that lets players match faces with settings to complete familiar pictures.

Two previous catalogues of Vatican treasures in the CD-ROM format, on the Sistine Chapel and the Vatican Picture Gallery, have proven to be popular, said Francesco Buranelli, the museum's director.

"Of course, nothing replaces seeing the works yourself, and as a matter of personal taste, I would prefer a book to a CD-ROM," he added. "But by placing these works on disc, we are using the most current possibilities for communication, just as Raphael did. We have these instruments at our disposal, so it is only natural to use them."

The chief idea behind applying the instruments to this particular project was to introduce a new generation of potential art admirers to the works of Raphael, said Cardinal Rosalio Castillo Lara, who has responsibility over the museums and other matters in the Vatican City State.

"Anyone who can understand how a

CD-ROM works can use it, but it means that young people tend to have more enthusiasm for the new technologies than anyone else," he explained.

Much of the material on the discs comes from a 16-hour series made for Italian television. Although it would have been easier to convert the series to videotape, Cardinal Castillo Lara said, that would have meant "overlooking a valuable teaching tool."

Msgr. Roberto Zagnoli, one of the project's consultants, said the beauty of the CD-ROM format is that it lets people enjoy the information at different levels: They can look at individual photos, explore the background further through text, or appreciate the dimensions of the rooms in which the works are set by watching the films.

"If the user is easily bored, he can skip about on the disc," Msgr. Zagnoli said. "If he wants to know something very specific, it is easy to find because of the format."

Take, for example, the famous fresco "The School of Athens." The user enters the keywords "school" or "Athens" to bring up a meticulous reproduction. Moving the mouse or using cursor keys, the user can point to any face in the picture and find out which philosopher or artist it represents.

The disc also shows before-and-after views of the huge work as it was restored from 1994 to 1996. It even has close-ups of what have become the most famous hands in the Vatican, after those painted on the ceiling of the Sistine Chapel: newly discovered hand prints thought to have been left in the drying fresco either by Raphael or one of his students.

In addition to these glimpses, the CD-ROM taken the user through the Loggia of Raphael, an arcade built in the early 16th century that can be visited by scholars on request.

A unique soundtrack accompanies all this visual and factual information. It is made up

of orchestral works and keyboard solos by Stevio Cipriani, a Roman composer who has written the scores for several films about modern religious figures.

Along with the CD-ROM, the Vatican Museums released a new compact disc called "Vatican Symphonies" with 56 minutes' worth of Cipriani's works. The subjects inspiring these pieces include Michelangelo's "The Last Judgment" and the coming celebration of the new millennium.

The compact disc currently is available only in shops run by the Vatican Museums. The CD-ROMs, though, are sold in computer stores in Italy, France, the United Kingdom and the United States. They are available in Italian, English, French, German and Spanish, and retail for up to \$65.

Vatican Museum authorities were unable to say exactly which stores have the CD-ROM in stock.

Pope prays New York seminarians will form community around Jesus

New York archdiocesan seminarians enjoyed a brief, private audience with Pope John Paul

VATICAN CITY (CNS)—Pope John Paul II prayed that the students of St. Joseph's Seminary in Dunwoodie, N.Y., would model their lives on the lives of the twelve apostles, forming a community around Jesus Christ.

The rector, staff and about 100 seminarians from the New York archdiocesan seminary had a brief private audience Jan. 4 with Pope John Paul.

The pope recalled meeting many of the students more than a year earlier; he celebrated an evening prayer service at St. Joseph's Oct. 6, 1995, during his visit to New York, New Jersey and Maryland.

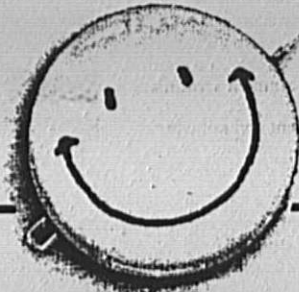
"As St. Joseph's Seminary concludes the celebration of its centenary, you

have come as pilgrims to Rome," the pope told the students. The seminary was built in 1896.

He prayed that the example of the apostles Peter and Paul, whose tombs the seminarians visited, would "inspire you as you strive to grow in holiness and pastoral charity."

"Like all seminaries, yours is meant to be a community which relives the original experience of the Twelve who were united to Jesus," the pope said.

"As you draw near to the Divine Master through prayer and study, I pray that you will hear his call to service in the church and respond with loving and generous hearts," he said.



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
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Latest volume released on journals of Father Merton

DECATUR, Ga (CNS)—The most difficult part of preparing Father Thomas Merton's journals for publication was deciphering the celebrated monk's handwriting, according to the editor of the latest volume of Merton's daily reflections.

Victor Kramer is editor of "Turning Toward the World," the Trappist monk's 1960-63 journals. Fourth in a series of seven planned volumes of Merton's personal writings, it was published in late 1996 by HarperCollins.

The complete journals, untouched at Merton's request until 25 years after his death, span the years from 1939 until 1968, the year he died.

Merton's tight, artistic script could sometimes be a mystery, said Kramer, professor of English and American literature at Georgia State University in Atlanta and longtime Merton scholar.

The multifaceted monk, known as Father Louis within the Trappist community, wrote with ballpoint pen in lined, bound, 300-page ledger books. The result, noted Kramer,

could be "smudgy."

When he was really stumped, Kramer would journey to Bellarmine College in Louisville, Ky., where the Merton papers are housed. There he would pore over the original journals, then head to nearby Gethsemani Abbey, where he and Trappist Brother Patrick Hart, Merton's former secretary and general editor of the journals, would sift through their copies with a magnifying glass.

"I'd sit there and look and look and look until I could find something out," said Kramer, who grew in patience and gained a deeper sense of Merton's unique contributions.

"It's amazing that he was able to function on so many levels," Kramer said in an interview with *The Georgia Bulletin*, newspaper of the Atlanta Archdiocese.

At the same time Father Merton was filling a ledger with reflections on monastic life, his interior journey and events shaping the outside world, he was a busy novice master, spiritual guide, translator, poet, essayist and member of a con-

templative religious order with a rigorous daily schedule.

The years 1960 to 1963 were pivotal years for Father Merton, said Kramer, because the monk, then in his late 40s, was developing strong views on world issues even as he became more attracted to the hermitic life.

"Precisely when (Merton) longed for more solitude and often debated about how much he should continue to publish," Kramer observes in his introduction, "he found himself asking complex questions about contemporary society, war, and the church's role in the world."

Merton's writing during the early 1960s, according to Kramer, reflects an expanding awareness of his own mortality, a growing tolerance of others and an acceptance of God's creative plan.

"The Merton of these years clearly becomes much more willing to accept mystery on many levels," Kramer writes. The 1960-63 volume is a "record of his movement from cloister toward world, from novice master to hermit, and from ironic critic of culture to compassionate singer of praise."

Merton is a masterful writer as well as spiritual guide, Kramer said. "He can write like turning on a water valve. He turns it on and it just runs." Because by the early '60s Merton was conscious that his writings would be widely read, Kramer said, the journal is both a record of "a soul in process" and a spiritual resource for others.

"That's why he remains of value, why there's so much interest in him" he continued. Merton's humor, his "brutal honesty" about the vagaries of monastic life, invite the reader to join in his spiritual journey.

"He writes what people understand and relates to their living in this modern era," Kramer said.

It took five years for him to finish editing Merton's 1960-63 journal while still teaching. A founding member of the International Thomas Merton Society and editor of *The Merton Journal*, the 57-year-old professor is also author of "Thomas Merton: Monk and Artist" and co-author with his wife, Dewey, of a history of the Trappist Monastery of the Holy Spirit in Conyers, Ga.

A recent recipient of a Fulbright award, Kramer will spend the first half of 1997 at the University of Heidelberg in Germany, where he will teach three courses, including a class on Merton's journals. He returns to Georgia State, where he has taught for 27 years, next fall.

"Turning Toward the World" represents "a lot of labor and hunting, translation and speculation," said Kramer, and he is pleased to be part of a larger project that contributes to the store of Merton literature.

If editing the latest volume of Merton's journals will "help people to read Merton," said Kramer, he will consider his efforts successful.

Pope invokes special blessing in 1997 Lenten message

VATICAN CITY (CNS)—Lent is a time to free oneself from material possessions, making God the absolute priority and reaching out to those who have less, Pope John Paul II said in a message for the season.

In his message for Lent 1997, which begins Feb. 12 for Latin-rite Catholics, the pope invoked a special blessing on the world's homeless and asked Catholics to reach out to them with material and spiritual support.

Pope John Paul said the commitment to personal purification during the 40 days of Lent is meant to invoke the spiritual journey of the Israelites wandering through the desert for 40 years on the way to the promised land.

"During that time the people experienced what it meant to live in tents, without a fixed abode, totally lacking security," the pope said.

The journey forced them to rely completely on God for everything—food and water included.

"The experience of being totally dependent on God thus became the path to freedom from slavery and the idolatry of material things," the pope said.

Making the Israelites' experience their own during Lent, Catholics are called to become more aware of poverty, life's uncertainties, the steadfastness of God's love and the obligation to help those in need, he said.

Pope John Paul asked Catholics for special action during Lent 1997 on behalf of all the world's homeless, including refugees, victims of wars and natural disasters, those forced to migrate for economic reasons, families who have been evicted, retired elderly who cannot afford adequate housing, and those who cannot find an affordable home.

The pope said the Vatican delegation at the U.N.-sponsored 1996 conference on housing and human settlements emphasized Catholic teaching that individuals and families have a right to adequate shelter.

"The family, as the basic cell of society, has a full right to housing adequate to its needs, so that it can develop a genuine domestic communion," the pope said.

Helping the homeless is not only a social and political obligation, the pope said, it is a religious precept found in both the Old and New Testaments.

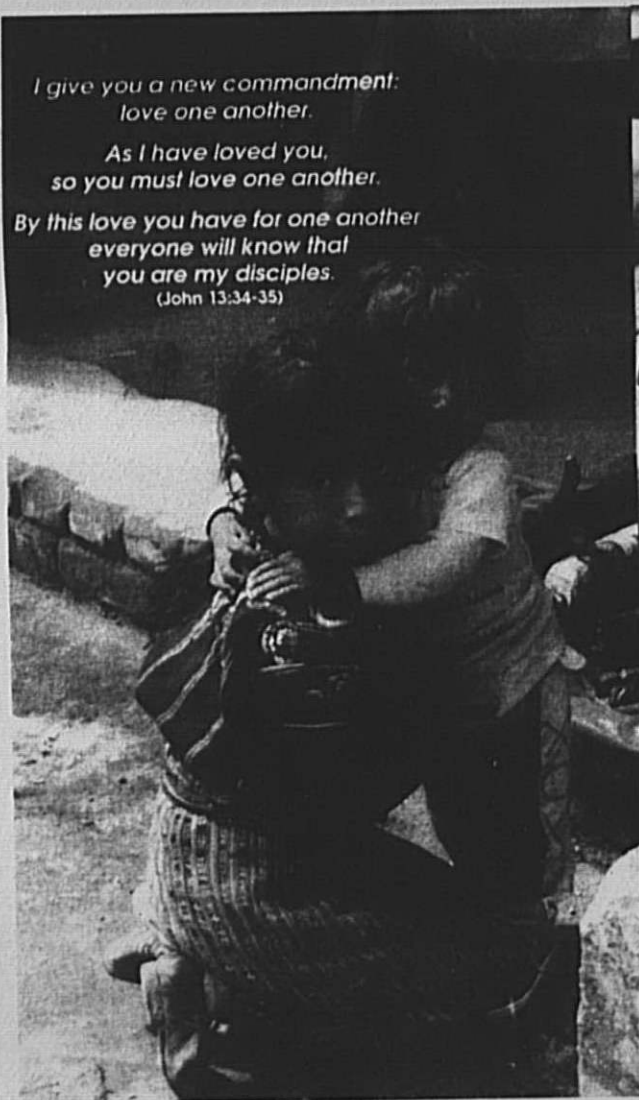
And, he said, it is not only the homeless who benefit from such assistance, because it "represents an opportunity for the spiritual growth of the giver, who finds it an incentive to become detached from worldly goods."

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(John 13:34-35)*



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'We celebrate the hope that Christ brings into this life, and look at how Christ continues to enter into the human experience through sisters, priests and brothers.'

By Fr. Paul Etienne

As the theme for this year's Religious Vocations Supplement suggests, we want the people of the archdiocese to better know some of the religious and priests who so generously serve us in various ministries and places.



Even those who serve in missions serve us by helping us take God's presence and love to those beyond our own geographical location.

Another value in profiling some of the many priests and religious is to offer a fuller picture to each member of the church about the joy and fulfillment that is found in a life of priestly and religious service, a life dedicated to the Lord in serving the

needs of Christ in each of God's children.

Every story contained in this supplement is a personal experience of how God chooses to walk hand-in-hand with each of us. All are stories of hope and chaste love, found in and through God's people.

It seems fitting to focus on the hope expressed in religious life as we in this archdiocese embark upon our own Journey of Hope 2001. We celebrate the reality of God breaking into the human experience in such a radical way, by sending his Son Jesus to reveal his love for the world. We celebrate the hope that Christ brings into this life. And through this supplement, we look at how Christ continues to enter into the human experience through the sisters, brothers, and priests among us!

As this Religious Vocations Supplement follows the Christmas season, I wish to offer a reflection based upon the Scripture readings from Holy Family Sunday.

To place this in perspective, and to make the first point, it is important for us to view the church as one family, united in faith. And just as a family is built up and completed in each member, so too is the church. And within the family of the church there are those called to be brothers, sisters, and priests. They are called forth from the family, to serve the family in this specific role, and in the process, the family is enriched.

Just as a family celebrates in the accomplishments and special gifts of each of its members, so too the church family celebrates in the accomplishments and special gifts expressed in each of its members. And in this Religious Vocations Supplement, we rejoice and acknowledge how we are enriched by the gifts of our priests, sisters, and brothers.

The second point of this reflection is related to the first. Our brothers, sisters and priests have been called forth by the church to serve us. Someone helped each of them to recognize God's call, and their vocation in the church. More often than not, the first individuals who help any of us recognize God's presence and call in life are our parents.

As we heard in Luke's Gospel on Holy Family Sunday, God worked in and through Joseph and Mary in preparing Jesus for the work God would ask of him.

"And when the day came for them to be purified in keeping with the Law of Moses, they (Joseph and Mary) took him up to Jerusalem to present him to the Lord—observing what is written in the Law of the Lord" (Luke 2:22).

Joseph and Mary serve as a good role model for all parents who would wish to assist their children in the process of hearing God's voice and answering his call.

The final truth that Luke's Gospel reveals about the vocation God has planned for each of us is that there is a sacrifice involved, not only for the individual, but also for the family. This is revealed through the words of the prophet Simeon as he speaks to Joseph and Mary about the role their Son will play in God's mysterious plan of salvation.

"Simeon blessed them and said to Mary his mother, 'Look, he is destined for the fall and for the rise of many in Israel, destined to be a sign that is opposed—and a sword will pierce your soul too—so that the secret thoughts of many may be laid bare'" (Luke 2:34-35).

Simeon minces no words in speaking to Mary about the sorrow she will endure because of the mysterious work God will accomplish in and through her and her son Jesus.

This is true for all parents, as there is a sacrifice involved in giving their children to the life God has in store for them.

The example Mary and Joseph model for our parents and families is that they did not allow this sacrifice to keep them from allowing and encouraging their son to be all that God called him to be.

We rejoice and give thanks for all the good things God is accomplishing through this family we call the church. In a specific way through this supplement, we give thanks for the good accomplished in and through our sisters, brothers, and priests, and pray that many more men and women will hear God's call to join us in dedicating their lives to God in the particular vocations of religious life and priesthood.

May God continue to bless your family, and give you each the grace to know and heed his voice, as we seek to follow the Lord, wherever he leads.

(Father Paul Etienne is vocations director for the Archdiocese of Indianapolis.)

Christ came in history and comes to us now in mystery

'Because I am a priest, I have the privilege of being the mediator who brings Christ's presence to the altar.'

By Fr. Joseph Schaedel

Recently I met a young Boy Scout and his mother. He is earning Scouting's *Ad Altare Dei* medal, which requires an interview with a priest.



The three of us had a brief but thought-provoking discussion about the sacrament of Holy Orders.

One of the questions continues to cause me to reflect. It went something like, "What is most meaningful (to me) about Holy Orders?"

It so happened that the day we discussed the *Ad Altare Dei* questions was Epiphany Sunday. At Mass we heard the familiar Gospel account of how the three

astrologers from the East found the Child Jesus, having been guided by the star.

Two things stand out to me about that Epiphany scene:

• First, somehow the three Wise Men recognized the newborn King of the Jews. How? He was no more

than an infant, in a manger, in a lowly stable. How in the world did the three of them deduce from this simple poverty-ridden scene that this child was a king?

• Second, there must have been no conversation that day; only silent reverent adoration of the Child. I always imagined Mary and Joseph looking up at the three outsiders. The trio from afar looked back. Then they knelt in stilled silence, offering their gifts to the Christ Child. This is not only a rather pious thought, but a practical one as well. If the three travelers were from a foreign land, they would not have spoken the same language.

The three astrologers found Christ, who had come in history. He was born at a certain time and place.

Today we encounter that same Jesus in mystery. He is present in many ways in the Church, particularly in the Eucharist. Just how remains a mystery we take on faith. But it is the priest, empowered by the sacrament of Holy Orders, who makes Christ truly present in the Eucharist. That is the most meaningful thing to me about Holy Orders.

Because I am a priest, I have the privilege of being the mediator who brings Christ's presence to the altar each day. Without the priest, there can be no Mass, no

Eucharist, no Real Presence, as we have come to call it.

That's why there is so much concern about the shortage of priests. Without the priest, our Catholic faith would lose its very structure: the sacraments, especially the Holy Eucharist. Through this Eucharist, countless others encounter the King just as those wise men did so long ago.

In the reserved Eucharist after Mass is concluded, the Blessed Sacrament—Jesus—continues to be present. Again, his presence is mysteriously hidden in a very ordinary, unexpected way, just as he was at Bethlehem. Modern day "wise men" and "wise women" continue to come to adore him. They need not speak. All they need do is kneel in adoration of his presence just as those three astrologers did centuries ago.

After the evening Mass, that same Epiphany Sunday, parish volunteers came to church to dismantle and store the Christmas decorations and the Nativity scene. We commented then about how much more enjoyable it was to put it together than take it all down.

The Nativity scene, with wise persons adoring the newborn King, continues every day of the year. It is Jesus present in the Blessed Sacrament. It is people in silent awe before God's great mystery. It is the scene each priest "puts together" every day at Mass.

What could be more meaningful?

(Father Joseph Schaedel is vicar general of the Archdiocese of Indianapolis.)

Joy of priesthood comes from mysteries of faith

'I want to hear the Word of God, and help others hear the Word—the voice—of God in their lives.'

By Fr. Larry Voelker

"What's not wrong?"
Thích Nhat Hanh, a Vietnamese Buddhist monk, comments on how often we ask, "What's wrong?"

He goes on to say that, "Doing so, we invite painful seeds of sorrow to come up and manifest."

We would be much better off asking, "What's not wrong?" And being in touch with that. I've found that to be very helpful advice.

Matt Cassidy, a sixth-grader at Holy Cross Central School in Indianapolis, recently gave me an experience of "What's not wrong?" It was a poem written as part of a basket of things given to me by the grade-school children at Christmas.

His poem read:

*Although your Masses last a little while,
You teach us that God's love stretches farther than a mile.*

*Everything you preach is about peace,
So important, our voices need to cease.
This poem is all about you.*

This is what we'd say if somebody asked who...

A parent wrote a note on a card included in the same basket. It read, "You have taught and shown the children of Holy Cross how God's infinite love is apparent in the gifts he has given them as well as the gifts they are to others."

The poem and comment by a parent meant a lot to me for two reasons. They were unexpected, and they come so very close to expressing exactly how I would like to be known as a priest.

Presiding at the liturgy in a way that

says God's love "stretches farther than a mile," proclaiming the Scriptures with the message that God loves us, speaking peace and helping others see how God's love is apparent in the gifts God has given them as well as the gifts they are to others, all are what it means to me to be a priest. It is who I want to be.

My training in homiletics (how to preach) in the '60s was at the Speech and Drama Department at Catholic University of America in Washington, D.C. We had one very powerful teacher. When we read the Scriptures aloud in class, there was very little by way of formal critique.

He would listen to someone read a Gospel story and say, "Very good. Would you read that again and pretend that I'm a teen-ager standing in the back of church trying to decide whether to come in or leave? See if you can read it in a way that makes me want to stay."

Then, after it was read for the second time, he would say, "Very good. Would you read it again, and this time pretend that I'm a worried housewife? See if you can read it so I'm comforted by it."

Then, "Would you read it again and pretend that I'm..."

I've been blessed with a memory that is good enough to allow me to proclaim the Gospels without needing to look at the book. It impresses people. I hear many comments about it. But it really isn't important. It could be just a gimmick that would grow old really fast. What is important is remembering that every Scripture story is to be read the way my teacher at Catholic University encouraged his seminary students. "Read it again," he would say, "and pretend that I'm..."

My sense of mission as a priest is all wrapped up in this sense that the Scriptures, the liturgy, all that we do in the Church, is a Word to be heard. If I had

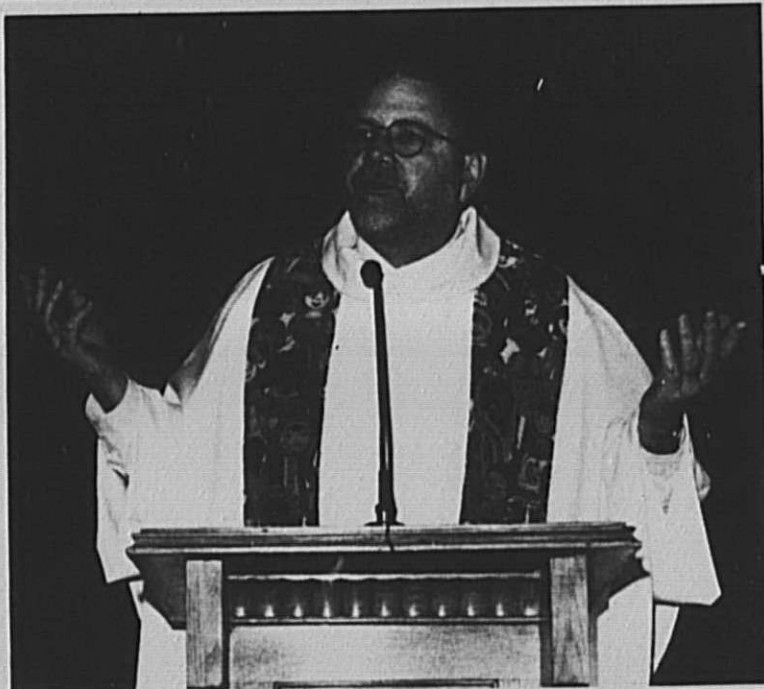


Photo by Mary Ann Wyand

Father Larry Voelker, pastor of Holy Cross Parish in Indianapolis, proclaims the Gospel reading from memory. He enjoys memorizing Scripture so he can better share the Word of God with others during celebration of eucharistic liturgies.

to find a Scripture to express it, it would be in Luke: "Blessed are they who hear the Word of God and keep it."

I want to hear the Word of God and keep it in my own life. I want to help others hear the Word—the voice—of God in their lives. To help others hear their own voice and feel the dialogue between their voice and that of God.

A big joy of priesthood is knowing that I have an intimate connection with mysteries, with words and symbols that are very important in people's lives. That makes my presence important in a way that goes far beyond my own personality.

I can help or hinder the mystery that is there. But the things that I do as a priest can never be emptied of meaning because they have God's promise to be present with love, grace, peace—the words could be multiplied—whenever they are spoken. Sometimes that's a joy. Sometimes it is

a call to repentance. Sometimes it is just a sense of peace.

Can I hear the words I am speaking when the Gospel is proclaimed? Can I appreciate—appreciate and not judge—the people to whom they are spoken? Can I be mindful of the presence that is there and enter the mystery?

My own words seem awkward compared to the simplicity of the sixth-grader's sense that "God's love stretches farther than a mile" and the message of God's peace being "so important that our voices need to cease."

"What's not wrong" is knowing that every day I will have the opportunity to speak the Word in a way that someone will hear it and want to stay. What is really not wrong is a child's unsolicited appreciation of that.

(Father Larry Voelker is pastor of Holy Cross Parish in Indianapolis.)

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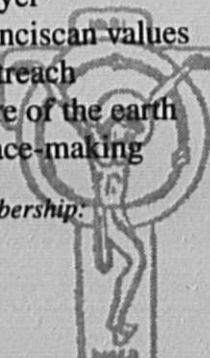
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Sister finds the people of Uganda to be life-giving and inspirational

'I have experienced the reality of a living God, a God who is unchanging, who makes all things work together for the good of all.'

By Sr. Demetria Smith, M.S.O.L.A.

What has been most life-giving in my vocation and varied ministries as a Missionary Sister of Our Lady of Africa?

The people of Uganda, East Africa, as well as other parts of the Third World countries which we consider as less developed, people who are often looked upon as unlearned, unlettered, and perhaps even uncivilized, are the ones who have caused me to reflect on the depth of the things of God.

It is these men and women—young, middle-aged, and elderly—who fill my heart and mind with amazement. These are the ones who have been life-giving to me.

This appreciation comes from witnessing the deep concern, sense of caring, and readiness to sacrifice which they show for one another.

In Africa, I have watched with wonder and deep emotion such heart-rending scenes as that of:

- the mother who, not 10 minutes after a difficult delivery, came and knelt before me asking if her newborn baby would live;
- a father, in tattered rags, hungry and weak, seeking

labor in a coffee or banana plantation to help pay for medicines needed for the woman with whom he had lived for a period of several years;

- and a young girl who came for treatment after allowing herself to be used and abused because her brother needed school fees for his last term.

It was not the moral issues of such situations that left me pondering, but the simple fact of people looking out for one another, leaving aside their personal needs.

What have I experienced in my vocation as a religious sister that I would invite others to experience in their lives?

In my vocation as a Missionary Sister of Our Lady of Africa, I have experienced the reality of a living God, a God who is unchanging even if I am changing constantly, a God who in the past and present meets me where I am, and as I am, and a God who cajoles and coerces me and makes all things work together for the good of all.

(Missionary Sister of Our Lady of Africa Demetria Smith is the mission educator for the archdiocesan Mission Office. She formerly served the people of Uganda, East Africa.)



Photo by Mary Ann Wyand

Sister Demetria Smith of Indianapolis, a Missionary Sister of Our Lady of Africa, found the people of Uganda, East Africa, to be very life-giving during her mission service.

Vocation reflections will continue each month in 1997

"This is who we are; come join us!" is the theme for the archdiocesan observance of National Vocation Awareness Week.

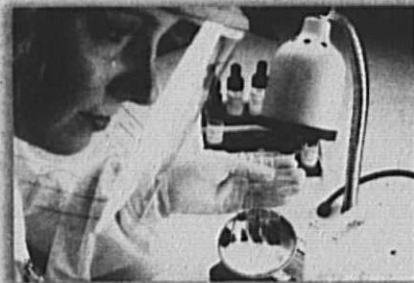
Scheduled Jan. 12-18 in dioceses throughout the United States, the event encourages Catholics to ask appropriate candidates to consider becoming a priest, sister or brother.

The Criterion will publish monthly vocation reflections from diocesan priests and members of religious communities throughout the year under the heading "This is who we are; come join us!"

To learn more about the priesthood or religious life, contact Father Paul Etienne, archdiocesan vocations director, at 317-236-1490 or 800-382-9836, extension 1490.



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Benedictine nun finds God's grace helping the elderly achieve healing

'There are many mornings when the plan of the day evolves as the psalms and scriptures invite me to heal the sick and help the lame to walk.'

By Sr. Sharon Bierman, O.S.B.

Sept. 7, 1960 was the luckiest day of my life. That day was my entrance into Our Lady of Grace Monastery in Beech Grove. It hardly seems possible that 36 years have passed since I joined the Sisters of St. Benedict.

There have been many wonderful changes during those years. One of the best changes for me was the opportunity to dialogue with the prioress about a particular interest in ministry. In 1960, my only choice was teaching either in elementary or secondary schools. When our retirement center—St. Paul Hermitage—opened, two sisters were selected to become nurses. After teaching sixth, seventh and eighth graders for 10 years, I was delighted to be asked if I had an interest in becoming a physical therapist.

Those were two completely new words for me. An investigation into physical therapy revealed this ministry to be perfect for me. My childhood days on the farm resulted in a strong back and hands, both necessary in this field.

After four years of education at Indiana University, I received my license to practice as a physical therapist and began my work at St. Paul Hermitage on Aug. 7, 1978.

My first elderly client was a real challenge! She did not want to walk, and proved it by stomping on all of my toes. Not being partial, she also stepped on my assistant's toes.

One elderly man was a favorite client. He had been epileptic since birth and could not control his steps. Every day, while ambulating him in the parallel bars, one of his feet always landed on one of mine even though I tried my best to keep my feet out of his way. One day, however, he didn't hit my foot once. In fact, he was walking with his feet so close together that we both almost fell. My admonition to please put more space between his feet went unheeded. Later it was discovered that both of his legs were inside the same leg of his boxer shorts!

My ministry in physical therapy has been life-giving, enriching, and enjoyable. My greatest challenge came when one of our very active 75-year-old sisters became paralyzed with Guillain-Barre Syndrome. After nine months of complete paralysis, a health professional said she would never walk again. That was all it took.

"I will walk again!" she retorted. With that motivation, we worked twice a day to get Sister Sophia on her feet again. My heart still skips a beat when I see Sister Sophia walk to the ambo to read at Mass, pick flowers to adorn our physical therapy department, or give us her super hugs as part of her gratitude for being restored to full use of all her extremities!

Each day brings a new joy. One of my more recent clients is barely four feet tall and has bushy gray hair, beautiful green eyes, and a toothless smile. When she came to us, she was very quiet and slept most of every day.

One day she was doing exceptionally well with her exercises. I hugged her and told her I loved her. She smiled and said, "I love you, too. Do you want to go to the drive-in?" That was her first full sentence!

My Benedictine community is a wonderful place to be. We are a praying community. There are many mornings when the plan of the day evolves as the psalms and scriptures invite me to heal the sick, help the lame to walk, and strengthen maimed limbs.

"For me to live in Christ" has always been a favorite quotation from St. Paul. My only regret is that Jesus cured the lame with a touch or a Word; it takes me at least two weeks!

My Benedictine community is loving and supportive. There is always someone asking me how my day has gone or what's new. We have had many a good laugh over some of the funny events of the day.

My love for each one of my aging clients has enhanced my life. Their stories, even though I have heard them multiple times, still delight me. Their courage and patience in dealing with their losses inspire me daily.



Photo by Sister Mary Luke Jones, O.S.B.

Benedictine Sister Sharon Bierman treasures this picture taken with the late Alma Feltz, a former client at St. Paul Hermitage in Beech Grove. Sister Sharon had helped the elderly lady complete range-of-motion exercises.

A 98-year-old client, with whom I have been working for 15 years, told me one day, "I love you, Sister Sharon. Everyone you touch becomes full of strength."

That remark would delight any physical therapist.

Two years after I began my career in physical therapy, I wrote a prayer. Sixteen years and thousands of treatments later, my sentiments are still the same:

"Lord, it is night. I have drawn away from the crowd to be alone with you in prayer. My body is glad to finally be at rest. Much energy has been spent in ministering to your dear ones. Is this how you felt when you went to your mountain after reaching out to the many who sought to be near you, touch you, be healed by you?"

"Did your feet burn and ache after treading the sands of Galilee spreading the Word? No sands for me today, just miles of tile traveled in transporting those in need to the physical therapy department."

"As you kneel on your mountain, do your knees feel the wear and tear of the busy day? My knees have knelt before many, Lord, to bring movement and strength back to weakened lower limbs. Did you listen to my prayer as I knelt there? My prayer was that soon the words 'Arise and walk' would be a reality to those confined to a wheelchair."

"As you clasp your hands and arms in prayer, can you recall the myriad touched by your healing power? As you did, so do I likewise through the physical means you have given me: water, heat, cold and massage. My hands were used to bring life-giving activity back to those no longer able to dress, groom or feed themselves. Help me to understand the frustrations of your disabled ones who can no longer zip a zipper or use a pencil. My greatest joy, today, was to enfold my lonely aged ones, embrace and caress them with the warmth of touch."

"May you always live on in me, Lord. Amen."

(Benedictine Sister Sharon Bierman is a member of Our Lady of Grace Monastery in Beech Grove.)

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Priesthood offers daily opportunities to help others

'The greatest aspect of priesthood is knowing I stand in the Person of Christ acting on his behalf.'

By Fr. Gregory Bramlage

About a year ago, when I was returning to Mount St. Mary Seminary in Emmitsburg, Md., after being on pilgrimage in Belgium, an interesting thing happened to me at the Detroit airport.

I was traveling with a friend, who was a deacon like myself. We had been awake 24 hours, taken three connecting flights from Europe, carried 75 lbs. of luggage, and now were waiting three hours for the ticket counter to open at the airport. To say the least, we were exhausted and—like most seminarians—very hungry. We kept our sense of humor by sharing jokes.

About two hours later, the airline ground crew staff—two women about 40 or 50 years old—arrived and began their work at the ticket counter.

I bargained with my friend that if he would get some food for us, I would take care of checking in for our final flight.

When I inquired about our seating assignment, I asked the airline employee if she needed identification. The ticket lady jokingly said, "Well, not unless you just bought that priest costume last night."

I replied, "It's taken me all of five years to put this costume together."

She laughed, then went on about her work. After she finished processing our tickets, I sat back down with my friend to wait for our departure time.

A half hour later, the ticket lady approached us. She told me there had been a mistake with our tickets. With a smile, she exchanged our tickets for two others. Then she went back to her counter.

When we looked at the new tickets, we noticed that our seating assignment had been changed from the last row of the airplane up to the first-class seating. I thought, "Wow! That was really nice of her. I wonder if she's Catholic?"

As we were boarding the plane, I had it in mind to thank her for her kindness and give her a blessed medal of the Sacred Heart. When I got close enough, I asked in a low voice, "Are you Catholic?"

Her smile disappeared. "No," she told me. "I had a bad experience. My daughter died two months ago."

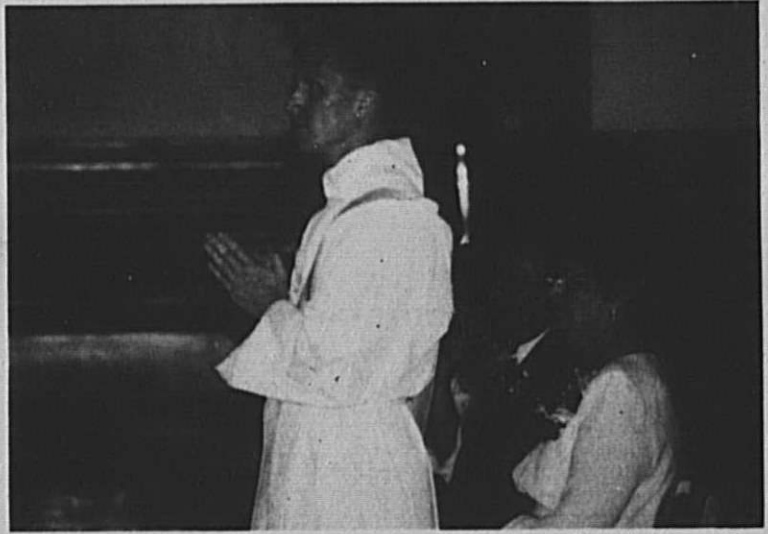
This sudden change of disposition startled me. All I could think to tell her was, "Thanks for your kindness."

After sitting on the plane for 10 minutes, I said to my friend, "I bet this lady is Catholic. Maybe she left the faith as a result of the great burden she's carrying with her daughter's death."

He agreed. With time to spare, I got off the plane and went to the ticket counter. I asked if I could give her something, then placed a blessed medal of the Sacred Heart in her hand. When I asked if she knew of this devotion, she replied, "Oh, yes. My mother told me all about it."

I asked if I could have the name of her daughter so that I could pray for her. She agreed, but pointed out that first I would have to get back on the airplane. She looked as though she was about to cry, so I quickly reboarded the plane and waited.

Five minutes before take-off, she came on board to give the passenger list to the pilot, but quickly left. About one minute before take-off, as the flight



Criterion file photo by Margaret Nelson

Father Gregory Bramlage stands beside his parents, Don and Emma Bramlage of St. Anthony Parish in Indianapolis, during his ordination on June 1, 1996, at St. Peter and Paul Cathedral.

attendant was closing the door, the ticket lady ducked underneath and rushed on board. She slipped a note into the flight attendant's hand, then quickly left. The attendant handed me the note, which read, "My daughter died of a brain tumor on Oct. 23. Please pray for her and for my family."

My friend and I pulled out our rosaries to pray for this special intention. Before we did, though, we talked about God's gift of the priesthood and how he had blessed us that day by allowing us to be instruments of his grace. We thanked the Good Lord for his kindness, then began to pray the Glorious Mysteries of the Rosary.

In my mind, the greatest aspect of the priesthood is knowing that I stand in the Person of Christ acting on his behalf.

When a man is ordained to the clerical state, Jesus unites himself so intimately to him that it seems as though the two become one. It's like St. Paul said in his Letter to the Galatians: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" (Galatians 2:19).

For this reason, I can't think of anything else I'd rather do, or anyone else to whom I'd so fully give myself.

(Father Gregory Bramlage is associate pastor of Holy Family, St. Andrew and St. Mary parishes in Richmond.)

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Franciscan sister loves mission in New Guinea

'With a grateful heart my mind goes back over the 33 years I've been a missionary and teacher.'

By Sister Mel Hoffman, O.S.F.

It is the evening before I'm to return to my mission field in Papua New Guinea.

As I meditate on what has been, and what the future holds, with a grateful heart my mind goes back over the 33 years that I've been a missionary and a teacher in a foreign, primitive country.

I know that I've been doubly blessed in being both a missionary and a teacher. As a young Franciscan sister, I came to this unusual island country in the South Pacific in the early 1960s. I was a trained, experienced teacher when I joined six other Franciscan missionary teachers in Papua New Guinea three decades ago.

Under very primitive conditions of classrooms and with no books or aids of any kind, except those we made, we taught hundreds of bush boys and girls who knew nothing of a world beyond their own mountain homes. They learned to read, write, and do arithmetic problems. And they learned about God and the Good News of the Gospel.

The years have been exciting, challenging, and gratifying. I had been told that missionaries "don't see the fruits of their labors." But that is wrong!

During my early years of teaching in those bush classrooms with their matted walls and dirt floors, I have seen the bright eyes of youngsters sparkle with understanding when they grasped for the

first time the meaning of an English word or phrase. I have marveled with a child as he or she has shared with me something of the beauty of their own culture, and I have grieved with a child who has just learned that he must return to his own village because of tribal fighting.

Daily I have prayed with children of all faiths as we gather for our outdoor morning assembly. In our little bush chapel, I have witnessed the reverence of boys and girls, sitting cross-legged in prayer before the Blessed Sacrament, or heard young voices raised in Huli, Kewa, Pidgin or English songs of praise or jubilation.

After my first eight years of teaching and being in charge of primary schools, I was asked to begin the first (and only) Catholic high school in the province. It is a boarding school of about 500 boys and girls. This past year we celebrated our 25th anniversary.

During these years, almost 2,000 young men and women have proudly received certificates of accomplishment, which is their key to a world that their fathers and mothers never dreamed of! As the school principal, I have been privileged to work with volunteers from many countries who have come to give a part of their lives to helping this young country as teachers.

It has been a joy to welcome to the teaching staff young Papuan New Guineans, former pupils of mine in the primary grades, who went to the coast to receive further education and



Photo courtesy of Sister Mel Hoffman, O.S.F.

Franciscan Sister Mel Hoffman wears a string bag on her head in this picture with a former pupil in Papua New Guinea. Mission schools have educated thousands of young people there.

returned home to teach their own brothers and sisters.

Among the thousands to whom this educational key has been given, besides those who have become teachers in primary schools, high schools, and universities, there are nurses, doctors, lawyers, members of Parliament, sisters and priests. There are the now-educated parents, the airline pilots, the airline stewardesses, the secretaries, and the business men and women, not to mention those who have chosen to remain on the land as responsible and intelligent farmers.

And all this has happened in 30 years! I see them everywhere; many of them come back for visits to their school to see their teachers. Many of them write letters of gratitude.

The following is an excerpt from a letter written by a young man a few weeks before his ordination to the priesthood:

"I just want to say thank you for being part of my life. In my early days you were the one who did the difficult work of educating me, and you did the same to countless other Huli boys and girls. We knew nothing about reading, writing, and speaking English. You taught them all to us. Not only that, you built up in us good character and faith in God. I will never forget, too, the nice rice and fish and vegetables you provided for us."

And so, as I prepare to return to Papua New Guinea, I ask myself, "The fruits of my labors?" And I answer my own question. "It is there in the lives of the boys and girls as they change from bright-eyed bush youngsters into responsible men and women, giving to their own people what I have been privileged to give to them."

(Franciscan Sister Mel Hoffman is a member of the Sisters of St. Francis of Oldenburg.)

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Trappist monk finds joy in life of prayer and work

'A desire of deeper communion with Christ and the vision of the Cistercian Fathers brought me to Gethsemani. Our life is simple and austere.'

By Br. Stephen (Gregory) Batchelor, O.C.S.O.

The Trappist-Cistercian vocation is a call to "prefer nothing before the love of Christ." This call to love Christ before all else is not only the foundation of monastic life but it is also the foundation of the Christian vocation. Each one of us as a child of God is called to this same type of love. My response to this call, my way of living the Christian vocation, has been to take up the life of a monk at the Abbey of Gethsemani.

The Trappist Order, or as it is officially known, the Order of Cistercians of the Strict Observance, is a worldwide order of men and women living the Gospel according to the rule of St. Benedict and the spirit of the Cistercian Fathers.

The Cistercian Order, or rather family, has its beginnings in 1098 when St. Robert of Molesme and his companions established the New Monastery at Cîteaux, France. In the 17th century, the abbot, Jean de Rance of Grande La Trappe, launched a reform of Cistercian life that has popularly been known as "Trappist."

My own monastery, the Abbey of Our Lady of Gethsemani, was founded in 1848. At present, Gethsemani is a community of 70.

Before entering Gethsemani in May of 1994, I lived a rather normal life. I had a job I liked, friends, etc. In my childhood, I received a solid Catholic education at St. Susanna Parish in Plainfield, St. Malachy Parish in Brownsburg, and Cardinal Ritter High School in Indianapolis. Later I earned undergraduate and graduate degrees at Indiana University in Indianapolis.

The road that took me to Gethsemani is not easy to describe. In times past, a Trappist would say that the life of penance, fasting and vigils motivated him to join the Trappists. All I can say is that a desire of deeper communion with Christ and the vision of the Cistercian Fathers brought me to Gethsemani.

The Trappists, unlike most contemporary monastic orders, engages in no apostolic works, i.e., schools, social welfare, etc. The Trappists, as the General Chapter of

1969 declared, "[are] oriented toward an experience of the Living God. God calls and we respond by truly seeking him as we follow Christ in humility and obedience, with hearts cleansed by the word of God, by vigils, by fasting, and by an unceasing conversion of life, we aim to become ever more disposed to receive from the Holy Spirit the gift of pure and continual prayer."

This search of God is at the very heart of the monastic day. That day is composed of the public celebration of the Liturgy of the Hours and Eucharist (*opus dei*), prayerful reading of Scripture (*lectio divina*), and manual labor. Our Cistercian life is simple and austere. It is a life of poverty lived in solidarity with the suffering Christ and his body, the Church.

As Trappists, we carry out this search under the Rule and an abbot in a community of love (*schola caritatis*). It is through stability that the monk commits himself or the nun commits herself to this community. This commitment is lived out in an environment of silence and solitude that fosters an openness to God in contemplation . . . treasuring, as Mary did, all these things and pondering them in her heart.

The theory or spirituality behind Trappist life is one thing. Actually living it is another. The average day at Gethsemani begins with Vigils (the first of the seven canonical hours) at 3:15 a.m. There follows a two-hour interval of prayer, reading and breakfast. Lauds [Morning Prayer] and Mass are celebrated at 5:45 a.m. Terce [Midmorning Prayer] is at 7:30 a.m., and work from 7:45 a.m. until 11:45 a.m. Sext [Midday Prayer], dinner and rest period are from 12:15 p.m. to 2:15 p.m. None [Mid-afternoon Prayer] is at 2:15 p.m., followed by additional work, reading and prayer.

The novices and junior monks spend portions of this period in study and conferences. At 5:30 p.m. Vespers [Evening Prayer] is celebrated, followed by dinner. The day closes with Compline [Night Prayer] at 7:30 p.m. Then from the end of Compline until the end of Mass the next day the "grand silence" is practiced, in other words, no unnecessary noise-making.



Photo courtesy of Trappist Brother Stephen Batchelor

Trappist-Cistercian Brother Stephen Batchelor is a member of the Abbey of Our Lady of Gethsemani at Trappist, Ky.

The Trappist vocation is one of prophetic witness. The Trappist-Cistercian life, as Paul VI said, is "to give clear witness to the heavenly home for which every man longs and to keep alive in the heart of the human family the desire for this home . . . as we bear witness to the majesty and love of God and to the brotherhood of all men in Christ."

(Trappist-Cistercian Brother Stephen Batchelor is a graduate of Cardinal Ritter High School in Indianapolis.)

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— Diane Lamb

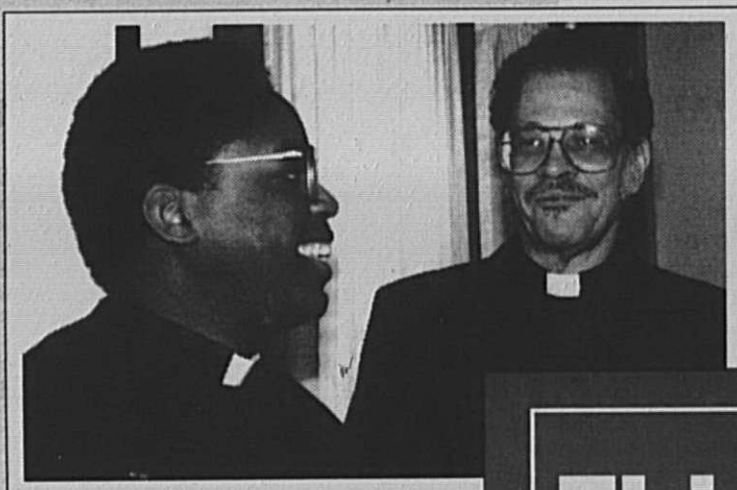
Diane, formerly a student and an employee at UPS, is now a postulant with the Sisters of Providence, ministering at Woods Day Care/Pre-School at Saint Mary-of-the-Woods, Ind.

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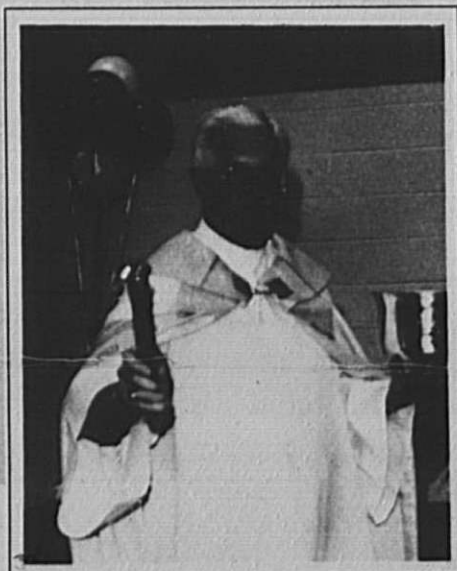
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Faith Alive!

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Christians witness to their faith by helping others

By Fr. Robert L. Kinast

"You should read this," my friend said, placing a copy of *Time* magazine in my hand. The words accompanying a picture of Jesus on the cover proclaimed, "Jesus Online: How the Internet Is Shaping Our Views of Faith and Religion."

The article described how the Internet enables people of different religious affiliations, or none, to communicate, leading to the possibility of a "church in cyberspace."

The implications for traditional religious practice are staggering.

Suppose two or three Christians in different parts of the world enter the same Internet "chat room" and share their personal beliefs and experiences.

Would this suffice to fulfill what Jesus meant when he said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20)?

Or is something more required for Christian companionship?

The first role of a companion is to be

present to another person, to accompany someone on a journey or through an important phase of life.

By being present, a companion supports the other person. The companion offers advice, encouragement or information the other person needs.

A companion does not act in the person's place, the way a proxy substitutes for a voter or a lawyer represents a client. A companion acts "with" the other person. In fact, the literal meaning of the word "companion" comes from two Latin words for "with" and "bread," referring to one who eats bread with another or works with another to produce and prepare bread.

Communicating through the Internet is certainly one way of being present to another person, similar to sending letters or making phone calls. But Christian companionship involves more than verbal presence.

Some of the most important support a companion can offer is non-verbal. A Christian companion may sit silently with a grieving friend or listen patiently to an irate victim or show by example how to treat the poor with dignity.

Parish groups can provide this kind of companionship. Along with the personal friendships formed among parishioners there are specific groups for newly married couples; separated, widowed or divorced spouses; recovering alcoholics; people committed to social justice; working people trying to bring faith to the job; those seeking a deeper spiritual experience.

A second role of Christian companions is to challenge one another.

Companions are not servants waiting to carry out orders. They are active partners (or to use computer language, they interface). While sharing another person's experience and offering support to that person, companions also contribute their own point of view.

One companion may challenge a person to stop procrastinating and learn how to use a computer, whereas another companion may challenge a person to spend less time with electronic gadgets and more time with family.

Because companions have their own point of view, they see things from a different perspective and can offer alternative suggestions for interpreting and responding to situations. For example, instead of seeing a manager's angry outburst as a sign of personal dislike, a secretary's companion may correctly

interpret it as a sign of how overworked and frustrated the manager is.

Companions also can challenge friends to see the consequences of their actions. More than one person has avoided workaholicism, alcoholism or "stressaholicism" because of a caring companion's intervention.

The Internet certainly allows people to present their different viewpoints and offer their opinions, but only if asked. The control remains entirely with the person using the system.

But Christian companions do not have to wait for an invitation. They can take initiative in offering challenges.

Jesus repeatedly took such initiative in the Gospels, and the church is expected to continue his challenging ways. The primary occasion for doing this is the liturgy, where God's perspective on life—which often is different from ours—is proclaimed through Scripture readings, the homily and ritual action.

A parish's educational programs provide an additional opportunity to consider alternative points of view, especially when members are encouraged to express their opinions.

Companions also tell each other stories. This is a companion's third role. And it is a way to "bear witness."

What do I mean? If I've been a companion to someone who went through a difficult time and dealt with it, I may tell that story—guarding appropriate confidentiality—to others. By bearing witness to what others have accomplished, my story may serve as a source of encouragement, inspiration, strength or support to someone else.

The eyewitnesses to the events in Jesus' life did precisely that.

Stories told to others can "bear witness" because they so often give an account of someone who, in coping with a situation, demonstrated belief in God's presence. Or perhaps the person became aware of the value of the Christian community's support. So the story embodies values we want to live by.

The Internet can be a marvelous means to sharing information and linking people, but it doesn't have the personal power of two or three companions, gathering face to face, challenging one another and bearing witness to the meaning of life shared with God.

(Father Robert Kinast is the director of the Center for Theological Reflection at Indian Rocks Beach, Fla.)



CNS photo by Bob Roller

The Internet can be a marvelous means to sharing information, but it doesn't have the personal power of two or three companions, gathering face to face, challenging one another, and bearing witness to the meaning of life shared with God.

Journey of faith involves self, others

By David Gibson

Every complicated situation that makes itself a part of my human existence is unique. No one else ever has experienced the situation in exactly this way. So it is easy to think that no one else will be able to understand my situation.

But this attitude is risky because it shortchanges the wellsprings of support

and understanding that exist in the communion of saints—the communion of those who have gone before us and of those surrounding us now.

Others have coped with difficult situations in ways that can inspire us. Others have brought faith to bear under trying circumstances, and their experience enlightens us. We don't need to feel alone in our unique faith journeys.

(David Gibson edits "Faith Alive!")

Discussion Point

Christians teach the value of faith

This Week's Question

How did someone else help you see the value of faith or prayer?

"My wife and I had trouble conceiving a child, and her fortitude was very inspiring. I think it was her faith that got us through the whole ordeal. Now we're the happy parents of two children, one our own, and one adopted." (Peter McKee, Buffalo, N.Y.)

"My children. Through trying to raise them, I had to reassess my own beliefs. The task naturally led me to rely more on God and prayer." (Janet Betts, Woodbridge, Conn.)

"Aside from my mother, Jehovah's witnesses and fundamentalists. I was a 'once-a-week' Catholic until their persistence at proselytizing caused me to investi-

gate my Catholic faith more deeply. After that came Cursillo, then our prayer group. I'm really excited with what's happening in my life." (Joseph Michael Wasik, Marlton, N.J.)

"My mother, because every time there was something going on in our family, small or large, happy or not, she turned to prayer. She'd say, 'Prayer has to lead you.'" (Judy Saul, Blaine, Ky.)

Lend Us Your Voice

An upcoming edition asks: What is your idea of happiness? If you would like to respond for possible publication, write to "Faith Alive!" at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

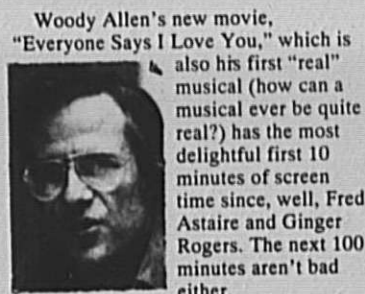


CNS photo

Entertainment

Viewing with Arnold/James W. Arnold

'Everyone Says I Love You' is a funny musical



Woody Allen's new movie, "Everyone Says I Love You," which is also his first "real" musical (how can a musical ever be quite real?) has the most delightful first 10 minutes of screen time since, well, Fred Astaire and Ginger Rogers. The next 100 minutes aren't bad either.

It starts with a young couple on the cusp of being engaged, with him singing to her in bright sunlight, as they stroll half-hidden behind the bubbling spouts of an exuberant fountain.

The tune is the bouncy, totally easy "Just You, Just Me." Then there are shots of spring in Central Park, and an amusing array of others pick up the song: mothers pushing baby carriages, a nurse and an elderly female patient, a cheerful male panhandler. The wonderful climax is a soiree benefit for the symphony, where violinist Itzhak Perlman is playing the same tune.

If you're not happy at that moment, it's

safe to say that there is really nothing the art of movies can do for you.

Of all writer-director Allen's themes, besides New York itself, the most lasting has been his fondness for the movies as a medium, and especially the movies of an escape/refuge from the grim realities of life.

In Woody's expanding career repertoire—now incredibly pushing 30 years—he has made almost every kind of movie possible, so the musical has been inevitable.

Already there have been some "almost" musicals. Perhaps the closest was "Purple Rose of Cairo," with its unhappy heroine who found solace in the cinema, most indelibly, in the final images, in the graceful romantic dancing of Fred and Ginger.

On their lush soundtracks, almost all of Allen's films celebrate the kind of music popular in movies during the '30s, the years he was growing up.

In the story of "Everyone," we're in familiar Woody territory, with silly and affluent Park Avenue Manhattanites enduring and sometimes enjoying the ups and downs of romantic love, from the opening springtime moment to the season of winter and Christmas.

This time the focus is on a single extended family with a typically modern jumble of step-parents and half-siblings. Our narrator (Natasha Lyonne), one of the daughters, is a Columbia student who changes boyfriends with healthy regularity. Among other ingredients are an eccentric, very aged grandfather, a Nazi-like German cook, and picturesque side visits to Paris and Venice.

Some sing better than others, and none could really attract a crowd with their vocal talents. This is usually a disastrous movie recipe, but it works splendidly here, largely because it's kept light and airy and the music is part of the comedy. Allen also surrounds his



CNS photo from Reuters

Actress and singer Madonna stars as Argentina's controversial and charismatic Eva Peron in the biographical musical "Evita." The U.S. Catholic Conference classifies the film A-III for adults.

cast with wacky (but very deft) dancers and superb orchestrations.

The primary plot movers are the engaged couple, Edward Norton and Drew Barrymore. When he proposes, he puts the ring on top of her parfait, but she likes parfaits and wolfs down the ice cream before she notices the ring. This sets up a scene in a hospital emergency room, where everybody (docs, nurses, aides, even patients on stretchers and in wheelchairs) join in a rousing, totally goofy version of "Makin' Whoopee."

The parents (Alan Alda and Goldie Hawn) are stereotypical "limo" liberals, and allow Woody some room for good-natured political satire. The teen-age son is inexplicably conservative, and they bicker. ("Get a copy of my will," Alda orders, "and an eraser!")

Goldie's cause du jour is prison reform, and she gets a killer (Tim Roth) sprung and invites him to her birthday party. There Roth takes a fancy to the gorgeous Drew, takes her out to the balcony, and sings (quite well) "If I Had You." She's impressed, and this puts the original engagement in some traumatic doubt, but all ends comically and well.

Woody himself also appears as his familiar Ipser, Goldie's ex-husband,

who keeps having potential wives leave him. It's hard to explain why he falls for Julia Roberts, and how he happens to learn all the secret fantasies she's confessed to her shrink, which he then uses to woo her. But it's effective satire on more levels than I can count.

Yes, Woody and Julia also sing, but alone, soulfully, and not to each other. But the funniest moment in their relationship is inspired slapstick. Julia is jogging around the canals and bridges of Venice, and gasping-for-air Woody is also jogging, trying to "accidentally" run into her.

Woody and Goldie also do an homage to the classic Kelly-Caron dance on the banks of the Seine, aided by inspired special effects.

Allen's morality tale makes the same point he has always made. Love is wonderful but makes us all a bit foolish, especially in a world of fast-changing romantic attachments more suitable to teen-agers than grown-ups.

It may be that the fluffy musical comedy form has been the best way to tell the story all along.

(First-class, light-floating Woody triumph; recommended for mature viewers.)
USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

The Evening Star	A-III
Evita	A-III
I'm Not Rappaport	A-III
Marvin's Room	A-II
Mother	A-III
My Fellow Americans	A-III
The Portrait of a Lady	A-III
Scream	O
The Whole Wide World	A-III

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

'Six O'Clock News' is an unusual PBS documentary

By Henry Herx, Catholic News Service

A documentary filmmaker tracks the victims of violent tragedies while musing on the unpredictability of life in "Six O'Clock News," airing Tuesday, Jan. 21, from 9 p.m. until 10:30 p.m. on PBS. (Check local listings to verify the program date and time.)

Filmmaker Ross McElwee began worrying about the nightly TV news reports of random violence and natural disasters only after the birth of his son.

Though he wondered at how the news made the world seem much more dangerous than when he was growing up, McElwee still had the sense that such tragic events "can only happen to other people."

Then he saw news reports of a hurricane in an area where a friend lived, and he raced to film what had happened to her.

This was the start of McElwee's preoccupation with the random violence reported on the nightly news.

Whenever he could over the next four years, McElwee visited victims of such violence to record what had happened to them and how they were coping with the aftermath.

The result is a series of human interest stories strung together in the form of a video diary with McElwee's wry comments and philosophical observations on human mortality.

Though the subject may strike some as rather ghoulish, McElwee emerges as an earnest, thoughtful filmmaker who doesn't take himself or his quest to make sense out of the irrational too seriously.

Toward the end of the piece, he explains that he had been looking for "an epiphany about fate and news gathering and reality," but ran out of time.

Though McElwee and many of those he talks with believe in God, they have few answers as to why they

have been tested with such painful, inexplicable tragedies.

The documentary ends with some killings several blocks from McElwee's home, then a shootout in a bank robbery on the street where he is editing this program at a production company.

It's all grist for the "Six O'Clock News," but life—despite its unpredictability—goes on for McElwee, his family and the rest of us.

TV Programs of Note

Sunday, Jan. 19, 8-10 p.m. (CBS) "An American Gala." This entertainment special on the eve of the presidential inaugural celebrates the country's musical heritage in song and dance.

Sunday, Jan. 19, 8 p.m. until conclusion (NBC) "The 54th Annual Golden Globe Awards." This live special honors the Hollywood Foreign Press Association's selections of the best in motion pictures, television programming, and performers for 1996.

Sunday, Jan. 19, 8-11 p.m. (cable's History Channel) "Ellis Island." This historical documentary chronicles the era of open immigration into the United States in the first part of the century, as well as details about the history of the immigrant processing center on an island in New York's harbor from its opening in 1892 to its closing in 1954. However, there is little about the recent restoration of Ellis Island by the National Park Service and what facilities it offers to visitors today. The program's central purpose is to remember and celebrate what Ellis Island meant for the millions of immigrants who came to this country by way of that little island of hope and freedom.

Sunday, Jan. 19, 9-11 p.m. (HBO) "Bette Midler—Diva Las Vegas." Bette Midler fans will enjoy this concert special featuring the talented musical and comedic entertainer who has earned Grammy, Tony and Emmy

awards during her versatile career.

Monday, Jan. 20, 9-11 p.m. (PBS) "The Richest Man in the World: Andrew Carnegie." The conflicting generosity and venality of a 19th century industrialist is explored in this program from "The American Experience" series on PBS. Noting that Carnegie's life is "the embodiment of the American dream," the documentary explains how this talented immigrant went from "rags to riches." More remarkably, this captain of industry gave much of what he accumulated away because he believed that, "A man who dies rich dies disgraced."

Tuesday, Jan. 21, 9-11 p.m. (CBS) "A Child's Wish." The fact-based story of a family's tribulations in trying to care for a terminally-ill daughter Missy (Anna Chlumsky) explores how a family deals with their teen-ager's cancer journey. When parents Ed and Joanne Chandler (John Ritter and Tess Harper) learn that their 16-year-old daughter has cancer, they try to do everything possible to see that she gets the best of medical care in spite of unexpected financial difficulties. The "Make a Wish" Foundation also surprises Missy with a chance to meet President Clinton.

Wednesday, Jan. 22, 8-9 p.m. (PBS) "Pieces of the Mind." A "Scientific American Frontiers" program hosted by Alan Alda features interviews with scientists who study dreaming, memory and language and also explore the difference between the brains of men and women.

Wednesday, Jan. 22, 9-10 p.m. (PBS) "William Styron: The Way of the Writer." An "American Masters" special profiles the Pulitzer Prize-winning Southern author whose works explore race and history in modern American literature.

(Check local listings to verify program dates and times. Henry Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

Second Sunday In Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Jan. 19, 1997

- 1 Samuel 3:3-10, 19
- 1 Corinthians 6:13-15, 17-20
- John 1:35-42

The First Book of Samuel supplies this weekend's liturgy with its first reading.



Traces of editing long ago lie decisively upon this ancient work of the Hebrew Scriptures. Originally the Book of Samuel was one book. However, in the course of time, an editor in the third century BC translated the work

into Greek and divided it into two books. Hence this weekend the reading comes from First Samuel.

The books of Samuel are very old. No date for their composition is given, but judging from its history and linguistic style, scholars believe that it appeared generally in its present form well before the exile of many Jews to Babylon. The exile was in the sixth century BC.

These books carry the name of Samuel, and certainly Samuel himself is prominent. However, the books mention many important religious and political figures among God's Chosen People at the time.

In this reading, Samuel is asleep in the temple. God calls him, and Samuel replies. At first Samuel does not understand that God is speaking. Finally, Samuel realizes that he is hearing the voice of God.

God calls Samuel to be a prophet, and Samuel agrees. Samuel identifies himself as the "servant" of God.

For those alive in the time of Samuel, and for centuries thereafter in Jewish culture, the word "servant" had a more powerful context than is attached to the modern English term.

A servant was more than a domestic employee. A servant was totally devoted to the well-being of his or her master or mistress.

To compare this status with that of a

slave is unfortunate. Slavery is coercive. To be a servant in this sense was to serve willingly and loyally.

St. Paul wrote at least two epistles to the Christians of Corinth. Scholars believe that he wrote as many as two more, but if so the other two did not survive. Certainly they did not enjoy the veneration that the church bestowed upon the two epistles which now exist in the Bible.

Even in an era in which physical delight was regarded as little less than divine, the excesses of Corinth in sexual matters were legendary. This was the circumstance with which Paul contended in his ministry.

In this reading, Paul reminds his readers that their bodies belong to God. Their bodies also are redeemed. Their persons—bodies and souls—have been purchased away from evil by the precious blood of Christ.

St. John's Gospel is the source of the Gospel reading. It recalls two events. While these events occur in sequence in the Gospel, they are separate.

In the first, John is in Bethany with two disciples. Jesus approaches, and John salutes the Lord as the "lamb of God." John's disciples left John and followed Jesus.

Andrew, a fisherman from Capernaum, was one of the two disciples. In turn, Andrew brought his brother Simon to Jesus. Andrew hails Jesus as the messiah. When Simon reaches Jesus, the Lord greets him and gives him a new name. The Lord calls him "Cephas."

Reflection

In these readings, the church provides the presentation, and acceptance, of faith in a very short but powerful story.

First, the church in the Gospel introduces Jesus. John the Baptist introduces Jesus. He is the "lamb of God," a term so rich in Old Testament imagery.

The actions of the disciples introduce Jesus. They depart from John and instantly follow the Lord. Andrew introduces Jesus as the messiah.

These references are double in their message. Jesus appears on the scene. He

Daily Readings

Monday, Jan. 20
Fabian, pope and martyr
Sebastian, martyr
Hebrews 5:1-10
Psalm 110:1-4
Mark 2:18-22

Tuesday, Jan. 21
Agnes, virgin and martyr
Hebrews 6:10-20
Psalm 111:1-2, 4-5, 9-10
Mark 2:23-28

Wednesday, Jan. 22
Vincent, deacon and martyr
Hebrews 7:1-3, 15-17
Psalm 110:1-4
Mark 3:1-6

Thursday, Jan. 23
Hebrews 7:25 - 8:6
Psalm 40:7-10, 17
Mark 3:7-12

Friday, Jan. 24
Francis de Sales, bishop, religious founder, and doctor
Hebrews 8:6-13
Psalm 85:8, 10-14
Mark 3:13-19

Saturday, Jan. 25
The Conversion of Paul, apostle
Acts 22:3-16 or
Acts 9:1-22
Psalm 117:1-2
Mark 16:15-18

Sunday, Jan. 26
Third Sunday in Ordinary Time
Jonah 3:1-5, 10
Psalm 25:4-9
1 Corinthians 7:29-31
Mark 1:14-20

is recognized as Lord. He is the perfect representative of God, as Samuel was an imperfect but devout representative centuries before.

In the mind of Paul, Jesus is the redeemer, the Lord of life.

Finally, Jesus commissions Peter. The change of Peter's name reveals that in Christ a new day has come. Even old names are no longer adequate.

The church proclaims to us God and God's loving presence with us. God always has loved and guided people. Thus came Samuel. God's supreme presence is in Jesus.

In this proclamation, the church bids us to respond as did Andrew. It then reminds us that Jesus is now with us in the church, which has been built on Peter, and in the church the Lord lives, speaks, and still redeems.

The Tribunal: Whys and Wherefores

Tribunal is part of church ministry to the divorced

By the Tribunal Staff

"My husband left me. Why does the church penalize me? . . . When I married my first wife, we were both in college and she was pregnant. Why can't the church forgive my mistake and allow me to marry again? . . . My husband is alcoholic and abusive. Does the church expect me to spend the rest of my life in a miserable, loveless marriage?"

The Gospels paint a magnificent picture of Jesus. At times, we see him as a courageous prophet, challenging his hearers to new ways of thinking, loving and acting. At other times, especially with individuals, we see his compassion, his sensitivity and responsiveness to their situations and needs, as he heals, reconciles, and forgives them.

Like Jesus, the church is called to be both prophetic and compassionate. Humanly it is always a challenge for the church, both leadership and membership, to balance fidelity to the Gospel and pastoral compassion.

A broken marriage is usually very painful for everyone involved, especially the partners. Something that began so beautifully and with so much promise often ends with ugliness, broken promises, and shattered dreams. The questions above suggest that many find the church's teaching on divorce and remarriage harsh.

According to the teaching of Jesus, when a couple marries, they bring into existence a new reality, the reality of their marriage. An *I* and a *you* become a *we* without losing their individual identities. Again, according to Jesus' teaching, this new reality is a permanent bond between the couple.

When the church asks the divorced to prove the nullity of their previous mar-

riages before the church witnesses a new marriage, the church is not refusing to forgive a person's mistake or, even less, punishing an innocent victim. The church is saying that the church cannot witness their marriage and remain faithful to Jesus' teaching unless the previous marriages are shown to have been null and void from the beginning.

The church also understands that some marriages are destructive to everyone involved, both the partners and the children. If the couple has done everything possible to resolve their problems, the church does not ask people to continue to live in those marriages.

The tribunal process is very much a human process. The church, however, has chosen this process, imperfect as it is, to try to balance fidelity to Jesus' teaching on marriage and justice for those whose marriages have ended in divorce. Also, the tribunal is only one part of the church's pastoral ministry to the divorced. The church encourages the divorced and remarried to experience the compassion of Christ through their active participation in the life of their parish, in retreats, and in support groups.

The tribunal hopes that from these articles you can understand that the church intends the tribunal process to be one way in which the church can remain faithful to the teaching of Jesus and at the same time respond to the need and desire of divorced persons to have a true marriage.

(These articles are general and not exhaustive. Readers are invited to submit comments or other questions they would like to see addressed. The Criterion will publish follow-up articles based on readers' suggestions. Submit comments or questions in writing to the Metropolitan Tribunal, P.O. Box 1410, Indianapolis, IN 46206, or by FAX at 317-236-1401, or via e-mail in care of tribunal@archindy.com.)

My Journey to God

The Faded Rose

The faded rose appears worn and insipid, lacking in color, texture and vibrancy. It once presented as a fresh, dewy and supple example of a lovely bloom.

On first gaze we wonder at its perfection and dazzling beauty. We relish the sweet aroma with which it gifts our senses. We are overjoyed at its vibrancy, which speaks to all things mortal—life!

As in all living things, time extracts its due. Color, form, texture and substance change, and the metamorphosis—though natural—is disturbing to our belief of immortality.

We distance the dying, we admonish the less than perfect, we grimace at the thought of loss—the end!

This rose, barely faded and diminished, is a gentle reminder of that loss.

With age and maturation, we reach the stage of that faded rose. Our outer selves appear less dominant, more susceptible, less able to counteract the impact to our senses.

And yet, beneath the outer shell, as with the petals of the rose as they are peeled away, there lies within a renewed vigor, a clearer reflection of color, texture and substance—our inner being!

For with wisdom we perceive the



Photo by Mary Ann Wyand

beauty within, the hope for living fully, the inner grace which pervades our very essence, our existence.

God reveals to us all in the curiosities of nature—our heritage—our trust for life. And like the faded rose disintegrating before our eyes—faith!

By Judi Sullivan

(Judi Sullivan is a member of SS. Peter and Paul Cathedral Parish in Indianapolis.)

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.

January 17

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr. Everyone is welcome.

St. Lawrence Church, Indianapolis, will have Adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold Adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

The Couple to Couple League will hold a natural family planning class at 7 p.m. at Holy Name Church, Beech Grove. Information: 317-862-3848.

Catholic Charismatic Renewal of Central Indiana will hold Mass and healing service at Marian College Chapel, 3200 Cold Spring Rd., Indianapolis,

starting at 7 p.m. Information: 317-927-6900.

January 18

Christ the King Parish, Indianapolis, King's Singles, will meet to watch the IU/Purdue basketball game at 8 p.m. Information: Ken 317-475-2538.

January 19

St. Anthony Church, Clarksville, will hold "Be Not Afraid Holy Hour: The Feast of the Divine Mercy" from 6-7 p.m. Confession and Benediction.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

Sacred Heart Parish, Indianapolis, will Marian Prayer

every Sunday from 2-3 p.m. All are welcome

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

St. Athanasius Byzantine Catholic Church (formerly Assumption Church, 1117 Blaine, Indianapolis) will hold a Mass in Spanish at 4 p.m. *Misa en español a las 4:40 de la tarde en el templo de St. Athanasius (1117 Blaine, una cuadra de Harding a Morris).*

The Catholic Widowed Organization, Indianapolis, will attend the 10:30 a.m. Mass at Cathedral followed by brunch at Friday's Atrium.

Benedictine Oblates and friends of Our Lady of Grace Monastery will gather at 2 p.m. for a bi-monthly meeting. New friends are welcome. Information: 317-787-3287.

Little Sisters of the Poor and the residents of St. Augustine Home, 2345 W. 86th St., Indianapolis, will a Holy Hour to pray for vocations beginning at 4:15 p.m. All are welcome.

January 20

Benedict Inn Retreat and Conference Center will hold Yoga classes each Monday from 7-8:30 p.m. through Feb. 10. Cost: \$8 per session. Information: 317-788-3142.

January 21

Our Lady of the Greenwood Marian Prayer Group will meet every Tuesday from 7-8 p.m. in the chapel to pray the rosary

and the Chaplet of Divine Mercy. All are welcome.

St. Christopher Parish, Indianapolis, Singles and Friends will hold a Peer Faith Sharing evening starting at 7:30 p.m. in the Music Room below church. Information: Andrew 317-299-9818.

St. Charles Borromeo Parish, 2222 Third St., Bloomington, will have a rosary and Mass with healing service from 6:30-9:30 p.m. Information: Dolly Manns 812-336-6846.

January 22

St. Gabriel Church, 6000 W. 34th., Indianapolis, will have a rosary and Mass with healing service from 6:30-9:30 p.m. Information: Ester and Bob 317-297-5966.

At Immaculate Heart of Mary Church, a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. the church is located at 57th and Central Ave., Indianapolis. All are welcome.

St. Francis Hospital and Health Centers' Hospice Office, 438 South Emerson Ave., Greenwood will offer a Bereavement Support Group from 3-4 p.m. and from 6:30-8 p.m. Sessions are free. Information: 317-865-2092.

St. Louis De Montfort Parish, Fishers, will hold a Catholic Charismatic Mass at 7 p.m. Healing service will follow.

January 23

Benedict Inn Retreat and Conference Center will hold the second of four sessions on Being Catholic Today "Sacraments of Commitment" presented by Sr. Patricia



"We learned to use the alphabet today. We wrote our ABCs, watched our Ps and Qs and got our Zs."

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Benson from 7-9 p.m. Fee: \$10 per session at the door. Information: 317-788-7581.

St. Lawrence Church 4650 N. Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

January 24

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr. Everyone is welcome.

St. Lawrence Church, Indianapolis, will have Adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold Adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

The Couple to Couple League will hold a natural family planning class at 7 p.m. at Holy Name Church, Beech Grove. Information: 317-862-3848.

January 25 and 26

Benedict Inn, Beech Grove, will

hold "Women in Scripture" retreat from 10 a.m. Saturday through 10 a.m. Sunday. Cost: \$75. Information: 317-788-7581.

January 25-27

St. Meinrad College will hold "Come and See" weekend for prospective students and parents who would like to learn more about the school. Information: 800-634-6723.

January 26

Benedict Inn, Beech Grove, will hold a Swim-A-Thon from 8 a.m.-12 noon. Information: 317-788-7581.

The Sacred Heart Fraternity of Secular Franciscans will meet at 3 p.m. at the Sacred Heart Parish chapel, 1530 Union St., Indianapolis. Benediction and Franciscan Service will be followed by a brief business meeting. Information: Ben Cerimele, 317-888-8833.

At Mary's Rexville Schoenstatt and Hermitage "How to Get Your Ticket to Heaven from Mary" at 2:30 p.m. Mass at 3:30 p.m. Information: Fr. Elmer Burwinkel 812-689-3551. Directions: .8 mile E. of 421 on 925-S, 10 south of Versailles.

—See ACTIVE LIST, page 23

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The Active List, continued from page 22

St. Christopher Parish, Indianapolis, Singles and Friends, will host a Superbowl party at Duane's house. Information: 317-329-8203.

St. Anthony Church, Clarksville, will hold "Be Not Afraid Holy Hour: Mercy and Youth" from 6-7 p.m. Confession and Benediction.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

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St. Athanasius Byzantine Catholic Church (formerly

Assumption Church, 1117 Blaine, Indianapolis) will hold a Mass in Spanish at 4 p.m. *Misa en español a las 4:40 de la tarde en el templo de St. Athanasius (1117 Blaine, una cuadra de Harding a Morris).*

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m.; Knights of Columbus, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey Knights of Columbus Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

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32 percent from the 2.1 billion hours teens completed in 1992.

Independent Sector survey director Virginia Hodgkinson said the value of these volunteer hours would equal the amount of work time put in by 1.1 million full-time employees and would cost at

more compassionate in their service."

Szolek-Van Valkenburgh said she also has noticed an increase in family volunteerism in the archdiocese, which is another source of hope.

"Having been in youth ministry for 16

years, I've found that teens are more compassionate in their service."

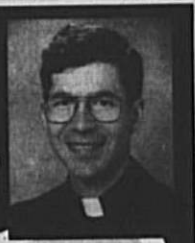
Youth indicated that parents, religious leaders and teachers were impor-

more patience, gaining a better understanding of good citizenship, and increasing interpersonal skills.

• Of those interviewed, 51 percent reported being asked personally to volunteer and 93 percent of those asked did participate in service activities.

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More than 30 Richmond teens will march for life

By Susan Blerman

Their destination is Washington, D.C. Their cause is life. And their banner will read "We Walk With Faith."

Members of Holy Family, St. Andrew, and St. Mary parishes in Richmond have chartered a bus to transport some 30 youth and seven chaperones to the National March For Life on Jan. 22, the 24th anniversary of the Supreme Court decision that legalized abortion.

The bus will leave from Richmond on Jan. 20 after the youth attend Mass at 8 p.m. Their bus will meet five other buses carrying archdiocesan youth at a rest area not far from Richmond, just across the Ohio state line.

Last year only two youth from the Richmond parishes went with the archdiocesan group to the nation's capital. However, chartering a bus to travel each year to the annual March for Life may become a tradition in the three Connorsville Deanery parishes.

Mary Williams, youth ministry coordinator for the Richmond parishes, is hoping for just that.

"I don't think we will have a choice after this one," she said.

Williams said the two girls who went last year told the other youth about their experience at the 1996 march and what an "awesome feeling" it was standing on the steps of the Supreme Court building.

Williams believes this is a great opportunity for the youth.

"When we do the walk itself, we will know we are actually taking a stand by being there, and letting people know we do support life," she said.

Williams said even though the youth will miss two days of school, they are not missing out on learning.

"Kids don't always learn in the class-

room. Experience can sometimes be better than a book," Williams said.

It was Father Gregory Bramlage, the associate pastor of the three Richmond parishes, who got the youth so involved with this year's national pro-life march. He first began talking to the youth about the rally during a youth camp-out last summer.

"We've renamed it the Pro-life Pilgrimage," he said.

Father Bramlage first attended a pro-life march in Washington, D.C., in the summer of 1990 with an archdiocesan group. He connected with the March For Life again as a seminarian at Mount St. Mary Seminary in Maryland.

The seminary closed for three days while he and 164 other seminarians, plus teachers, traveled to the march.

Mount St. Mary Seminary makes this same effort each year, he said. Now, it is a goal for each of the seminary graduates to carry on this same tradition of taking busloads of people from their parishes to the pro-life march each year.

Father Bramlage believes the march will be a good experience for the youth because it will solidify in their minds that they support life and set an agenda for ways they can work for the pro-life cause.

"So many youth are looking for a way to be radical. This is a way they can be radical for the right thing," he said.

He believes the march will be an awakening experience of an important issue for the youth.

"We want to make sure the youth realize what is at stake," he said.

Father Bramlage said the march will help "drive home the point that life is important." He hopes the march will set a stage for the youth to make the right decisions in the future, if they or someone they know would be in a position to promote respect for life.

Young Adult Scene

Benedictine monk finds happiness in monastic life

By Br. Anselm Russell, O.S.B.

Many people have asked me why I became a monk. Others have asked, "Why in southern Indiana?"



I've asked myself the same questions. There are no ready and easy answers, and perhaps there shouldn't be.

For me, my vocation as a Benedictine monk of Saint Meinrad is a gift from God, a gift that I was helped by others to

recognize and to accept.

Growing up in the Bahamas afforded me the opportunity to meet and get to know many religious priests and sisters who worked there.

I first seriously considered a religious vocation when I was a student in the ninth grade at a Catholic high school. I was very much encouraged by the priests and sisters who taught me.

Reflecting now on those experiences, I believe their encouragement was important in my desire to explore a religious vocation. These priests and sisters took me seriously from the beginning and encouraged me along the way.

It was also in high school that I got to know the Benedictine monks in the Bahamas, and they invited me to visit and spend time with them. This experience was really the beginning of my realization that I probably had a monastic vocation.

I had the opportunity as a high school student to live with these monks within the monastery and experience their life firsthand.

This left a deep impression on me. The daily round of prayers, community life, and work all were very attractive to me. Although I eventually studied for the diocese for a number of years, the monastic seed had been planted.

During my four years as a student at Saint Meinrad College, this seed continued to be watered and eventually sprouted.

The strong Benedictine influence in

the college provided me with more opportunities to explore, and to ask questions about, monastic life. Through spiritual direction, conversations with monks, and participation in the Liturgy of the Hours in the Archabbey Church, my desire grew to pursue the Benedictine Way of Life.

The most difficult part in following what I believe is God's will by becoming a monk of Saint Meinrad was leaving home in the Bahamas.

I felt as if I had given up everything, and in a sense I did. But it is in giving up—in losing—that one gains.

By becoming a monk of Saint Meinrad, I have gained a whole new way of life of prayer and work. I have found a new freedom, because I am doing the will of God.

My Bahamian culture is still very much a part of me, and a gift that I bring to the monastic community. Now my experiences, and the community's, are much broader.

As a monk, I am fulfilled in what I am about—my pursuit for God in community. Many young people are seeking fulfill-

ment in their lives. Not every young person is called to religious life, but they are all called to make commitments. This is probably the most difficult thing for young people to do today.

I would invite them to view commitment (vocation) in a new way. Whether it is to religious life, or the single state, or to marriage, commitment demands a "giving up," a giving up in order to be more free to love and to grow.

By saying "yes" to something, one automatically says "no" to other things. We can't have it all, but what we choose should be chosen very carefully and then watered and nurtured for the rest of our lives.

I feel quite blessed in what I have done because I believe this is the will of God for me.

Why did I become a monk of Saint Meinrad? To answer the longing in my heart for God, for happiness, for freedom.

(Benedictine Br. Anselm Russell is a deacon and a member of the monastic community at Saint Meinrad. He is finishing his studies for the priesthood and will be ordained in June.)

'It is everyone's responsibility to promote vocations'

By Ray Lucas

I wasn't supposed to be a youth minister.

Nope. Coming out of high school, I was already accepted at Rose-Hulman Institute of Technology in Terre Haute to become a "successful" engineer.



I went to the college orientation, signed up for classes, and even talked to my roommate. I did all of this at Rose-Hulman in spite of a gut feeling that I loved youth ministry and felt called by God to work for the Catholic Church.

These conflicting feelings came to a head one day when I was talking with my grandma about my future. She shared some wise words that would forever change my life.

"You know, Ray," she said, "great-grandpa wasn't a farmer because of the money or because it was easy. He was a farmer because he loved the land."

With that simple statement, I knew she was right. If I wanted to have real "success" in my life, I had to follow what I loved. I've been working with youth in Catholic youth ministry since that day.

In the fall of 1996, I had an opportunity to reflect on my experience of deciding on a vocation in youth ministry at a national conference on the subject of vocations.

The conference gave 200 young adults from around the country a chance to dialogue with vocation directors of a variety of men's and women's orders.

In the midst of this dialogue, I heard over and over again three themes that are critical in promoting vocations of any kind. Since then, I have reflected on what they mean in youth ministry:

- It is vital for youth and young adults to hear the life stories of priests, religious and lay leaders.

Young people need to know the struggles, blessings, and everyday details of our lives. It is important to invite priests, sisters, brothers, youth ministers, teachers, directors of religious education, and others to share the stories of their own vocations with youth and young adults in parish settings as well as during retreats and other youth activities.

Teen-agers need to see that adults who have chosen religious vocations are real people with real issues, as well as to understand why ministry is so satisfying for us.

- Those involved in vocations work must be present in the lives of youth and young adults.

Without exception, young people who respond to vocations in the church are greatly encouraged by the example of someone close to them who has chosen a priestly, religious or lay vocation.

For those of us who work in youth ministry, it is important that we recruit the participation of diocesan priests, as well as other religious and lay leaders, in our programs and activities.

Their involvement is the foundation of building ongoing relationships with young people that break down barriers to vocations, particularly religious vocations.

- It is everyone's responsibility to promote vocations to the priesthood or religious life.

This is often said, but I think it deserves repeating: Nurturing the leadership of our church is an important role that everyone must take responsibility for, because we all

have a stake in the outcome.

Youth ministers and adult volunteers for parish youth programs are in a unique position to encourage priestly, religious and lay vocations through daily interactions with youth and young adults.

It is important for us to give witness to the youth about how important their gifts are to our church and to continually suggest life in ministry as a viable career

option for them.

The Gospel tells us Jesus walked up to the fishermen and said, "Follow me, and I will make you fishers of men."

Following Christ's example, we must give the young people we know lots of opportunities to respond to this same request.

(Ray Lucas is the director of New Albany Deanery Catholic Youth Ministries.)

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15 Come To The Quiet: Relationship As A Spiritual Path: Kathleen Kaelin, OSU
21-23 Exploring The Drama Within: Dreams: Olga Witkind, OSF, Ph.D.
22 Introduction To Centering Prayer Workshop*
25-28 Holistic Tools For Spiritual Direction: Dreams: Pat Brockman, OSU, Ph.D.
28-March 2 The Mystery Of Surrender: Gerry Boylan

March

1 Celebrating With "Holy Joy": Kathryn Huber, OSB
14-15 Special Blessing: Marriage: Jerry and Ann Seng, and Rev. Gene Schroeder
15 Come To The Quiet: The Sacred Song Of The Body: Kristine A. Harpenau, OSB
21-23 Walking On Water: Following Jesus To Freedom Weekend Retreat: Virginia Ann Froehle, RSM
27-30 Triduum Retreat

April

6-11 Elderhostel: German-American Genealogy Workshop: Drs. Ruth and Eberhard Reichmann
11-13 Enneagram Spirituality: Jeanne Knoerle, SP, Bernice Kuper, SP, and Karlene Sensmeier, OSB
18-20 WomanSoul, WomanStory: Kristine A. Harpenau, OSB

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Question Corner/ Fr. John Dietzen

How to become a Catholic



Q I am a lifelong Protestant, with a good bit of background in Sunday school and other Christian education. After much thought and prayer, I am interested in becoming Catholic. Where do I start? (New York)

A It's not hard. The first step is to contact a parish or Catholic center near you which regularly conducts programs for people like yourself. Many are located near you in Manhattan. If you get stuck, look in the Yellow Pages under "Churches, Roman Catholic."

In my view, the best, most readable and scholarly one-volume history covering the church from its beginning all the way to our own generation is "Pilgrim Church," authored by Father William Bausch, published by Twenty-Third Publications, Mystic, Conn. It is available through bookstores. People in other parts of the country will not, of course,

have the same large number of Catholic churches immediately available. But they may approach a priest or other parish minister in any nearby parish for the same assistance.

Q My 22-year-old grandson and his steady girlfriend are expecting a baby in three months. They are both Catholic, and have received all the necessary sacraments up to now.

They live in a neighboring state. The priest they went to for marriage quoted to them that a couple who have a child out of wedlock cannot get married in the church.

I'm sorry about the circumstances, but am happy about my new great-grandchild. So is the baby's father, who has a fine new job to support his family.

Can you give me some information about this rule? "God is fair, but the world is cruel." (Pennsylvania)

A I don't know what source the priest quoted, but there obviously is no basis for such a statement in Catholic teaching or policy.

At least two possibilities occur to me that could help explain what happened. The couple, who are dealing with a number of stressful circumstances, may simply have misunderstood the priest. If so, it's unfortunate they didn't get the matter straightened out at the time.

Or the priest may have perceived some serious problems in their relationship, and unfortunately chose simply to tell them they couldn't (in his view of the situation) get married.

Unwise and confusing as this may be, it seems that some priests, out of desperation and without explanation or advice about further steps, use this route to discourage couples from marrying.

If he has not done so already, please suggest to your grandson that they approach another priest to assist their preparation for marriage.

(A free brochure answering questions Catholics ask about the sacrament of penance is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill 61701.)

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

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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. Obituaries of archdiocesan 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.

BUFORD, Barbara, 64, St. Bridget, Indianapolis, Dec. 28. Mother of Timothy Buford, Sr., Greta J. Hearn, Deborah L. Harris; daughter of Mary Smithson; sister of Maurice Smithson; grandmother of five; great-grandmother of one.

BURGAN, Stephen R., 40, St. Joseph Hill, Sellersburg, Jan. 2. Husband of Janice Burgan; father of Eric, Erin Burgan; son of Eugene, Norma Burgan; brother of Robert, William Burgan, Patty Landers.

BYBEE, Russell E., 80, Holy Trinity, Indianapolis, Jan. 3. Husband of Elizabeth Bybee; father of Ruth Napier; brother of Rachel Updike; grandfather of nine; great-grandfather of ten.

CARR, Catherine Camilla, 85, St. Gabriel, Connersville, Jan. 4. Sister of Margaret Holden, Ann Teegarden.

CONNORS, William K., 68, St. Christopher, Indianapolis, Jan. 5. Father of William Connors, Kathleen Schied; brother of Robert Connors.

EDWARDS, Carl, 64, Good Shepherd, Indianapolis, Dec. 24. Husband of Evelyn Edwards; father of Carla Seibert, Christine Edwards; brother of Irvin J. Edwards, Eunice Rader.

FAULKENBURG, Mara, 60, St. Augustine, Leopold, Jan. 4. Wife of John Faulkenburg; mother of Brenda Graves, Cathy Lock, Beth Blandford, Sonny

Faulkenburg; sister of Larry Rice, Betty Gill, Sara Leslie, Nancy Spurlock, Sandy Solbrig; grandmother of six.

FERKINHOFF, Ralph H., 93, Holy Family, Oldenburg, Jan. 11. Husband of Angela Ferkinhoff; father of Jack Ferkinhoff; brother of Felicia Firsich.

FESSEL, Lillie Belle (Swartz), 95, St. Michael, Bradford, Jan. 1. Mother of Leonard, William R., David K., Charles E. Fessel, Dorothy L. Smith, Barbara H. Spaulding; grandmother of 34; great-grandmother of 64; great-great-grandmother of 11.

GILMER, Elizabeth J., 72, St. Monica, Indianapolis, Dec. 29. Wife of Gordon G. Gilmer; mother of Angela E., James A., Jack Gilmer, Nancy Stone; sister of Edward M. Broden; grandmother of four.

GREENWELL, Albert S., 72, St. John, Bloomington, Jan. 7. Husband of Wilma J. Greenwell; father of Pat Eimer, Linda Clay, Joe Greenwell; brother of William Greenwell; grandfa-

ther of seven; great-grandfather of two.

HEIKENFELD, Catherine, 82, St. John, Enochsburg, Jan. 4. Friend of Florence King.

JASPER, Hettie M., 80, St. Martin of Tours, Siberia, Dec. 27. Sister of Merl, Raymond Cassidy, Virlee Poole.

KING, Martha, 89, St. Monica, Indianapolis, Dec. 23. Mother of Lowell King, Theresa J. Williams.

KLEAVING, Marcellinus H. Sr., 81, St. Paul, Tell City, Jan. 2. Brother of Gerry George, Velma Dickman, Lavern Zuelly, Mae Snyder; grandfather of one; great-grandfather of one.

KOCH, Gertrude C., 79, Sacred Heart, Evansville, Dec. 25. Mother of Sr. Carlita Koch, Sr. Rosa Lee Koch, Martha Render, Karen Waller, Rev. Monsignor Charles J. Koch; grandmother of five.

HIGHT, David Leroy, 59, Holy Name, Beech Grove, Dec. 31. Husband of Dorothy (Mandabach) Hight; father of David W., Steven R. Hight, Pamela J. Mason; brother of Charles Hight, Sandra Sue McAnoy; grandfather of six.

MERKEL, Herbert L., 83, St. Anthony of Padua, Morris, Jan. 4. Father of Francis, Mark, Omer Merkel, Patricia Ann Moser, Mary Agnes Linger; brother of Angela Weber, Asella Federle, Clarissa Meister, Joan Weber; grandfather of 15; great-grandfather of 13.

MITRIONE, Antonio, 87, St. Andrew, Richmond, Dec. 18. Uncle of several nieces and nephews.

SMITH, Walter T., 93, St. Monica, Indianapolis, Dec. 26. Uncle of Alice (Williams) Clark.

STARKE, Vincent P. Jr., 72, St. Mary, Greensburg, Jan. 7. Husband of Anabelle Starke; father of Charles D., Dale W. Starke, Barbara McLaughlin; grandfather of eight; great-grandfather of one.

STEWART, Ollie Vivian, 68, St. Monica, Indianapolis, Dec. 20. Wife of Henry Stewart; mother of Dianne, Dennis Stewart.

VOEGELE, William A., 87, St. Anthony of Padua, Morris, Jan. 1. Father of Paula Grassman, Rebecca Baumer, William D., Stephen Voegele; brother of Marty, Anthony, James, Lawrence Voegele, Clare Irrgang, Ruth Simmermeyer; grandfather of 18; great-grandfather of 13.

WALKER, Donald M., 59, St. Michael, Bradford, Dec. 30. Father of Todd, Kimberly, Rochelle Walker, Mary Jane Neofotistos, Brenda Griffin, Angela Matlock; brother of Albert, Clarence, Charles, James, Jack Isenberg, Eugene Walker, Pat Fonte; grandfather of eight.

WAMPLER, Florence, 100, St. Vincent, Bedford, Dec. 23. Mother of Dorothy Riggs, Louis, James Wampler; grandmother of 11; great-grandmother of 13.

WHITAKER, Jamie Ann, 26, Our Lady of Perpetual Help, New Albany, Jan. 3. Daughter of Linda (Carter) and R. Jerry Whitaker; sister of Tony Whitaker, Tammy Whitaker; granddaughter of Wanda Whitaker, Joe and Frances Carter.

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Positions Available

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Business Manager needed! For application, write or call Fr. Steve Schafflein, Search Committee, St. Mary's Church, 302 East McKee Street, Greensburg, IN 47240. 1-812-663-8427.

Day Care Director

The Board of Education of St. Charles School in Bloomington, IN, is currently seeking a new Director for their day care. The qualified candidate should possess a bachelor's degree in early childhood or an equivalent field and prior experience in a leadership position. Applicant must complete an application along with a resume and cover letter. For information or to receive an application, please contact Dina Kalina, St. Charles Day Care Ministry, 2224 E. 3rd Street, Bloomington, IN 47401, 812-331-6740. Please send completed application material to St. Charles Board of Education Search Committee c/o Dina Kalina at the above address.

Pastoral Associate

Pastoral Associate needed for 1,300 family parish. New position. Will minister primarily with family life, social concerns, sick, elderly, bereaved, engaged and married. Looking for self-starter, flexible, team worker.

Qualifications: BA/BS, experience in parish ministry, certification or other formal pastoral training, e.g., CPE.

Available July 1, 1997. Send resume, references. Requests for further information to: Pastoral Associate Search, St. Paul Church, 802 9th Street, Tell City, IN 47586. Fax 812-547-6985.

Catholic High School Principal

The Catholic community of Knoxville seeks a high school principal who has a strong combination of Catholic Stewardship and educational qualifications. The position is for Knoxville Catholic High School, which has 381 students, a staff of 35, and is located within the Knoxville metropolitan area. This position will be available July 1, 1997.

Qualified applicants should have experience in secondary education, a master's degree in administration or curriculum, and be eligible for Tennessee certification in administration at the secondary level. Candidate must have a recognized history of stewardship within his/her community, including the contribution of time, talent, and treasure. This position offers a competitive salary along with an excellent benefits package.

A resume, transcript of college work, three professional references, and a letter of reference from your local parish priest should be sent to: Knoxville Catholic High School Search Committee, Catholic Schools Office, Diocese of Knoxville, P.O. Box 11127, Knoxville, TN 37939-1127.

Director

Needed: Director, Diocesan Department of Religious Education.

Responsibilities: the overall administration and supervision of the diocesan department of religious education.

Qualifications: Catholic, advanced degree in religious education, broad experience in teaching, and administrative experience in the field of religious education.

Send resume and references to: Vicar for Education, Catholic Diocese of Columbus, 197 East Gay Street, Columbus, OH 43215.

Application deadline: 3 February, 1997.

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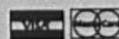
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