

Alverna Retreat House to close by end of year

After serving the people of the Indianapolis area for 42 years, Alverna Retreat Center will close its doors by the end of the year.

The Provincial Administration of the Franciscan Province of the Sacred Heart has announced that Alverna Retreat Center will phase out its present activities by the end of 1990.

Current needs for local facility renovations and expansions and limited financial resources over the past many years were some of the key factors in the decision to close Alverna, according to Franciscan Father Robert Karris, provincial minister of the Sacred Heart Province.

"We are still operating (at this time)," Franciscan Father Clarence Korgie, Alverna's administrative director, explained. "We are conducting our spiritual retreat programs every week, and hosting various groups."

Alverna Retreat Center has served the Indianapolis area with a variety of retreats and special programs, such as Tobit and Togetherness, which have enriched the spiritual lives of thousands of people over the years.

These programs may continue at other locations in the archdiocese, as they are not exclusively limited to Alverna.

In 1947, the Franciscans purchased 47

acres on Williams Creek on the northwest side of Indianapolis with the blessing of Archbishop Paul C. Schulte. At that time, Alverna was the first full-time retreat house in the state. Construction projects in later years resulted in the additions of a chapel, dining room, and a wing of private rooms.

Last September, the Provincial administration had been asked to authorize a \$55,000 study for renovation and expansion needs. Father Robert said. A projected \$3.4 million expansion project with associated fund drive was to follow that study.

From what information was at hand, he

said, the Provincial Council decided that such a study and expansion for ministry is not consistent with the current priority thrust of the province. The council also noted the existence of other retreat facilities offering equivalent ministry in the archdiocese.

"The Franciscans have been honored to be able to offer this retreat ministry and Franciscan charism to many in the Indianapolis area," Father Robert said in a press release announcing the closing.

"Many spiritual and human benefits have been reaped by the efforts of so many Franciscans and staff personnel and volunteers."

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The true story of Noriega surrender

by John Thavis

VATICAN CITY (CNS)—A 10-day diplomatic dilemma ended when deposed Panamanian dictator Gen. Manuel Noriega left his refuge in the Vatican's Panama City nunciature and surrendered voluntarily to U.S. authorities.

At the Vatican, a spokesman said Noriega's surrender was probably the best solution to what had become a diplomatic impasse. Noriega reached his decision freely and "without being pressured," after "deep reflection" on his situation, said spokesman Joaquin Navarro-Valls. Noriega was arrested by U.S. Drug Enforcement Agency officials after he walked out of the nunciature Jan. 3. He was immediately flown to Miami and arraigned the next day on a series of drug-related charges. A "not guilty" plea was entered for the former strongman, and lawyers said his trial would be delayed by months of legal preliminaries.

Navarro-Valls and U.S. officials credited the papal nuncio in Panama, Archbishop Jose Sebastian Laboa, with convincing Noriega to leave willingly and face U.S. justice.

President Bush thanked the Vatican and the nuncio for their "evenhanded, statesmanlike assistance in recent days."

In the United States, Archbishop Daniel E. Pilarczyk of Cincinnati, head of the U.S. Bishops' conference, reaffirmed praise for Archbishop Laboa.

"I hope it is now clear to everyone that the actions of the Holy See played a decisive role in bringing an end to the violence in Panama without jeopardizing vital diplomatic and religious principles or the processes of justice," Archbishop Pilarczyk said Jan. 4.

Archbishop Laboa, a 66-year-old Spaniard, explained in an interview with Italian reporters Jan. 6 how he and others changed Noriega's view.

The archbishop said a Noriega adviser telephoned the nuncio on Christmas Eve—four days after the U.S. invaded Panama—saying Noriega would unleash a guerrilla war in western Panama unless he was given refuge.

"I was given 15 minutes to decide. My first reaction was to contact the Holy See, but that was not possible. I took the terrible decision," Archbishop Laboa said. The Vatican later backed up the nuncio, saying his decision had in effect quelled the fighting in Panama, in which many soldiers and hundreds of civilians had died.

Noriega arrived in a car sent by the nunciature, the archbishop said. On the car seat was a blanket, and a priest found a machine gun underneath and confiscated it, he said. A few days later, one of Noriega's own men found and removed Noriega's last weapon—another machine gun—from under his mattress in a nunciature bedroom.

Archbishop Laboa said he informed Gen. Manuel Noriega of the U.S. Army

(See PAPAL NUNCIO on page 8)



PANAMA CELEBRATION—Panamanians march through the streets of Panama City, Panama, the evening of Jan. 3 as they celebrate the surrender of Gen. Manuel Noriega to the United States. (CNS photo from UPI-Reuters)

Cristiani: Armed forces involved in Jesuit killings

SAN SALVADOR, El Salvador (CNS)—Salvadoran President Alfredo Cristiani has said members of the armed forces were involved in the November killing of six prominent Jesuit priests and two women.

"It has been determined that there was

involvement on the part of certain elements of the armed forces," Cristiani said in a five-minute national radio and television broadcast Jan. 7.

The six priests were shot at close range at their residence at Central American University in San Salvador. Their housekeeper and her daughter also were slain.

The priests—including the university rector, Father Ignacio Ellacuria, and Father Segundo Montes, director of the university's Institute for Human Rights—were respected intellectuals who were strong advocates of dialogue between leftist rebels and the Salvadoran government.

Human rights and church workers immediately voiced suspicions that the killings, shocking even after 10 years of civil war and some 70,000 deaths, were the work of rightist death squads with links to the military.

"With the aim of determining the exact circumstances and clarifying the truth in all its magnitude, and due to the fact that the military institution is not going to allow any of its members to tarnish its professionalism and its morale, a special honor commission of officers of different ranks within the military hierarchy and of civilian lawyers has been created immediately," Cristiani said in his broadcast.

He said that commission would work

with a commission previously set up by his government to assign responsibility in the killings so that "justice can be done in this objectionable crime." He said his government and the Salvadoran armed forces "are pledged to uncover the very last suspect in such a detestable crime."

Cristiani gave no details of the investigation and did not say whether any members of the armed forces had been arrested.

In Rome Jan. 8, the Jesuit order welcomed Cristiani's statement.

"Yes, it does confirm our suspicions. Our people in El Salvador are pleased with the unexpected seriousness of the investigations," Father Johannes Gerhardt, spokesman at the Society of Jesus' headquarters in Rome, told the British news agency Reuters.

There was no immediate comment from the Vatican on Cristiani's statement.

Col. Rene Emilio Ponce, head of the Salvadoran armed forces high command, told journalists that the military honor commission mentioned by Cristiani had reassigned 45 soldiers and two officers of the U.S.-trained Atlacatl Battalion to other military units in the capital until further orders. The Associated Press said Ponce confirmed that the Atlacatl Battalion participated in the Nov. 13 search of the university campus and said he could not

comment on whether they were implicated in the Jesuits' murders.

The Atlacatl Battalion is one of several elite counterinsurgency units that received initial training in the early 1980s from U.S.

(See CRISTIANI on page 19)

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The Vatican and the Noriega affair

by John F. Fink

The Noriega affair sure brought out some latent anti-Catholic feelings! Some comments and letters to editors of secular papers were absolutely vicious. Fortunately, the episode had a happy ending.

I thought the Vatican acted absolutely correctly throughout the whole ordeal, something that can't be said for some Americans who wanted the U.S. troops to invade the Vatican Embassy to take Noriega by force. These, of course, were the same people who would have been rightly outraged if China had invaded the U.S. Embassy in Beijing to get the Chinese dissidents who went there last June.

Embassies have long been places of refuge and are protected by international law. When the Hungarian Revolution of 1956 was crushed, Cardinal Mindszenty took refuge in the U.S. Embassy and actually lived there for 15 years. He, of course, was a political refugee and the U.S. government stressed that Noriega should be tried as a common criminal, a point accepted by the Vatican when it said that Noriega "was not considered to be in diplomatic or political asylum but a person in refuge against whom there were criminal charges."

CONTRARY to the implications of some anti-Catholics, the Vatican wasn't shielding Noriega because it wanted to protect him. The Vatican didn't invite him into the embassy; the problem was thrust upon it. It accepted him only temporarily and only after he demanded sanctuary and threatened guerrilla warfare and widespread bloodshed if he wasn't given refuge.

After Noriega's surrender, the U.S. praised Archbishop Jose Sebastian Laboa, the papal nuncio in Panama, for his



handling of the affair. President Bush thanked the Vatican and Archbishop Laboa "for their ever-ready, statesmanlike assistance" and Gen. Maxwell Thurman, head of the U.S. troops in Panama, said that "the statesmanlike conduct of the Vatican in this entire process has been salutary." The New York Times reported on the "extraordinary personal effort" by Monsignor Laboa to get Noriega out of the Vatican Embassy without appearing to be kicking him out the door in violation of the church's ancient promise of sanctuary. (It should have been "Archbishop" Laboa, but bishops are often called messengers outside the U.S.)

That's what was said after Archbishop Laboa persuaded Noriega to give up to the U.S. troops or to the Panamanian government. (The archbishop has denied the report that he issued an ultimatum by telling Noriega his sanctuary would end on Jan. 4.) But before that the U.S. government acted shamefully. There was no excuse for allowing U.S. soldiers to continue to blast non-stop heavy-metal rock music at the nunciature for days on end. After all, besides Noriega, there were many other guests and residents, including some nuns, in the embassy. There was also no excuse for harassing Vatican Embassy personnel by frisking them and stopping their cars from entering the grounds, or for shooting out street lights and buzzing the building with helicopters.

IT SHOULD BE NOTED that this was not the first time the Vatican Embassy in Panama was used for sanctuary. Just last year, when Noriega declared a Panamanian election null and void and harassed the victorious opposition candidates, many Panamanians who opposed Noriega—including current President Guillermo Endara—found refuge in the embassy. Many of them were eventually conducted safely out of the country.

That's undoubtedly what Noriega had in mind when he made his phone call to Archbishop Laboa. And the Vatican did try to find a country that might be willing to give

asylum to Noriega—the type of asylum that other former dictators are now enjoying in various parts of the world. But the U.S. officials insisted that the general must come to the U.S. to stand trial.

THE ROLE OF the Panamanian bishops in this matter should not be overlooked. Under the leadership of Archbishop Marcos McGrath of Panama City, the bishops wrote to the Vatican to emphasize that they believed that, while sanctuary was initially justified, it was "completely necessary to us that former General Noriega be turned over to justice" and not be released to a third country. They specified, though, that the church should extract assurances that he would be treated humanely "and that he be judged only for specified crimes." The U.S. gave those assurances and also assured the Vatican that the charges against Noriega did not carry the death penalty.

(Archbishop McGrath, by the way, is a remarkable man. Tall and built like a linebacker, a Holy Cross priest who is on the board of the University of Notre Dame, he is one of the leaders in the church's efforts to help the poor in Central America. I got to know him a few years ago when he and I were invited to spend a weekend at the headquarters of the Raskob Foundation in Wilmington, Del., at which Archbishop McGrath gave the Raskob family a seminar on Central America.)

Much has been made of the fact that the Vatican made it uncomfortable for Noriega to remain in the nunciature in a small non-airconditioned room with a broken TV set, forced to wear civilian clothes, eat nunciature food, cut off from his wife, mistress and daughters, etc. But it really came down to the fact that Archbishop Laboa convinced him that he really had only two choices, and he chose to come to the U.S. and take a chance on our courts.

The New York Times reported that Washington diplomats thought "the approach adopted by the papal nuncio was a masterpiece of persuasion." It was the best solution possible for a very complicated problem.

standards and is willing to have the general assembly redefine the ruling.

Sister Lawrence Ann said that 902 (92.5 percent) of the teachers in the archdiocese are licensed by the state. Forty-eight more are eligible for certification (five percent). This year, 25 teachers are not certifiable (2.5 percent). Most of these people teach religion only and have catechist credentials, but do not need teaching credits under the law.

Besides losing professional standing and recruitment advantages, students from non-accredited schools are often denied the right to participate in scholastic, music and athletic competitions.

Harold Grosboll, principal of the Seventh Day Adventist Indiana Academy at Peru informed Evans that before his school received state accreditation, some 18-year-old students were denied social security income, and graduates were not eligible for certain scholarships and were denied enrollment in some colleges.

Schools back 'flexible' state accreditation

by Margaret Nelson

On Wednesday, Jan. 3, Providence Sister Lawrence Ann Liston, director of schools for the Office of Catholic Education (OCE), attended a meeting of the state board of education that concerned accreditation for non-public schools.

Ten percent of the state's students attend non-public schools. In December, the board rejected a plan supported by the Indiana Non-Public Education Association (INPEA) that included separate evaluation standards for private schools. In January meeting, the board justified its 7-4 stand against that part of the Indiana Department of Education proposal.

As it now stands, non-public schools must use the Performance Based Accreditation (PBA) process which was established for public schools. But the 1987 legislature passed a law that said the board should establish appropriate standards governing the voluntary accreditation of non-public schools.

INPEA is asking for a ruling by the state attorney general because it does not believe public school standards to be "appropriate." H. Dean Eard, state superintendent of public instruction, has stated that by rejecting the proposal the board is not complying with the state statute.

Sixty-four of the 69 schools in the archdiocese are accredited by the state under the pre-1987 standards. All three of the privately-owned high schools are

accredited. But the present state guidelines are "not in line with the mission of Catholic schools," Sister Lawrence Ann said.

INPEA wants the evaluation process to be more flexible. Since a higher percent of non-public school graduates attend college, their boards would have difficulty justifying funds for curriculum and resource requirements the state might impose on them for high school vocational programs, for example. Junior high home economics and practical courses would fall into the same category. Some Catholic elementary schools now "abbreviate" these courses or send students to nearby high schools to cut expenses.

Stephen J. Noone, executive director of the INPEA, said that the accreditation process should get at the real issue of whether the child is educated when

finished with school. The INPEA goal is to measure outcome, which was the original focus of PBA. The non-public schools have no problem with that. The arguments are over "input" requirements.

One-fifth of public schools in the state are evaluated each year on the basis of attendance, graduation percentages, test scores, curriculum, and health and safety standards. Non-public schools will be evaluated on the same schedule, when the process is defined.

One board member's objection to the proposal favored by the INPEA was that it would mean lower, less stringent standards. Rather than being qualified by the state, the education department proposal stated that teachers should possess a bachelor's degree or "demonstrate competence." INPEA does not want lower

Workshop offered on increasing school enrollment

On Jan. 17, there will be a Student Recruitment Workshop for Catholic elementary and high schools at Our Lady of the Greenwood Parish, Greenwood, from 5 to 8 p.m.

The program will show principals, pastors, board of education members, public relations and development committee members ways that they can increase student enrollment and retention.

The event is sponsored by the steering committee for Catholic School Development and the Office of Catholic Education (OCE). The back-up date in case of severe weather is Jan. 23.

The initial presentation after 4:30 p.m. registration will be given by G. Joseph Peters, OCE coordinator of school services. His topic will be "Recruitment: Is Not a Dirty Word: Hows and Whys of Attracting and Retaining Students."

Each school has been urged to send a team so that all the topics can be covered. Mickey Lentz, OCE coordinator of support services, will present a talk in the first session after dinner. She will discuss junior high/middle school programs that attract and keep students. Peters will talk about "One-on-One Contacts and Follow-up Techniques."

The role of the clergy in school promotion and recruitment will be covered by Father Clem Davis, pastor of St. Monica and Father Joseph Schaefer, vice principal of Cardinal Ritter High School, both in Indianapolis.

The second session will offer a presenta-

tion by Providence Sister Mary Moeller, St. Patrick School, Terre Haute; and Kerry Blandford, St. Roch School, Indianapolis. They will discuss "Early Childhood and Extended Care Programs and Recruitment."

Approaches to high school recruitment will be presented by Father Schaefer and Kathy Hahn, development director for Chatham High School, Indianapolis.

Sacred Heart votes to join UPC

The pastoral council at Sacred Heart, Indianapolis, has voted to join the 11-member Urban Parish Cooperative (UPC).

The group approved the action on Nov. 28, in its first meeting after a presentation by the UPC administrator, Daughters of Charity Sister Margaret Marie Clifford.

The membership is expected to be finalized when the UPC board of directors votes on the Sacred Heart application on Jan. 22.

Franciscan Father Michael Fowler is pastor of Sacred Heart and Franciscan Fathers Leonard Pasquet and Elias Koppert are associate pastors of the southside parish.

The cooperative offers combined efforts in the areas of evangelization, outreach, education, maintenance, development, volunteers, staffing, and planning for the future.

UPC pastors meet weekly for peer

The student recruitment roles of principals or development directors will be presented by Glenn Tebbe, principal of St. Mary School, Greensburg, and Jane Drury Moynahan, development director for St. Matthew School, Indianapolis.

Dinner will be served to those who are pre-registered with Lori Greeley at 317-236-1430 in the OCE office by Jan. 15. The \$5 fee includes the dinner.

support, homily preparation and problem solving. School principals meet monthly to exchange methods to handle common issues and plan events for multi-school participation.

UPC day care directors cooperate by sharing such common efforts as job descriptions, budgets and brochures. And directors of religious education and pastoral associations also collaborate.

St. Ann was the last parish to unite itself with the cooperative in August, 1989. Other member parishes are St. Rita, St. Paul Cathedral, Holy Angels, Holy Cross, Holy Trinity, St. Andrew, St. Bernadette, St. Bridget, St. Joan of Arc, St. Philip Neri and St. Rita.

New UPC officers were elected at the quarterly meeting of the board of directors in December. Michael Blair, St. Rita, is president; Susan Timoney, St. Andrew, is vice president; and Dorothy Fanning, St. Bridget, is secretary.



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Pro-life bills are introduced in state legislature

by Mary Ann Wyand

During coming weeks, Hoosier legislators must deal with a number of crucial legal issues relating to the sanctity of human life.

In the wake of the Supreme Court's decision in *Roe v. Wade*, the Indiana Senate and House of Representatives are reviewing that abortion ruling and its impact on state laws.

Because the Supreme Court upheld three Missouri laws restricting abortions, Indiana lawmakers who have sponsored pro-life bills are optimistic that their efforts will result in favorable committee rulings and later action by the full House and Senate.

As *The Criterion* went to press, a House Public Policy Committee meeting Wednesday night on several pending bills that restrict abortion attracted a large number of pro-life and pro-choice advocates eager to offer comments.

Pro-life bills up for consideration include H.B. 1034 on abortion regulation authored by Rep. Frank Newkirk, Jr., a Democrat from District 65, and also H.B. 1134 on informed consent for abortion, which was authored by Rep. R. Michael Young, a Republican from District 48.

Newkirk's bill would prohibit the use of public facilities and public employees (within the scope of their employment) for abortions. It also requires physicians who believe a fetus to be 20 weeks or more gestational age to perform certain tests, and it codifies a policy statement that life begins at conception.

Further, H.B. 1034 requires a physician to disclose to a woman seeking an abortion the stage of development of the fetus, the status of fetal organ systems, and the type of death of the fetus resulting from the abortion.

Finally, this bill would render a physician who performs an abortion without the informed consent of the woman ineligible for protection under the medical malpractice act.

"Earlier this year, we really



PRO-LIFE CAMPAIGN—Right to Life of Indianapolis president Kim Ledbetter (left) joins Cathy Donohue, president of Indiana Citizens for Life, Father Mike O'Mara, associate pastor of St. Pius X Church in Indianapolis, Mary-Catherine Skripsky, ICL legislative coordinator, and Mark Collins, president of the St. Gerard Guild, at the Statehouse Jan. 3 before ICL members distributed roses to legislators.

concerned about whether we would even get a hearing on these bills," Rep. Newkirk told *The Criterion* on Monday, "and now, of course, we have been promised a vote. I'm positive that we can achieve at least a tie vote in committee."

If so, he said, new rules will allow the bill to go to the (House) floor for a vote. That means state representatives could review H.B. 1034 as early as next week.

"I suspect that it will come up for a vote between Jan. 16 and Jan. 19," he said. "I'm getting a lot of letters in support of the legislation from throughout the state."

Rep. Newkirk, a member of the Public Policy Committee, also noted that "Some of the members of the committee are getting extreme pressure. I haven't heard very much from the pro-abortion people, but I think that's probably because they know where I stand. I hope that pro-life constituents will contact their own legislators to help counteract that lobbying."

of the legislature, and with Democrat Evan Bayh serving as governor, they would be in full control of drawing the new legislative districts based on the 1990 census and thus be able to draw district maps that favor a continued Democratic majority in the legislature.

Republicans need to win full control of the legislature to be able to force Bayh to work with them in drafting new district maps.

Despite all this, some issues of special concern to the Indiana Catholic Conference will be considered on the legislative agenda, according to Dr. M. Desmond Ryan, ICC's executive director.

Underlying ICC issues, he said, is the church's commitment to the consistent ethic of life principle which holds that life is sacred and must be protected and nurtured at all of its stages.

Six bills introduced in the House to protect the life of the unborn were all scheduled for hearing by the Public Policy Committee this past Wednesday.

A hearing has also been scheduled for an adoption bill, which would give "hard to place children" a better chance of being adopted by offering subsidies for support and medical care.

Also seen as a consistent ethic of life bill is one which would increase the state's minimum wage. According to Dr. Ryan, this would help alleviate poverty, one of the underlying causes for human suffering and indignity. The state minimum wage of \$2 an hour has not been changed since 1977. It applies to those employees working for companies with sales per year of less than \$300,000.

Still another consistent ethic of life bill is one which would ban the death penalty for the retarded and mentally handicapped. This comes as a reaction to a U.S. Supreme Court decision last June saying that, in principle, execution of the mentally retarded is permissible.

The Salem resident said preparations for this pro-life legislation date back to last summer, within a week after the Supreme Court's *Webster* decision.

H.B. 1134, an informed consent law authored by Rep. Young, is another important pro-life bill with similar abortion regulations.

Young's bill would require a physician to make disclosures about the abortion procedure relating to the risks to the pregnant woman and to the gestational age of the unborn child.

It also requires the physician or an agent of the physician to provide certain information to the pregnant woman regarding alternatives to abortion and about the development of the unborn child (including information that must be published by the State Board of Health).

Under Young's bill, the disclosures must be made at least 48 hours before the time the abortion would be performed, with an exception if the abortion is necessary to preserve the woman's life.

Rep. Young expressed optimism about passage of H.B. 1134 because, "This is something that the court has ruled on before and it has been passed, so we know that it is constitutional."

Further, he added, "I think we can

make a good case for it before our committee because we know that we have had legislative bodies that have passed this bill."

Young said H.B. 1134 "simply requires the physician to inform the patient of the scientific information that is available that will deal with carrying the pregnancy to term, that tells of the chances of infertility and of hemorrhaging. The doctor has to describe the condition of the fetus and what the operation will do to the fetus, and that there are alternatives to abortion such as adoption."

Passage of this regulation requiring a two-day delay would significantly decrease the number of abortions performed in Indiana, according to the pro-life legislator.

"This is the 'woman's right to know' bill," Rep. Young explained. "Once the woman signs the (abortion) form, she has 48 hours to think about it. We think that once the woman has been given all of the information she will decide not to have the abortion."

The Indianapolis lawmaker also noted that with any type of operation "there's always time to think. This bill says you have to go back home and think about it." Under H.B. 1134, Rep. Young said, a woman contemplating abortion will have the necessary time to ask herself, "Do I really want to do this to a fetus that is sucking his thumb, has a heart that is beating, and has brain waves?"

H.B. 1134 will succeed in committee, he said, because, "I think an answer is against knowledge? We say education is the most important thing we can do for children."

Other members of the House sponsoring or co-authoring pro-life legislation this session include Rep. David Cheatham, a Democrat from District 69; Rep. Richard Deller, a Republican from District 38; Rep. Chester Dobbs, a Democrat from District 13; Rep. Edward Goble, a Democrat from District 67; Rep. R. Jerome Kearns, a Democrat from District 43; Rep. Gene Leewu, a Republican from District 52; and Rep. Donald Nelson, a Republican from District 48.

Those bills include H.B. 1088, which would restrict abortion for reasons of sex selection, and proposed legislation that would provide for the registration of maternity homes and establish a maternity assistance grant fund for non-profit organizations that operate registered maternity homes.

Politics is expected to dominate 1990 Indiana legislative session

by Ann Wadellon

Indiana's 150 legislators came to Indianapolis Jan. 3 for what is expected to be the most politically intense session in recent memory, stretching back to at least 1940.

Veteran Statehouse watchers predict that the session will be dominated by political strategy rather than issues.

The November 1990 election is an obvious concern. Underlying legislative debates and proposals will be the intention of establishing a campaign record, for the party as well as for individual legislators.

This is Indiana's "short session," limited to 30 days to be completed no later than March 15. That makes action intense. Deadline for filing bills was the third day in the House and the fourth day in the Senate. The deadline for having a bill approved by one chamber is Jan. 23, the 16th day, if no recess days are called.

Despite that fact, about 1,200 bills have been introduced. Many will die at the first cutoff, a public hearing in one of the House's 28 standing committees or the Senate's 17 committees.

The political pressure came out of the 1988 elections when the Hoosier electorate sent 50 Republicans and 50 Democrats to share power in the House of Representatives. Republicans hold power in the Senate by the slim margin of 26-24.

With the November 1990 election so close, both parties want to increase their control. Twenty-five of the 50 seats in the Senate will be up for contention in November, with the victors winning four-year terms. All 100 members of the House of Representatives will face voters at the polls for election to two-year terms.

Added to the obvious incentive for winning is redistricting of the state for the next 10 years. If the Democrats win control

ARCHDIOCESAN CATHOLIC CHARITIES

Providing day care for adults

by Lula E. Baxter

When a loved one can no longer live independently, caregivers are confronted with the reality of either institutionalizing them or taking them under their own wings. Because often the elderly loved one does not require full-time supervision, the Indianapolis Catholic Social Services' Adult Day Care Centers provide a home away from home during the hours needed, allowing the caregiver to remain employed or enjoy some necessary respite.

Adult day care often offers a practical alternative to long-term care placement for some older adults who need limited assistance.

Catholic Social Services has consistently offered Adult Day Care services since July of 1982. Two sites, Holy Trinity Adult Day Care Center, 907 N. Holmes Ave., and Adult Day Care East, 2630 N. Arlington Ave., offer adult day care from 7:30 a.m. to 5:30 p.m. five days a week. Recently, a new "weekend day care" program was implemented. Adult day care is offered at least one Saturday a month.

The CSS Adult Day Care program can totally accommodate about 55 persons daily. Participants include stroke victims, amputees, those with Alzheimer's Disease, and those suffering from depression, sightlessness or social isolation.

One asset of the Day Care Centers is the genuine care that the professional staff members provide. The program director (a licensed health facility administrator), site managers, registered nurse, licensed practical nurse, qualified medication aide, social worker, activity coordinators, program

aides and transporters all make up a cadre of caring personnel.

"Instead of sitting home and doing nothing," one client stated, she looks forward to coming to the Adult Day Care Center as much as possible for the activities and socializing. One of the main goals of the program is to help the clients cope with the aging process and at the same time feel useful and good about themselves.

Although there are happy times at the Adult Day Care Centers, there are sad moments, too. Because many of the clients regain the child-like characteristics of their earlier days, they often feel scared or abandoned. It has even been required of the staff to suggest alternative care for those suffering from advanced stages of Alzheimer's Disease.

A typical day at the centers begins with individual activities, current events and coffee, followed by physical exercises and devotions. A hot nutritious meal is served at noon and, after a rest period, afternoon activities begin. These activities include arts and crafts, kickball, bingo, Bunco, bowling, volleyball, music appreciation, and more. A monthly calendar of events is provided for each client and also posted at the centers. Many special events such as the Kitchen Band from Mooresville, visits from the children at the adjacent day care centers, pet visits, etc., commonly take place.

Funding for the CSS Adult Day Care program comes from the Archdiocese of Indianapolis, Central Indiana Council on Aging, Indiana Department of Human Services, United Way of Greater Indianapolis, and the Veterans Administration. The centers serve clients of all races and creeds from throughout the Indianapolis area.

Commentary

THE HUMAN SIDE

Multilayered priesthood and parish ministry

by Fr. Eugene Henrick

If you would like a history lesson on parish ministry I advise reading R. Scott Appleby's essay, "Present to the People of God: The Transformation of the Roman Catholic Parish Priesthood" in a book titled "Transforming Parish Ministry" (Crossroad Publishers, 1989).

The essay will be an aid to pastors and lay people who want to see how the past influences our thinking about parish ministry in the present.

It may also serve to reduce some of the anxiety that arises when it seems as if the priesthood today is experiencing problems and questions for the first time. Not so.

Appleby, a church historian at the



University of Chicago, reviews four stages of the priesthood which strongly influenced the style of parish ministry.

The era from 1930 to 1954 is viewed as a time of the "ambassador" priest. It was a time in which "everyone's role was clearly defined." The laity were to pray, pay and obey. The priest was separate from the people and had a "vocation of heroes." He was "sent" to the people and not encouraged to identify with them as he would today; he alone represented the parish.

The system emphasized obedience and there was little empowerment of the laity. Individuality and feelings were considered suspect in a priest.

But during that era there was also a group of pioneers for renewal. This new breed of priests thrived on the exchange of ideas and were deeply involved in social justice issues. Movements like the Catholic Family Movement, Catholic Youth Organization and Young Christian Workers flourished.

These pioneers believed the parish should generate action on behalf of the world, becoming less insular and less interested in serving only its own needs. They regarded a priest as one who sends others, rather than as the person who is sent.

Between 1954 and 1962 many priests no longer saw themselves geographically bound to a parish. They went to school, became specialists and were called priest-psychologists, priest-novelists, etc.

Urban ministries and ministries beyond the parish were emphasized during that period.

Between 1962 and 1972 the church saw priests leaving the ministry. Those who stayed began to assert themselves by demanding rights and objecting to being treated like non-persons. Individuality was in.

It was an era when the parish experienced exciting experiments, while also witnessing angry and confused priests. It also was a time when every sacred tradition was questioned. Often parish service included a protest against war or an unjust political system.

The present era is the era of the priest as orchestra leader, one who coordinates. He is no longer a priest who knows the score and often his lay people play without him. But, Appleby observes, "in his absence, the performance will not be an official performance and for better or worse unofficial performances do not play well in most American parishes."

This is just an overview of Appleby's excellent analysis of history. As I read the 100-page essay, it occurred to me that many of us have been influenced by all four eras of priesthood.

Since our views of the priesthood are not born in a vacuum, knowledge and



experience of the priesthood at specific points in time influences the way we conceive it. So there are good reasons to recall its recent history.

How often we cry out, "If only we could go back to the good old days when everything was defined," while at another moment we sigh, "If only we could break out of the past and modernize."

With the aid of Appleby's analysis, we can compare the past with the present and better understand our own views and expectations of the priesthood. Perhaps in this sense, a knowledge of history can be a means to growth.

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THE YARDSTICK

Government solutions to poverty problems

by Msgr. George G. Higgins

The continuing debate over the use of federal funds to support a program of family planning at home and abroad should not be seen exclusively as a disagreement between Catholics and non-Catholics.

Many non-Catholics also have serious reservations about the direct intervention of the federal government in the field of family planning. They are opposed not necessarily on moral grounds, but because they feel family planning is a profoundly personal matter. Many are persuaded that the government would be well advised to concentrate on its own proper role and to remain neutral on the divisive issue of family planning.

Others take a different view. They argue



that the government has the right and duty to underwrite birth control clinics.

Many who hold this position are sensitive enough to add that the government should not directly advocate or promote family planning but, with scrupulous respect for the rights of individual conscience, should confine itself to making birth control information available to those who voluntarily request it.

But, not a few proponents of government birth control clinics are frank to say that government should actively promote family planning among the poor for the express purpose of cutting the cost of public relief.

A typical expression of this view cropped up in a letter to the editor of a newspaper: "Family limitation, for the poor as well as the rich, is the government's business because we, the taxpayers, have to care for them when they fail."

This is not an isolated example. The words are full of people whose "solution" to the problem of poverty is to pump for birth

control clinics where the poor would be encouraged to limit the size of their families.

I ran into this problem some years ago during a panel discussion on poverty at a labor-management conference in a Southern city. A panel member, a former U.S. senator, aggressively advocated a government program of birth control for the poor.

When a member of the audience reminded him politely that he ought to talk about poverty and take up the controversial issue of birth control in a more suitable forum, he literally blew his stack and bitterly accused his interlocutor, a distinguished lawyer, of being prejudiced and "superstitious."

As chairman of the conference I felt obliged to say that, while the public policy aspects of the birth control problem are debatable, I for one felt that the direct promotion or advocacy of birth control as part of a federal government's anti-poverty program would be an insult to poor people and especially to poor blacks.

In my judgment, the latter point is extremely important. Blacks constitute the

biggest single group of poor people in the United States. What are they if they are told from those in comfortable, middle-class ivory towers that the solution to the so-called black problem is to cut down on the number of blacks in the United States?

If I were a poor black, I think I would resent bitterly such patronizing advice, especially if it were offered by my government as part of its anti-poverty program. I would be tempted to conclude that the program was a subtle but cynical attempt to establish white supremacy.

I realize there is room for honest disagreement in a pluralistic society on the public-policy aspects of birth control. But let us debate this issue on its merits and not add insult to the frightful injury we already have inflicted on blacks and other poor Americans by injecting this issue into our official anti-poverty program.

That wouldn't be a rational solution to the problem of poverty; it would be defeatism and would be perceived as approval of the philosophy of white supremacy.

THE BOTTOM LINE

Signs and reasons that we're being manipulated

by Antoinette Bosco

The other day, my daughter was reading a book to her 4-year-old boy. It was a collection of illustrated Old Testament stories for young children. After each story she would pause to explain to her son what it was supposed to teach.

I watched them as she read the story of the fall. "The lesson of this story," she explained, "is that God punishes those who break the law."

"That's one way to look at it," I thought to myself, wondering when he will be old enough to be able to grasp a deeper message. For the story of Eve and the serpent is not a simple one.

What goes on between Eve and the serpent is a blueprint for seduction; the Bible is showing us how easy it is for our egos to be stroked and manipulated so that we turn away from God. The Bible story of the fall is a profound warning that we must



beware of seduction—and I cannot think of a message more appropriate for today.

As the interaction between Eve and the serpent so well shows, seduction is the act of enticing people into actions they might otherwise be apprehensive about. It is the deliberate luring of people into situations that might not be at all to their advantage.

The seducer tempts and charms by painting an attractive, one-sided picture that appeals to another's desires, but is frequently a delusion. Once the charming and the wooing are over, the real picture, for better or worse, is apparent.

Seducers, sometimes called manipulators, are all around us. What they try to get us to do is not always bad, however. In fact, it may be harmless or even beneficial.

Consider some salesmen, for example. They induce us to make purchases that we might not have made without their influence. We may be pleased with our purchase. We might even have gotten a great bargain. But, the manipulative salesman's motive is primarily not satisfying the customer; it is making a sale.

Billboards, magazine ads and TV commercials are manipulators. They seduce us every day. The messages that they send to

us usually have nothing to do with the product they are selling.

The images besiege our minds with subliminal messages. Drive this car (and you will be sexy). Smoke this brand C cigarette (and you will be a successful, emancipated woman). Buy this cheeseburger (and your children will be ecstatically happy).

They seduce us with visions of perfection. No one has bags under the eyes or neck wrinkles and everyone is attractive, friendly and happy—at least after buying the product.

Seductions do not necessarily involve lying. But truth does not give morality to the seduction. For example, a man seduces a young girl into premarital sex by saying that he loves her. He may actually mean it, but that does not make his resulting proposition right.

The real danger is that seductive messages have become so commonplace in our culture that we fail to recognize them. Messages are slithering into our subconscious. Seduction has become so sophisticated, so eloquent, that we do not recognize when the messenger is, really, a snake.

The Bible gives us warning about this through the story of Eve and the temptations in the Book of Genesis. Eve should have asked herself what the snake had to gain by having her eat the apple.

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To the Editor

Answer to woman who had abortion

Editor's note: A few weeks ago The Criterion received a letter from a woman who had had an abortion. Since the letter was unsigned, we are not publishing it. However, because of some of the things the woman said, it seemed important to respond and the only way to reach the woman seems to be through this column.

The woman identified herself in one place as an employee of the Archdiocese of Indianapolis and in another place said that her pastor is her boss. She said that the reason she had the abortion was because she would be fired from her position if it became known that she was an unmarried pregnant woman. Therefore, she said, it was really this "institution of faith" that caused her to have the abortion.

I asked Father Larry Crawford, director of the Archdiocesan Office of Pro-Life Activities, to respond to the woman's letter. Here is his response:

The author of the letter is indeed in a very difficult situation. She is in a position that "but for the grace of God, there go I." Her situation calls for our understanding and our compassion.

It is true that the church has a certain

responsibility toward teachers and others in leadership positions. The church must always be forgiving. We are indeed called to hate the sin but to love the sinner. Real love must be present in all actions of the church. But how that love is expressed must be based on a prudent judgment taking into consideration all the values and responsibilities that bear on the situation.

If our writer is a teacher, or some other equally public person, she is indeed a role model for others. Today there is tremendous pressure on our young people toward earlier, premarital sexual activity. At the same time it is becoming clearer that this premature activity results in long-term medical, psychological and sociological problems in addition to the obvious moral concerns. Therefore, the leadership of the parish cannot just ignore the problem.

The person in question as a moral agent must assume responsibility for her actions. She cannot abdicate her moral responsibility for becoming pregnant. But she also has a right to be treated fairly. If there is no other way to prevent scandal, then her job termination must include actions which show there are other values present. These actions should include finding her a job elsewhere, helping to provide for immediate physical as well as emotional needs.

The parish leaders have an obligation

to exercise charity. In our culture we tend too often to think of justice as the stronger of the virtues. But in fact, charity is the basis of all virtues. Whatever action the parish leaders take, the process must lead to the person having a real hope for the future.

In her letter, the lady says that she has been unable to seek reconciliation with the church because, "I can't even confess my sin to my pastor because he is my boss and I could still be fired and much, much worse—excommunicated from the church!" This is a totally false assertion. Every priest is bound without any exception to the seal of confession. Under no circumstance, at any time, may any priest reveal to anyone what a specific person has said in the sacrament, nor may he act in any way toward that person based upon the knowledge gained in the sacrament. The penalty for doing so is the priest's excommunication.

Finally, she says that she will have to deal with this tragedy by herself because she can get no help from the "institution." It is for persons just such as she that our archdiocese has our Post-Abortion Reconciliation Program (Project Rachel) in place. All she has to do is call the Office of Pro-Life Activities. She can remain totally anonymous. She will be treated with love and respect. She will be referred to a person trained to help her through pain, loss and grief. At her choice, it can be a person known to her and with whom she is comfortable or it can be a person who does not know her at all.

Help is available. No matter how long it has been since the abortion, the person cries out in hurt. There is help. There is hope. There is a Christ who loves

unconditionally. And there is a church that tries to show that love to those in need.

Catholic first or Christian first?

A comment on Ivan J. Kauffman's "What Exactly Is a Good Catholic?" (Point of View, Nov. 24).

Mr. Kauffman seems to be reluctant to equate Catholic with Christian. Only as an afterthought, it seems, does he make the comparison. That to me is sad, but his article bears some truth.

I would say there are many people who think of themselves as Catholic first rather than Christian first. And I would say most of those people would try to change the church laws to make their lives easier.

They think that obeying laws will get them a reward. If they read the letters that Paul wrote to the Romans, they should know that following Christ is the only way.

Jesus said, "Nobody goes to the Father except by me." He made no law; but he gave two commands: Love God above all things and love your neighbor (even if he is your enemy) as yourself.

In Mr. Kauffman's rush to obey one law, he ended up breaking another by speeding. He showed a disrespect for authority and he disobeyed Christ's command by disregarding the safety of others.

Christ emphasized the spirit of the law: love. If you don't know how important that is, read St. Paul's First Letter to the Corinthians, chapter 13.

Vince Enrins

Bedford

Point of View

What is the future of Europe?

by George H. Maley

During the middle part of November, Legation, an organization of Catholic chief executive officers and presidents of large corporations, held its international meeting in Rome. Archbishop Justin Rigali, president of the Pontifical Ecclesiastical Academy responsible for training the church's diplomatic corps, told Legatus members that the pope is attempting to preserve the church's unity while at the same time working for dignity and human rights in the church. (Editor's note: Since that time the Los Angeles Archbishop Rigali has been named secretary of the Vatican Congregation for Bishops.)

As these words were being spoken in Rome, the Berlin Wall was being dismantled. In the following two weeks, events in Europe took center stage throughout the world. It seemed almost miraculous that the people of Eastern Europe, without force of arms, were overturning their communist governments in a leaderless revolt. It was a collective event that has no precedent in history.

The world's focus will be primarily on Europe during the '90s. With the European Economic Community (E.E.C.) becoming a reality in 1992, all industrial countries of the Western world are positioning themselves to tap this market of nearly 300 million people.

But the E.E.C., which has been a vision since shortly after World War II, might have to take a back seat to other priorities as freedom becomes a reality for Eastern European nations. Czechoslovakia has successfully refashioned its government structure to one of a non-communist origin as the year starts. At the last time, news is filled with Poland and Hungary seeking new economic and political models. The biggest intangible at this time is the reunification of Germany which could change the future destiny of Europe.

Yet, there has been one man who has constantly had, these last 10 years, a vision for Europe, which no doubt sparked the hope of all freedom-loving people in

Eastern Europe. He is Pope John Paul II, who, since the original days of Solidarity in 1980, echoed the message that the countries of Eastern Europe were part of the larger European Catholic family. His Holiness held out the vision that these countries sooner or later would return to the fold of Christianity with all the abilities to practice the faith of their ancestors.

What then is the future of Europe as seen in our ancient tradition of Catholicism? For us Americans, how could the events in Europe, which are bound to continue, affect our lives here at home?

First, there is little doubt in my mind that Germany will be reunited faster than any of us anticipates. The leadership of the United States, the NATO allies and even the Soviet Union cannot stop what appears to be the inevitable. The European Common Market will, no doubt, become an equal priority to the reunification process of Germany.

Second, the Eastern European nations that have been long-suffering in their Catholic faith will take on a new vitality as they attain to the freedom of years of Marxist socialism. New political leaders will emerge rapidly. But the ability to develop meaningful economic systems as these countries change from a planned economy to a market economy will become much more difficult. Central Europe could be plagued by a large degree of economic dislocation and hardship. Yet in the final analysis the European problem will be solved by Europeans.

The United States will probably offer very little financial help because of our precarious financial condition. Notwithstanding the above, the deep-seated Catholic faith of the people of Poland and Czechoslovakia will be a key instrument overcoming the many adversities that lie ahead. The people of these socialist countries have a deep faith that is not readily found in Western Europe.

Interestingly, Pope John Paul II's vision for Europe during this decade is that the people of the European socialist nations along with the Jewish survivors of the Holocaust could well be responsible for the re-evangelization of Western Europe which is so lacking in the Christian faith. To those who have eyes to see, Western Europe is rich in almost every commodity except faith. By some strange twist of fate, people who are not afraid to stand in front of war cannons of the secret police and tanks of the military should not be afraid to confront values.

Third, the economic problems of Eastern Europe will eventually back up into the Soviet Union with unforeseen results. The rigidity of Russia's communism is already a source of despair to the Northern Baltic countries—Latvia, Estonia and Lithuania. The growing seeds of discontent and desire for freedom are already planted and are sprouting in the Soviet Union. Men of faith eventually will cease to be afraid no matter what the obstacles are. The point of decision for Russia will no doubt be felt when eventually the people of the Ukraine, the breadbasket of the Soviet Union, demand their rightful place in the sun of freedom.

President Gorbachev told the pope on Dec. 1 last year that the people in the Soviet Union should have the right to follow their own religious convictions. Hopefully this means that the Ukrainian Catholic Church will be given a new freedom to practice its faith under the leadership of the Bishop of Rome. However, religious freedom of this ilk could very well increase NATO's fervor leading to a Ukrainian confrontation with the Soviet system.

President Gorbachev or his successor will have to grapple with the intrinsic nature of a flawed communism. Reform

of the economic and political structures will eventually be demanded by the Soviet citizenry. It is hoped that reform will be accomplished in a peaceful manner and in a spirit of progress. In the background of the Soviet Union will be the more conservative elements of the communist structure, primarily the Soviet Army and vast array of bureaucrats who have the most to lose if effective reform is brought about. The Soviet military is still a critical component in the final equation since it will still have the power to strike out against all enemies, real or perceived.

As the third millennium starts 10 years from now, it becomes apparent that the final chapter of Alexis de Tocqueville's prophetic vision of America in "Democracy in America" will come to pass. For he stated in 1839 that "there are now two great nations in the world which, starting from different points, seem to be advancing toward the same goal: the Russians and the Anglo-Americans. Their point of departure is different and their paths diverse; nevertheless each seems called by some secret design of Providence one day to hold in its hands the destinies of half the world."

LIGHT ONE CANDLE

God wants you to be happy

by Fr. John Catoir
Director, The Christophers

God and you both have the same goal. He wants you to be happy with him now and forever. He rejoices in his children when they are truly alive and joyfully accepting of his will.

With this in mind I have tried to develop a spirituality which responds gratefully to God's love. I have chosen to emphasize the positive side of life so as to be more joyful in my daily life. I try to please God rather than trying not to displease him, and there is a big difference.

Over the years I have gradually trusted all my natural gifts more. I began putting more value on things like humor, spontaneity, thoughtfulness and joy. I try to help others in ways that flow naturally from my personality.

Since I don't suffer from shyness, I find it easy to reach out to others. I love to laugh at my own jokes and sometimes I have to laugh at myself for all kinds of reasons.

For better or worse I'm doing the best I can. It's wonderfully liberating to realize

that God's grace makes all things possible, even the power to delight the Lord. We were made for God's love, and love brings pleasure to both the lover and the beloved.

For a Christian, the secret of real happiness is in one's ability to accept the fact that holiness is possible. Christ lives in us, happiness should be our natural condition. Christ is the same yesterday, today and tomorrow. As he enters the flow of history, which is the flow of your life and mine, his presence has an actuality and immediacy that is real and alive. It is his love that allows us to affirm his presence in the world and to that end, I Jesus said, "This is my body. . . this is my blood." He did not say, "This is my spirit, this is my soul."

This says to me that our faith is incarnational. God is not aloof or distant. Jesus, and therefore God, is with us here and now and it is his powerful desire to save all of us, especially those who are the lost sheep of this world.

Jesus said that he wanted our joy to be full. So why not oblige Him?

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

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



CORNUCOPIA

A year of truth and beauty

by Cynthia Deues

Hi, all you other party animals out there! Sorry this Christmas letter is late, but you know how the holidays just whiz by. Honestly, isn't it awful?

Durwood and I are as busy as ever. He has been named sergeant-at-arms of the bowling league and Crafty Blade of the woodcarvers' club. He is thrilled, but since both meetings are on the same night he just can't cut it. Ha Ha.

Dory is in her last year of high school already. Can you believe it? She had an accident in October, I'm ashamed to say—her hair spray caught fire while she was sneaking a cigarette in the ladies' room at school—but luckily she wasn't hurt.

Next year she plans to major in ecology at Blessed Unity College. We're hoping the religious influence there will have a good effect on her, although Unity's big thing is liturgical dance and Dory is a trifle overwrought. We'll see.

Rex is in the seventh grade now. He is very interested in biology and recently collected the largest display of insects ever assembled at St. Prodigious School.

Unfortunately, some of Rex's bugs didn't qualify because their wings were missing. But there were so many it still took the teacher over 30 minutes just to count them. We're thinking of hiring a special tutor during the summers, to encourage Rex's scientific interest.

Little Baby Bernie isn't really a baby anymore. He started the first grade last fall, and is so anxious to get on the school bus every morning. He has a special assigned seat at it, right behind the driver.



Every month Bernie's teacher singles us out at the parent/teacher open houses. She always shows so much interest in him, saying he's "aggressive" and "right on top" of the other kids. It makes us proud.

Our summer vacation was so thrilling. We drove through 14 states in just a week. Boy, did we cram in the sights!

When we were driving over Beartooth Pass into Yellowstone National Park, Bernie threw Dory's boom box out the car window by mistake. Durwood sure had a time finding a place to stop and retrieve it on those hairpin turns.

Our dog Spot got car sick trying to keep up with Durwood's maneuvers. Even our car got tired on that long trip. It overcame when we were crossing the Mojave Desert, and we had to drive with no air conditioning.

We opened the car windows and stopped every five minutes when smoke started to rise from the engine. Gosh, it was a scream. Literally. The kids yelled every time we stopped, and Spot made threatening noises.

Everyone in the rest of the family is doing OK. Mother Wodjeska will be coming to stay with us next week because Durwood's brother Emmett, who was hosting her for the winter, is going on a wholistic retreat as soon as they can get him in.

After that, he and his wife plan to go on a long cruise. Durwood and Emmett take turns keeping Mother. It's so good for our kids to learn to "Honor thy mother," and all. Someday I hope a grandchild will give up a bedroom for me! Ha Ha.

Well, we wish you the happiest of New Years. If it is anything like our past year, it will be full of truth and beauty.

As ever, The Wodjeskas: Dur, Lil,

check-it-out...

Father Micheal Kelley, associate pastor of Our Lady of the Greenwood Parish in Greenwood, will present a program on "Lent: A Time to Die and Rise" from 7:30 to 9:30 p.m. on Thursdays, Feb. 15 at St. Gabriel Parish in Connersville. The presentation marks the fifth and final program in the annual Adult Faith Formation Series sponsored by the Connersville Deanery Board of Total Catholic Education.

St. Olaf Choir, directed by Dr. Kenneth Jennings, will perform a concert of sacred and secular choral music at 7:30 p.m. on Wednesday, Feb. 14 in Clowes Memorial Hall on the campus of Butler University in Indianapolis. For many years the choir of St. Olaf College, located in Northfield, Minn. and affiliated with the Evangelical Lutheran Church of America, has been internationally acclaimed for its musical productions. For more information call Dr. Michael Shasberger at 317-283-9231.

Call to Action will present a Midwest Conference on "Creating Spirituality: Renewing Ourselves, Our Planet and Our Church" on Saturday and Sunday, Feb. 3-4 at Chicago O'Hare Holiday Inn. Dominican Father Matthew Fox and Dominican Brother Joseph Kilkeville will be chief presenters during the event. For details contact: Call to Action Midwest Conference, 3900 N. Lawndale, Chicago, Ill. 60618, 312-604-0400.

A history conference on the theme "Religion in Indianapolis" will be presented from 8 a.m. to 4:30 p.m. on Saturday, Jan. 20 at the Allison Mansion on the Marian College campus, 3200 Cold Spring Road. Presenters include historical scholars and representatives of many faiths. Registration for program/lunch is \$16 before Jan. 15, \$18 at the door, or \$6.75 for students. Send fee to: Religion in Indianapolis Conference, c/o James J. Divita, Marian College, 3200 Cold Springs Rd., Indianapolis, Ind. 46222.

St. Christopher Parish in Indianapolis will sponsor a Divorce Recovery Series from 7 to 8:30 p.m. beginning Monday, Jan. 22 and continuing through Monday, Feb. 26. The \$15 fee includes the book, "Rebuilding When Your Relationship Ends," by Bruce Fisher. For more details or registration call Lois Jansen at 317-241-6314.

The Damien Center in Indianapolis will sponsor a workshop on "Moving Forward: AIDS and the Church, Where Faith and Healing Meet" at two different times, from 9 a.m. to noon on Tuesday, Jan. 16 and from 1 to 4 p.m. on Wednesday, Jan. 17 at the Damien Center, 1350 N. Pennsylvania Street. The free seminar features a video by Mayor William Hudnut; speakers on the scope of AIDS in Indiana and the theology of disease/compassion; and a panel of AIDS sufferers. For reservations call 317-632-0123.

South Deanery DREs will sponsor a three-part mini-series for catechists and adult parishioners on three consecutive Thursdays, beginning January 18 from 7:30 to 9:30 p.m. at St. Mark Parish, 6047 S. East St. Sessions include: "Scripture" by Franciscan Sister Norma Rockledge, RJan. 18; "Sacramentality" by Father Dan

Mahan, Jan. 25; and "Morality" by Father Joseph Rautenbueg, Feb. 1. Call Anne Corcoran at 317-637-9741 or 317-638-5551 for more information.

The annual Baby Shower for Birthline will be held in Indianapolis parishes on the weekend of January 20-21. New or "like new" baby clothes and accessories will be gathered by the Archdiocesan Council of Catholic Women for distribution to mothers in need. Check your local parish for details.

"Renewed By God's Love," a retreat for past participants of CRHP and RENEW, will be held Friday and Saturday, Feb. 9-10 at Fatima Retreat House, 5353 E. 56th Street, Indianapolis. Four Fatima staff members will present the retreat, which costs \$50 per person, \$90 per couple. Call 317-545-7681 for more information.

Cathedral High School will mark its 75th anniversary in 1993. Bill Shover, Class of '46, is collecting information from Cathedral graduates to publish a history of the school in time for the anniversary celebration. Graduates who have memories they want to share: of teachers/coaches, school rivals, events, joys and disappointments from their high school years, may write: Bill Shover '46, 120 E. VanBuren St., Phoenix, Ariz. 85004.



A program for men and women explaining the Ursuline Sisters Associate Membership will be held at 2:30 p.m. on Sunday, Jan. 14 at the Ursuline Motherhouse, 3115 Lexington Road in Louisville, Ky. For more information call Ursuline Sister Colette Kraemer at 502-897-1811 days or 502-636-5942 evenings.

St. Andrew Parish will open Andy's Gift and Thrift Shop, featuring new or "gently-used" items, on Wednesday, Jan. 17 in the garage next to the parish office, 3922 E. 38th St. The shop will be open weekly from 12 noon to 6 p.m. on Wednesdays and Thursdays, and from 10 a.m. to 2 p.m. on Saturdays to serve the neighborhood community. It will be dedicated at a parish open house and blessing after 11:30 a.m. Mass on Sunday, Jan. 14. St. Andrew parishioner Eileen White will receive a \$25 gift certificate for suggesting the name of the new store, which will be run by volunteers.

vips...

Sister of Mercy Margaret Andrews seeks information on descendants or relatives of John W. Andrews, born in Carthage, Ind. on September 5, 1852. He married Edna (Mary) Ball of Hancock, Ind. on March 21, 1873 and settled in Shelbyville, Ill. John's father was William C. Andrews, born in Delaware. Sister Margaret's address is Sister Margaret Andrews, 1240 E. Sunshine St., Springfield, Mo. 65801.

Newly elected officers for 1990: Kevin Barry, Division #3, Ancient Order of Hibernians are: James McCaughna, president; Daniel Shea, vice president; Robert Boyle, recording secretary; Robert Cottonig, financial secretary; and Patrick Miles, treasurer. An installation dinner and entertainment will be held at 2:30 p.m. on Saturday, Jan. 20 in Anchor Inn. For reservations call Michael T. McGinley at 317-351-9817.



PARISH ASSEMBLY—Parishioners of all ages at St. Philip Neri, Indianapolis, gather for a two-day assembly to get acquainted and define the mission of the parish.

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Michael Blair named president of UPC board

by Margaret Nelson

Michael Blair is a leader. He's the new president of the board of directors of the 11-member Urban Parish Cooperative (UPC). And he has already served as the chairperson of the pastoral council at St. Rita Parish.

Of the UPC board, Blair said, "We try to plan successful futures for all of these parishes. Sometimes, we just bring out the successes already accomplished."

Blair said, "The archbishop (Edward T. O'Meara) gave us a challenge to recruit" at the annual UPC assembly last October. The board president has gone to three parishes to present the UPC message. One, St. Ann, has become a member.

"The word 'cooperative' is what this is all about, I think. But UPC means different things to different people. I like to emphasize the 'cooperative' part. On our limited budgets, we just can't afford errors. We share our resources. Because of that we no longer live by trial and error, but by successes," he said.

Blair said that the collective goal of the UPC is to set realistic, meaningful goals and to act on them. "There is action. But when you have immediate need, it is hard for anyone to turn everything around instantly. I don't ask people to be patient, but I ask them to be realistic."

"We wish we could solve every problem immediately and be 'out of business,'" he said.

When it comes to joining the cooperative, Blair said, "I don't think some parishes recognize the needs they have. They think they have to be destitute today to join. But there are signs of future need."

"One sign is when the parish membership does not reflect the neighborhood," said the UPC leader. "Another is if most of the membership is senior and the kids have moved out of the neighborhood. In these situations, there is no membership basis for the future. Who fills the void? Some parishes are going through transitions, but have not noticed the symptoms coming upon them."

Blair explained, "A lot of the UPC

parishes were not evangelizers ten years ago. That is beginning to take place now. The services need to be friendly enough that those in the neighborhood feel comfortable worshipping with you. Verbally saying they are welcome is not enough."

He sees utilization of volunteers as another important part of the UPC effort. And collective action, using ideas from other churches, has been successful in many of their endeavors.

Blair pointed to the national experts on evangelization, development and fundraising who have come to Indianapolis for the annual UPC assemblies. "None of these parishes could have done this on its own," he said.

The UPC director, Daughters of Charity Sister Margaret Marie Clifford and her staff received high marks from Blair. "Sister Margaret Marie's enthusiasm during the parish orientations has been outstanding," he said. "And the work she actually does is very infectious for current and potential members."

"The parishes that have not listened to the presentation of our mission are the real losers," Blair said. "We are only there to help each other. The staff works eight hours a day handling the good news and the bad news. We reap the benefits of all of their labors. They all contribute so much in their own way."

Michael and his wife Deborah have two children, Curtis and Mikeeta, who go to St. Rita School. Deborah Blair teaches religious education classes and is chairperson of lectors for the parish.

Now serving as purchasing manager, Michael Blair has worked for American States Insurance for 14 years.

Divine Word Father Ponciano Ramos, pastor of St. Rita, has high words of praise for the chairperson of his pastoral council. He has even been known to suggest that Blair run for mayor of Indianapolis. Father Ramos said, "Michael Blair is such a simple, humble guy. We are very pleased of him and proud of his leadership."

Blair is a convert, largely because of the educational ministry of St. Rita. When he was four years old, he attended St. Rita pre-school. And he said many of the

successes in his life have come from

"things I learned at St. Rita School." Michael Blair is thankful for Father Ramos' openness to lay participation. "That makes it easy to work with him. It is a joint effort to bring the Christ of the Bible to St. Rita Parish."

His role as parish council leader has helped in his work for UPC. Blair said, "At St. Rita, I make sure the conduit between the congregation and the pastor is open. I bring before the parish council the things that need the members' input and before the pastor, the things of concern to parishioners."

"That comes back to the success of parishes and the purpose of the UPC," he said. "That is all entwined. There are 11 parishes. We need to try to plan for the success of all these parishes."

Blair has observed that many people unjustly perceive center city parishes as unhealthy. But he believes that councils that don't recognize the symptoms and take the necessary actions will suffer in the future. "They need to get help," he said. "If we can't heal them, we can at least talk about what to do."



LEADERS—St. Rita pastor, Divine Word Father Ponciano Ramos (left), chats with new UPC president Michael Blair, who also serves as the chairperson of the St. Rita pastoral council. (Photo by Margaret Nelson)



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Students practice good works that benefit other people

Christmas is over, and children at two schools remember their preparations.

At St. Michael School, Brookville, decorated a live Christmas tree with symbols of good deeds and conduct.

The tree, which was donated by a parish



GOOD DEEDS—Decorating the tree at St. Michael, Brookville, are (from front left, clockwise) Lane Riedman, grade two; Deanna Hartman, four; Joseph Becker, six; Tara Winkle, eight; Father Louis Schumacher, pastor; Jessica Ludwig, seven; Sarah Allen, three; Darlene Nobbe, five; and Jacob Durr, grade one.

family, was planted on the lawn of the rectory. The principal, Franciscan Sister M. Dominica Doyle chose the motivational theme. Each class that earned points was permitted to add a red ornament or bow to the tree.

Seventh grade students at Holy Spirit School, Indianapolis, conducted a lunch-time bake sale. This provided dessert for the young people and earned \$95 for the St. Vincent de Paul Society.

Eighth grade students collected cans of food for the less fortunate, to be distributed by St. Vincent de Paul. Other projects are planned for later in the school year.



TREAT SALE—Seventh grade students at Holy Spirit School sell baked goods to earn money for the needy.

Parish writes mission statement

St. Philip Neri in Indianapolis held a two-day assembly for the whole parish.

On the three Sundays before that weekend, parishioners were asked to submit cards with their memories, concerns and dreams for the church written on them. These cards were put on large boards.

Families, with members from toddlers

to 80-year-olds, gathered one Friday for an evening of games that helped them get to know each other.

On Saturday, about 50 people gathered to discuss the written ideas and their merits. The adults talked about ways to implement them. Then a new parish mission statement was formed.

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Papal nuncio persuades Noriega to surrender

(Continued from page 1)

Southern Command in Panama City after Noriega had arrived.

"It left them speechless. For them it was a humiliation," he said.

The archbishop said Noriega thought at first he would obtain refuge in a third country such as Cuba or the Dominican Republic. But as the days passed, the nuncio convinced him that "neither the Americans nor the Panamanians would ever agree to safe conduct" for him.

Even before the large anti-Noriega demonstration outside the nunciature Jan. 3, one of Noriega's own advisers told him he risked being lynched by Panamanian crowds. The U.S. forces would never shoot at the people, who could easily enter the nunciature, the adviser told Noriega.

The nuncio stressed to Noriega that he would not face the death penalty in the United States if convicted. He added that U.S. prisons, at least, have TV and air conditioning, and that Noriega would be safer and more comfortable there than in Panamanian prisons.

Noriega made his final decision after two long meetings with Archbishop Laboa, Vatican envoy Msgr. Giacinto Perloco and a few close assistants. They all went to Mass after the last meeting, the nuncio said.

When Noriega left, the nuncio accompanied him to a nearby Catholic school building, where he was taken into custody. Noriega asked for and received a "personal souvenir" of his stay—a Bible blessed at the Vatican, the archbishop said.

Noriega then gave the nuncio a personal letter to Pope John Paul II, which was being forwarded to the Vatican.

At the Vatican, Navarro-Valls said the talks between the nuncio and Noriega centered on "the responsibility Noriega had regarding the accusations against him, the situation and the future good of the country, and the inherent guarantees of the U.S. legal system."

"I suppose that maybe all of these elements convinced (Noriega) to give up to the American authorities," the spokesman said.

Archbishop Laboa and Navarro-Valls denied that any pressure had been put on Noriega to leave. The nuncio in

particular denied published reports that he had given Noriega an ultimatum or deadline to turn himself in.

Throughout the ordeal, the archbishop said, Noriega never questioned the fact that he would eventually have to leave the nunciature. "He realized that (to stay) would have seriously embarrassed the Holy See," Archbishop Laboa said.

The archbishop said Noriega appeared "normal" throughout the 10 days of refuge. He ate well and was physically in good shape, he said. But nuncio personnel and the Panamanian officials were attentive for a possible suicide attempt by Noriega, he added.

In Rome, Vatican and U.S. embassy officials emphasized that U.S.-Vatican talks during the affair were cordial and friendly.

However, there was apparently little for the two sides to negotiate. The Vatican emphasized that handing over Noriega to U.S. forces would, in its view, violate diplomatic procedures and international law. The Vatican appeared to invite such a request from Panama, but the country's new leaders said they wanted Noriega out of Panama for security reasons.

Navarro-Valls said the outcome respected the principles the Vatican had defended throughout the affair—particularly its refusal to hand over Noriega to the forces of the United States, which the Vatican had called an "occupying power" in Panama.

Noriega received no guarantees other than those inherent in the U.S. justice system, Navarro-Valls said.

At one point the Vatican sharply criticized U.S. military tactics outside the nunciature—which included blasting rock music day and night, frisking nunciature personnel and buzzing the building by helicopter, among other things. The music stopped the following day.

Archbishop Laboa said Noriega's trial would be "the trial of the century."

"This man knows a lot about Israel, the CIA, intelligence services, the Mafia and drug trafficking," the nuncio said. Noriega reportedly was an informant for U.S. intelligence services for many years.

In separate but similar statements, four U.S. cardinals praised the decision by Archbishop Laboa to give Noriega

temporary asylum. Cardinals James A. Hickey of Washington, Joseph L. Bernardin of Chicago, Bernard F. Law of Boston and John J. O'Connor of New York stressed that Noriega was granted the refuge as an effort to protect others' lives.



LAUNDRY CHECK—Nuns take down clothes from lines within the Vatican nunciature compound in Panama City, Panama, before a rainstorm Dec. 31. Former Panamanian leader Manuel Noriega was in the embassy at the time. (CNS photo from UPI-Reuters)

was sparsely furnished and—despite the tropical climate—his air conditioning was cut off. It also reported that Noriega received a single beer upon his arrival, but soon the nuns at the nunciature "emptied all the liquor from the cabinet." The nuncio also restricted Noriega's movements within the embassy, the *Journal* reported.

Noriega's last act before being whisked away by U.S. authorities was to thank the nuncio. Archbishop Laboa then returned to his embassy to try to decide what to do with the three Noriega aides who remained inside.

One Panama City resident said the nuncio was well-known around the metropolis, performing baptisms, officiating at weddings and celebrating Masses.

"He was very much about town," Federico de Guardia, a consulting engineer, told the Washington office of Catholic News Service by telephone Jan. 4. "He exercised his episcopal functions."

Earlier in the week, de Guardia said that Archbishop Laboa's reputation had dimmed among Panamanians while Noriega was under his protection in the nunciature. But now, de Guardia said, the nuncio "has emerged as a hero."

Archbishop Laboa known as skilled diplomat

by John Thavis

VATICAN CITY (CNS)—Archbishop Jose Sebastian Laboa, papal nuncio to Panama and a central figure in the surrender of Gen. Manuel Noriega to U.S. forces, is known inside the Vatican as a skilled diplomat who knows his way around Panama's political intrigues.

"He is certainly capable of handling the situation," a Vatican official said of the 66-year-old Spaniard at the height of the crisis, after Noriega took refuge in the nunciature.

In the end, U.S. and Vatican officials gave Archbishop Laboa much of the credit for the successful outcome of the case—and especially for convincing the deposed dictator to leave voluntarily, thus ending a diplomatic impasse that had lasted 10 days.

Unlike most Vatican ambassadors, Archbishop Laboa has spent much of his career at Vatican departments rather than a series of embassy posts. His appointment to Panama in 1982 was his first diplomatic assignment, and his eight-year stay as nuncio is considered a lengthy term by Vatican standards.

Previously, the short, stocky and balding diplomat had worked at the Congregation for the Evangelization of Peoples, the Vatican's missionary agency, since 1975. Before that he was an assistant to the worship congregation for nearly 20 years. For much of this time he was personal secretary to Cardinal Gaetano Cicognani, then head of the worship congregation and former papal nuncio to Spain. Born in Pajares de San Juan in northern Spain, Archbishop Laboa was ordained a priest in 1949 and earned degrees in theology and canon law. He is described by one Panamanian acquaintance as a "warm, but intense" man full of nervous energy and possessing a "quick mind."

Archbishop Laboa's nunciature became a haven for Panamanian political refugees last year, when Gen. Noriega declared nationwide elections null and void and harassed

the apparently victorious opposition candidates. Those who took refuge under the archbishop's wing—including current President Guillermo Endara—were eventually conducted safely out of the country.

When Noriega, on the run after the U.S. invasion Dec. 20, contacted the nuncio on Christmas Eve, he too was given refuge. Archbishop Laboa made his own decision on the spot, after Noriega threatened to carry out guerrilla warfare in western Panama if he were not given refuge.

On Jan. 1, the Vatican sent Msgr. Giacinto Perloco, a Vatican diplomat with long experience in Latin American affairs, to "lend a hand" to Archbishop Laboa. Msgr. Perloco is the Vatican-based adviser to the Panamanian nunciature, speaks Spanish fluently and has worked at several nunciatures around the world. An expert in legal matters, he handles most Latin American matters at the Vatican Secretariat of State.

There was widespread speculation that Msgr. Perloco carried with him precise instructions on how to handle the affair. But Vatican spokesman Joaquin Navarro-Valls later played down Msgr. Perloco's role, and in the end credited Archbishop Laboa with convincing Noriega to leave.

The nuncio reportedly laid out the options to Noriega in clear terms but without pressure: an uncomfortable continued stay in the embassy, or surrender to Panamanian or U.S. forces. The archbishop was said to have stressed the advantages Noriega would find by complying with the U.S. judiciary system.

One Rome source who deals with Panamanian affairs said he believed Archbishop Laboa appealed to Noriega's soul. "He was a missionary, and here he had a perfect subject," the source said.

He added that Noriega attended Mass at least once at the nunciature and was seen making the sign of the cross.

But *The Wall Street Journal* reported Archbishop Laboa used other tactics as well. The paper said Noriega's room

Vatican, Orthodox groups to meet in Moscow

by Cindy Woodson

VATICAN CITY (CNS)—The Vatican has named a five-member delegation to attend meetings Jan. 13-17 in Moscow with leaders of the Russian Orthodox Church.

The focus of the meetings will be relations between the two churches, specifically regarding the Ukrainian Catholic Church, a Vatican official told Catholic News Service Jan. 5.

The delegation will include Cardinal Johannes Wilbrand, president emeritus of the Pontifical Council for Promoting Christian Unity, and his successor, Archbishop Edward I. Cassidy.

Other members are Archbishop Miroslav Marusyn, secretary of the Russian Congregation for Eastern-rite Churches, Bishop Pierre Duprey, secretary of the Council for Promoting Christian Unity, and Msgr. Salvatore Scibano, an official of the council.

Metropolitan Kiril of Smolensk, Soviet Union, will host the meeting. A telegram from the Russian Orthodox leader

to Archbishop Cassidy said the meeting "could contribute to restoring the mutual confidence and respect among Catholics and Orthodox in Ukraine," Vatican Radio reported.

During a Dec. 27 press conference at which he announced the meeting, Metropolitan Kiril said discussions with the Vatican were necessary to avoid a "religious war" in the Ukraine.

The Ukrainian Catholic Church was forcibly merged with the Orthodox Church in 1946, and properties held by all Eastern-rite Catholics in the Ukraine were closed or given to the Orthodox.

While the Ukrainian church has not been legalized, for several months Soviet authorities have not interfered with the emergence of the church from the underground.

Tensions have arisen between Orthodox and Ukrainian Catholics since October, when Catholics began reclaiming churches used by the Orthodox.

"It's necessary to work out ways of coexistence for the two religious communities at the negotiating table with the authorities of Rome," Metropolitan Kiril told reporters.

CRS sends relief funds to Archbishop of Panama

BALTIMORE (CNS)—Catholic Relief Services has sent \$10,000 in emergency relief to Archbishop Marcos G. McGrath of Panama to meet the needs of Panamanians affected in the U.S. invasion of the country.

A CRS representative was to arrive in Panama Jan. 4 with the aid, provided to demonstrate "solidarity with the Panamanian church in the time of need," agency officials said in an announcement Jan. 3.

CRS will follow the lead of the archbishop "as he assesses the needs of the people," said Lawrence A. Pezzullo, director of CRS, the U.S. bishops' overseas relief and development agency.

Another \$40,000 has been allocated by CRS for small enterprise development projects to help the devastated Panamanian economy recover, Pezzullo said.

Coordinating emergency assistance in Panama City, CRS said, is a group of representatives from public and private agencies appointed by the government of Panama and headed by the Panama archdiocesan charitable service agency called Caritas.

Between 9,000 and 12,000 Panamanians displaced by the invasion of U.S. armed forces were being sheltered in schools, according to estimates quoted by CRS.

CRS operates a series of grass-roots development projects in Panama, such as loans for small vendors.

"It is this type of project which we hope to utilize to rebuild lives in Panama," Pezzullo said.

In 1988 CRS provided \$30,000 in direct emergency assistance for local food purchases by Caritas and also channeled to it another \$91,000 from European agencies.

Tax-deductible donations for Panamanian relief may be sent to Catholic Relief Services, 209 W. Fayette St., Baltimore, MD 21202-3403.

Faith Alive!

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To survive, parishes must emphasize quality liturgies and fellowship

by Fr. David K. O'Rourke

The weekend before Thanksgiving, I attended the 35th reunion of my Yale class. It was fun and sometimes surprising to see my classmates. My college roommate did not recognize me until he heard my voice.

A few things seemed not to have changed. The Yale-Harvard football game and the crowd's reactions could have been recorded in 1955.

Other things were new. Classes are taught on subjects we didn't even know about 35 years ago. Students are preparing for life in a world my classmates and I hardly anticipated.

That is the first thing I note in looking forward to the parish of the year 1999—namely, that looking forward is something we do often today. In the Catholic Church, we've grown accustomed to projecting the future.

The church has experienced much change, and we have seen what happens when change takes us unaware. So we now put a lot of thought and research into understanding our future.

I am especially interested in this future since I am in the process of moving back into parish work after nine years of administration and editing. What will my work be like?

When you knock on the door of the parish office in a few years, who will answer?

Fortunately, recent research has put us in a position to make some fairly educated guesses about the future parish.

►The first thing to say is that the local parish will continue to be the heart of the church in the United States. When it comes to the church, what will touch people most intimately is the character of life in their own parish.

What most people will look for first in their parish is good Sunday liturgy. This always ranks high in their order of priorities and it entails good preaching.

Part of the emphasis on liturgy is help with the "family sacraments" when they are needed: baptism, marriage, and funerals. People will continue to look to the church for these and may seek out parishes that are known to be helpful.

The second thing people will look for in parishes is a sense of welcome and a sense of community. Belonging is, and will

continue to be, very important to people on the move. In the United States, people move on the average, once every three years and make a long distance move once every five years.

Thus, extending a spirit of welcome to newcomers will be of the utmost importance. The parish must be a real community which in clearly visible ways opens its doors to the outsider while continuing to offer hospitality to its current members.

This is no mean challenge. For communities tend to become focused on the needs of current members to the neglect of newcomers and of those spiritual pilgrims who do not really belong anywhere, but who are looking for a spiritual home.

Fortunately, we also are told that the renewed Rite of Christian Initiation of Adults, with its emphasis on the convert, is so visible and public that welcoming newcomers will become part and parcel of what a parish is about.

►The third thing people will look for in their parish in 1999 will be what we have called services. Exactly what this means can vary.

Education of children and good youth programming are high on the list of priorities. But the services offered by parishes can include help in times of personal or family crisis, a good program of social events, or one offering spiritual and educational resources.

So much for the parish as a whole. What will the work of the pastor and the staff be like?

►First, the staff will be larger, a half dozen or so in many parishes. The parish staff will include both men and women, lay people, and the ordained, and they will work in offices separate from the priest's residence.

Some responsibilities like the education program, youth ministry, music program, and social outreach will be directed by lay staff members trained and hired especially for this work.

And many parish offices will have a "drop-in" quality—something like an extension of the gatherings after Sunday Mass.

►The pastor will continue to be the parish leader, the key individual at the most important moments in the community's life. But the pastor will delegate many business and maintenance tasks.

The parish priest, as Mass and liturgy

come to the Holy Name Society." (Andrew Knopik, Fairmont City, Illinois)

"The connection between parishes and my own life that matters most is the supportive climate for my own personal spiritual growth, exploration, and experience. It is by learning from other members of the parish that this is achieved." (John Cavanaugh, Toledo, Ohio)

"As a young adult, I need the friendships that have developed with staff members of my own parish. The one-to-one talks and personal relationships help me in my yearning to know Jesus better." (Cindie Rodriguez, a senior at Bowling Green University in Ohio)

"The ties that have been established with other

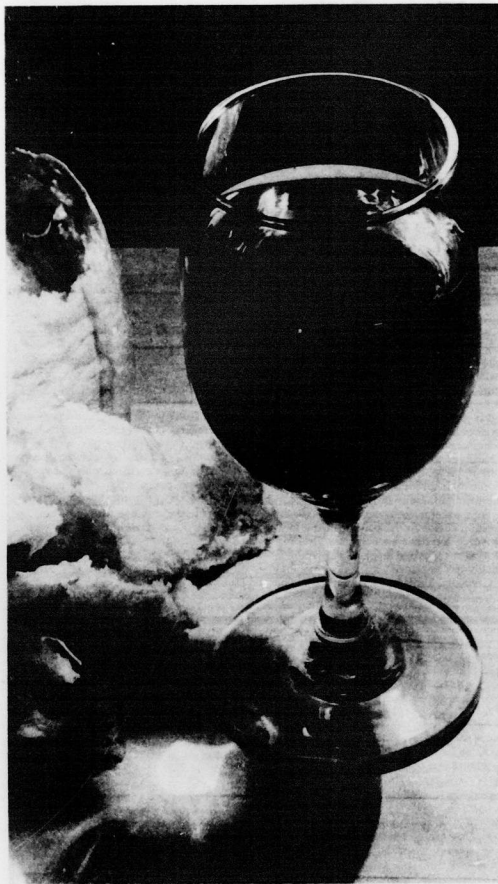
parishioners mean the most to me. My husband, Bob, and I feel like we are part of a family here." (Veronica Saunders, Washington Park, Illinois)

"The most empowering experience of church I've had has been in small faith or ministry groups where my ability to minister to others has been accepted and encouraged and where I've been called to empower others to minister to me." (Mary Chiriboga, Mentor, Ohio)

Send Us Your Voice

An upcoming edition asks: What is your definition of greed in ordinary life?

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



HEART AND SOUL—The local parish will continue to be the heart of the church in 1999. What will touch people most intimately is the character of life in their own parish. (CNS photo by Gene Plaisted)

celebrant, preacher, teacher, and chief host, will be the parish's visible, public leader. Passing on the traditions of the church, principally in the context of the liturgy, will be a parish priest's main task.

►However, some parishes—we don't know exactly how many—won't have a resident priest. How the vital leadership

role of a permanent deacon, a sister, or a lay person assigned to these parishes will evolve is not yet completely clear.

That, at least, is what experts are saying about how the parish of the future will look. Maybe they're right.

Whatever the parish looks like in the year 1999, chances are that it will remain a very active place.

DISCUSSION POINT

People value supportive climate of parish life

This Week's Question

What is your hope for parishes? What connections between the parish and your own life matter most to you?

"I'm concerned about the inclusion of my special-needs child and others like him who aren't always included in parish life. This is an area where people in a parish could really make a difference in the lives of other parish members." (Dorothy Sukalac, Mentor, Ohio)

"Involvement in parish activities is the connection I value the most. If the church needs some repair work, if some people in town need help, like families who are burned out of their homes, or they lose their jobs, they

Parishes need to offer people an inspirational vision of faith

by Neil Parent

The first shelter for the homeless in Alexandria, Va., opened in the basement at Blessed Sacrament Parish.

The decision to open the shelter some years ago was difficult, partly because the parish didn't have any unused space. The only possible place was the church basement. But we needed it for Mass on Sunday.

In addition, the parish was more than a mile from the downtown area where the homeless congregated. It was easy to rationalize that a shelter wasn't our responsibility.

Still, we went ahead, running the shelter for several years. In the process, we came to a much better understanding of who the homeless were and how they, like us, were children of God.

And our example in raising the issue inspired others in the city. It inspired them to recognize the needs of the homeless and to think in terms of a responsibility toward them.

In time, a coalition of the city, the business community, and other churches collaborated to open and manage a larger shelter for Alexandria's homeless population.

As this story illustrates, parishes are highly active places. But what is more, parishes are places that can inspire people.

In fact, creating parishes means finding an answer to a question posed by Irish author Una M. O'Neill: "How can we offer people an inspiring vision of faith that will lead to an authentic Christian life?"

For most of us, the response to O'Neill's question comes in the context of the local parish. If we offer an inspiring vision of faith as a church, the parish is where it usually will be done.

Certainly, individuals can and should be

inspiring Christians. But when we demonstrate that vision collectively, we will have greater impact.

It is this kind of impact that Dr. Michael Warren, professor of religion at St. John's University in New York, writes about when he describes the early converts to Christianity. They often were inspired to join the church by what they saw and experienced.

How can parishes today and in the future present an inspiring vision of faith? I see several areas of parish life where this can be done.

►Social outreach. A parish that inspires will demonstrate the love of Christ through service. This is what happened at our parish in Virginia.

►Community formation. A parish that inspires is one that is a community in fact as well as in theory.

New members are incorporated into its ranks with a genuine sense of hospitality and urged to use their gifts for the wider community. Such a parish also attempts to develop strong links between the parish and the home.

►Ritual. One of our distinctive characteristics as Catholics is that we have a comprehensive sacramental system with the Eucharist at the center. But we also express Christ's presence in other tangible ways.

For a parish to offer an inspiring vision of faith, it must be able to translate that faith into an inspiring ritual practice. Every time the community assembles for worship, people should come away filled with a sense of wonder and praise at having been in the active presence of a gracious, loving God.

Our celebration should express the joyous belief that we are seeking to live God's reign of peace and love here and now.

(Parent is on the staff of the U.S. bishops' Department of Education.)



SERVICE—The parishes of the future will continue to be highly active places. Many will inspire people by demonstrating the love of Christ through service. (CNS photo by Chris Sheridan)

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SECOND SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, January 14, 1990

Isaiah 49:3, 5-6 — 1 Corinthians 1:1-3 — John 1:29-34

by Father Owen F. Campion

The Book of Isaiah supplies this week's Liturgy of the Word with its first reading. Isaiah is divided into three sections, each composed at a different time, and written by a different author. This reading comes from the second section. The second section was written when hope filled the hearts of the Jews exiled in Babylon. This hope was that their dreams of returning to their homeland might be fulfilled.



The section of Isaiah that is the source of this reading is somewhat bittersweet. There is the reality that exile is real, and that God's people still live beneath the boot of a foreign overlord. But, there is the joy that God's ancient power and protection again will prevail.

This reading offers itself with the eloquence and majesty so typical of all the sections of Isaiah. It uses the imagery of the servant, an image so preferred later

by Christians in its resemblance to Jesus and his mission on earth.

Very briefly, as a second reading this weekend, the church presents the first verses of St. Paul's First Epistle to the Corinthians. The church in Corinth contended with many problems. All around there was the lustful, extravagant paganism of Corinth, a great Roman commercial center. Within the church community, there were infighting, disagreements and affronts to the apostolic authority. It must have been a worrisome situation for St. Paul and for his contemporaries in church leadership in the church's earliest century.

Nevertheless, this reading has a graceful, very joyful, even excited tone. Troubles may come. They also will go. God's love lives and endures, in good times and in bad.

St. John's Gospel provides this weekend's Liturgy of the Word with its final reading. That reading, it presents the fascinating figure of St. John the Baptist.

John the Baptist traditionally has been revered by Christians as the forerunner of Christ's preaching. He was the Lord's cousin, the son of Elizabeth, Mary's relative. He lived a very spartan life. In this instance, however, all those circumstances are coincidental. John the Baptist appears as a prophet, one among the prophets for

whom the ancient Jews held such strong religious regard.

His recognition and introduction of Jesus as the Redeemer was far more than loyalty from a relative or the conclusion of a bystander. It was an authentication of Jesus in his role. It verified Jesus as being precisely who and what he said he was.

In other places in biblical lore, or ancient understanding, God appeared as a cloud, or as a voice, or as a great wind, or as fire. In this case, he came as a dove. He was in Jesus, with Jesus, and from Jesus.

Reflection

The church opened the door to God's own house for us at Epiphany. There it introduced us to the Lord Jesus, born a human being in Bethlehem, of Mary, the king of all the earth, God himself, the Savior destined to die cruelly to atone for sins and to link humanity once more with God.

Now, having been brought to God's home, and having been introduced, the church proceeds to tell us more about the infant Lord Jesus, who will save us from our sins.

In so doing, it brings forward the figure of John the Baptist, the prophet, utterly faithful to God, unrelenting in proclaiming God's word, and calling people to righteousness.

John the Baptist introduces us to his knowledge of Jesus. That knowledge

solidifies the fact that God is in Jesus and Jesus is in God. He is no merely earthly bearer of God's message. He is human but also divine.

The presence of John the Baptist in this role, and subjecting himself to Jesus, informs us further that all access to God, all the prophets, all our assumptions, are secondary to the revelation of God brought us by Jesus.

Prophets, of whom John the Baptist was the greatest in Christian eyes, preceded the coming of Jesus. They formed an ongoing cavalcade of spokespersons for God to his people, in their successes and reversals, in their contentments and joys, in their homage and in their sinfulness. They focused upon Jesus because Jesus, whom admittedly they did not name, was the embodiment of God and his mercy on earth.

They may be taken as symbolic. The strengths, joys, and hopes of our lives are statements of God being with us. Jesus awaits us to fulfill God's presence.

We must approach God willingly, however. For some, one glimpse at the Lord will reveal the spirit of God in him. For others, as with John, the identity of Jesus may be elusive. For us all, to some extent, we will require the starkness of vision and purpose that John displayed if truly we wish absolutely to find God and to place him in our lives.

THE POPE TEACHES

Spirit activates, empowers

by Pope John Paul II

Remarks at audience January 3

Continuing our catechesis on the person and mission of the Holy Spirit, we now consider the Old Testament writings which pointed to his coming.

The apostles clearly understood that the coming of the Spirit at Pentecost was the fulfillment of the promises made by God in the old covenant. Through the process of revelation, God gradually prepared his people to receive the fullness of truth which Christ, the promised Messiah, would one day bring.

The Hebrew Scriptures use the word "ruah," meaning "breath," to describe the Holy Spirit. Although breath is unseen, it is necessary for life. For this reason, the word "ruah" can also mean "spirit," the principle by which God gives man life. "Ruah" can also refer to the wind, which invisibly reveals God's might at work in nature.

The experience of this unseen yet powerful divine force led Israel to develop the idea of "the Spirit of the Lord." The rich variety of images and connotations underlying the word "ruah" makes it difficult to translate with any one English word.

The "biblical" word "Spirit" refers more to a dynamic force than to any intellectual power. In the Old Testament, God's Spirit activates and empowers. It is seen as a force deep within man and all creatures, a divine power which is the key to knowledge of all that it pervades and penetrates. The Spirit appears as a life-giving force, a divine reality, and a manifestation of God's own dynamism.

Through the many Old Testament texts which refer to the Spirit of God, human minds were slowly being opened to receive the New Testament revelation that the Holy Spirit is a divine person, the expression of God's inner life and his almighty power.

MY JOURNEY TO GOD

A Prayer for the 1990s

On December 31, 1989, we took our last breaths of a decade, and while waiting in anticipation for the arrival of a new decade, memories of the old one passed through our minds.

The one thought that repeatedly passed through our minds, especially during 1989, was "freedom." We saw such things as the fall of the "Wall of Hate" that had separated the people of Berlin for so long, we became spectators to the fall of the "Iron Curtain," and we even witnessed the gruesome demise of executed Romanian leader Nicolae Ceausescu, one of the worst and harshest dictators of our time.

As tears came to our eyes for those who had died for freedom—something we so often take for granted—we returned our thoughts to that of our own lives.

We thought of our personal victories and felt proud. We then held our heads down and thought of the tragedies, unfulfilled promises, and forgotten resolutions of the time before.

When we had finished reminiscing, it was

11:59 p.m., and we prepared to count down the seconds "3...2...1... Happy New Year!" It had arrived. We no longer thought about the past. We looked forward into the future, and said the very first prayer of the decade.

First we thanked the Lord for all he had done for us in the past. Then we asked the Lord to maintain freedom that the people of other countries around the world had fought and died for during the 1980s. We asked for peace, health, happiness, and then went on to our personal wishes.

We told the Lord that we thought the new decade would bring peace and love, and new advances in everything from medicine to the environment. We made a final request that when we look back on the past we never be ashamed, that we continue to walk forward in the present, and that when we look at our future we will be proud that we can and someday will go that far.

We closed in union with the first "Amen" of the brand new decade.

—by Robyn Suzanne Crosson

(A member of St. Barnabas Church, Robyn Crosson attends Perry Memorial High School. She is the daughter of Richard and Kathleen Crosson of Indianapolis.)

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Entertainment

VIEWING WITH ARNOLD

'War of the Roses' set turns into battleground

by James W. Arnold

The audience may not be ready to face it, but "The War of the Roses" forces us to confront domestic violence in all of its absurdity and nastiness.

Not just, or even primarily, the violence that beats people up, which has been an unfortunate pastime in many families since prehistory, but all kinds of abuse, from cruel words to looks to silences that comprise all the scathing me-first kinds of behavior in the family arsenal.

"Roses" could be described as the "Dr. Strangelove" of marital relations. What you have is the horror of divorce stripped to its hostile essentials, vindictive tit-for-tat combat executed in a way, occasionally mad dark humor best described as cartoon-like. Compare the violence to "Road Runner" cartoons or (more appropriately)



to the James Thurber war-of-the-sexes tradition in New Yorker magazine.

The film doesn't compromise to sentimentality or audience expectations. We've been trained to expect that once nice, attractive people like Kathleen Turner and Michael Douglas begin a comic fight, they'll eventually kiss and make up. Or that somehow a happy ending will be salvaged from the wreckage.

But it doesn't happen. Pivotal sentimental solutions are ruthlessly cut off, to the very last shot.

"Roses" carries the idea of "me first" to its logical, inevitable conclusion (like the mutual distrust that brings on nuclear doomsday in "Strangelove"). But in both films, the moral perspective is painfully clear. These stories are not told to renew our faith in happy endings. They're warning us what will happen if we fail to use our moral intelligence.

What happens in sour marriages is often silly. Selfishness and hate destroy. Beautiful things are trashed, including something once called love.

This script by Michael Leeson makes

the alternatives explicit. If you must separate, be generous. But maybe you can "find some shred of what you once loved about the sweetheart of your youth" and try to put the relationship back together.

"Roses" is directed by Danny DeVito, who began his directorial career with "Throw Momma from the Train," so you may know what to expect. This diminutive actor-comedian has built a career (starting with his success TV's "Taxi" series) on squeezing the comedy out of being mean, contrary, even sadistic.

But DeVito seldom leaves it at that. He persistently exposes the delusions and the wounded humanity beneath the cutting comic lines and schemes for revenge. He offers not just trendy, dark putdown comedy, but also moral closure that makes the experience valuable, not pointless or destructive.

Turner and Douglas, co-starring for the third time, play a couple who fall in love, get married, and have two kids and lots of financial success. He's an ambitious lawyer who rises quickly to senior partner; she stays home for 18 years raising the kids and turning the old mansion the bought cheap into something out of House Beautiful. Then the decline begins, and the marriage crumbles as slowly and artfully at it was built.

The "why" of it really lies in character: the determination of each to force his/her definition of the marriage on the other. That part is interesting enough. But the comic focus is on each partner's stubborn refusal, when the lawyers come in to divide the spoils, to compromise on the house or cherished possessions. They are fools, and they're going to pay the price.

After the children leave for college (reassured that their parents will behave),

the spiteful combat escalates toward surrealism and chaos. He messes up her business dinner party, she trashes the vintage sports car she once bought him as a Christmas gift. He savors the heels off all her shoes.

It's kept at a funny level mostly—the roots are pure Laurel and Hardy. But before long, as they swing like primates on a huge chandelier high above their fey foyer floor, there is a real chance they may lose their lives and not just their dignity.

"Roses" is not a routine movie, and some vindictive moments in the DeVito repertoire are close to the edge of taste. It's more like a foreign comedy ("Divorce Italian Style") than a Hollywood program.

DeVito himself appears as a chastened lawyer offering the Roses' story to a client as a cautionary tale (a somewhat creaky framing device). Typically, he pulls back a beat even from his own moral: "Become traditional," he advises. "My parents did it. They stayed together 63 years—some of them good."

(Dark but thoughtful sendup of marital vengeance; language, violence, sexual situations; satisfactory for mature viewers.)

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

Recent USCC Film Classifications

Always	A-II
Misc Box	A-III
Roger & Me	A-III
Tango and Cash	O

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

Quinceañera prompts daughter to deal with secret

by Henry Herx and Judith Trojan

The award-winning family series "Wonderworks" begins its sixth season with "Sweet 15," a two-part story about a Mexican-American family airing Saturday, Jan. 13 and 20, 8-9 p.m., on PBS. (Check local listings to verify program dates and time.)

Marta Delacruz (Karla Montana) is looking forward to her 15th birthday which, in the Mexican tradition, marks the transition from childhood into the adult world. As one of her friends says, "At 14, you're still a baby but, at 15, everything changes."

The birthday is celebrated with a Mass and a party known as a "quinceañera." Marta is preoccupied with the question of who will be her quinceañera escort, the clumsy adolescent cousin (Alex Uribe) chosen by her father or her choice of an older boy from New York (Panchito Gomez).

The parish priest explains to Marta and her classmates that the quinceañera is only a celebration and that they need to "earn that passage into womanhood" by service to others. This motivates them to volunteer for the parish amnesty program to assist illegal immigrants assemble the documentation needed to apply for citizenship.

In doing so Marta discovers that her own hard-working father is not an American citizen. How she deals with this unexpected development and the lesson she learns in adult responsibilities is told in the concluding episode.

Written by Sharon Weil and directed by Victoria Hochberg, the program tells a good story of family life and values set in the Hispanic environment of East Los Angeles. What makes it even more interesting is the sympathetic manner in which it deals with the plight of undocumented workers.

Tony Plana does well as Marta's overly protective, hard-working father who has risen from a factory laborer to a management position. He has earned his way in American society and, though he knows his employer is being pressed by the immigration service to check all his employees, he fears taking the chance of being rejected by the amnesty program.

Young Karla Montana makes a likeable Marta, even when she's with her giggly adolescent girlfriends or tending in sibling rivalry with her two younger brothers.

The result is solid family fare, though the fear generated by immigration sweeps may trouble very young children. For all others, however, "Sweet 15" is the kind of value-oriented entertainment one has come to expect from the "Wonderworks" series.

TV Programs of Note

Sunday, Jan. 14, 10-11 p.m. (PBS) "The Third Annual Report of the Secretaries of Defense." A bipartisan panel of six former U.S. secretaries of defense, including Caspar Weinberger and James Schlesinger, analyzes the year's most significant national security issues.

Monday, Jan. 15, 8-9 p.m. (PBS) "The Third Planet." The

first program of "The Miracle Planet," a six-part series on earth science hosted by journalist Bill Kurtis, examines the puzzle of the Earth's beginnings and looks at the series of unique events that resulted in conditions conducive to the emergence of life.

Monday, Jan. 15, 9-10 p.m. (PBS) "The Time Has Come (1964-65)." Narrated by Julian Bond, the award-winning series on the American civil rights movement, "Eyes on the Prize II," continues with eight programs, the first of which looks at how Malcolm X's eloquent calls for power appealed to a younger generation of black leaders.

Tuesday, Jan. 16, 4-5 p.m. (PBS) "Flour Babies." A New PBS schoolbook series, inspired by a real-life classroom experiment in the San Francisco area designed to promote sexual responsibility in teens. Focuses on a group of high school students whose family life teacher assigns them each a five-pound bag of flour as a make-believe baby. The students must take care of the flour babies constantly for three weeks. Directed by actress Linda Lavin.

Tuesday, Jan. 16, 9-10 p.m. (PBS) "Roots of Resistance—A Story of the Underground Railroad." In documenting the pre-Civil War network that assisted slaves to reach freedom in the North, this program in "The American Experience" series combines the narratives of escaped slaves and the personal records of those who helped them with film of sites involved as they exist today.

Tuesday, Jan. 16, 11-11:30 p.m. (PBS) "A Search for Solid Ground: The Intifada through Israeli Eyes." The Palestinian uprising in the occupied territories of the Gaza Strip and the West Bank is the subject of interviews with a wide range of Israeli citizens, followed by a panel discussion moderated by journalist Hodding Carter on the prospects for achieving peace in the region.

Wednesday, Jan. 17, 10-11 p.m. (PBS) "Arrau & Muti & Beethoven." Pianist Claudio Arrau, conductor Riccardo Muti and the Philadelphia Orchestra combine their musical talents in performing Beethoven's 4th Concerto in G major, op. 58, with behind-the-scenes looks at rehearsals.

Thursday, Jan. 18, 9-10 p.m. (PBS) "Porot: The Adventure of the Clapham Cook." David Suchet stars as Agatha Christie's 1930s Belgian sleuth, Hercule Poirot, in a nine-part "Mystery" series of his most baffling murder cases, beginning with one in which he is engaged to find a cook who has disappeared under mysterious circumstances.

Thursday, Jan. 18, 10-11 p.m. (PBS) "The Masks of Eternity." The final episode in the "Moyers: Joseph Campbell and the Power of Myth" series presents some provocative insights into the emotions associated with art, Eastern vs. Western religions, the meaning of human suffering, and the experiences of being truly alive.

Friday, Jan. 19, 10-11:30 p.m. (PBS) "The Addicted Brain." Rebroadcast of a documentary using special effects and computer graphics to tour the human brain, the most prolific manufacturer and user of drugs in existence.

Saturday, Jan. 20, 7-7:30 p.m. (PBS) "The Man Who Planted Trees." Academy Award-winning animation illustrates Jean Giono's story of how a man selflessly dedicates his life to growing a forest in an arid region in a rebroadcast of a "Long Ago & Far Away" program.

(Check local listings to verify program, date and time.)



QUINCEANERA—In an emotional father-and-daughter conversation, Samuel Delacruz (Tony Plana) argues with

his daughter, Marta (Karla Montana), about her Quinceañera party. (Photo courtesy of "Wonderworks")

QUESTION CORNER

How does annulment affect children?

by Fr. John Dietzen

Q Recently my brother divorced his wife. I asked him if he would try to obtain an annulment of their marriage, but he refuses because he says if he gets an annulment his children would be considered illegitimate.

Is this true? I can understand why he would not even talk to a priest about it if that is what would happen to his children.

Could you explain how an annulment affects the children of divorced couples? (New York)



A Your brother's concern is a common one, but unnecessary for men and women who have been through a disastrous marriage relationship and who honestly feel that a genuine marriage commitment and relationship never existed between themselves and their former spouses.

FAMILY TALK

Raising children after a divorce is a process

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have been a single parent for five and a half years since our divorce. My ex-husband, Tom, abandoned me and our two children, now ages 11 and 8, and moved to Maryland where all his family and part of mine live. Both boys have gone to Maryland for two months in the summer.

My oldest son comes home with exciting descriptions of their summer adventures. He keeps telling me how much better he and his brother would be living with their dad. Both our families have been telling me that the boys would be better fed and clothed and living in a healthier environment nearer the ocean.

I know their dad has been brainwashing their innocent minds. In our nine years of married life, he succeeded in convincing me that I was a failure as a wife and mother. I'm just starting to overcome those feelings of inferiority.

Are the children really old enough to make such a judgment? What might I tell my children? (New York)

Answer: I have no easy answer. It is difficult enough to raise children in a united home. Divorce certainly complicates child-rearing.

Custody cannot be a matter of fairness to the adults. Children are not a prize awarded to the "wronged" parent. The major criterion in any custody and visitation decision is what is in the best interests of the children.

I doubt that your ex-husband has brainwashed your children. Anyone who is capable of so shaping the minds of children through convincing speeches should write a book and sell a million copies. Children are quite capable of forming their own opinions.

More likely your children are typical pre-adolescents who want to be somewhere other than where they are, where the grass is greener. Most children between 10 and 15 decide that their home leaves a lot to be desired. In divorce, there is another easy place to go.

You must stop doubting yourself. If none of us is a perfect parent, but most of us are good enough. You are doing your best. Ignore your detractors and continue to be the best parent you can.

No, you don't have to give your children everything they ask. Certainly, you want to consider their wishes as a factor in making your decision, but not the only factor. Most states will try to honor the custody wishes of a child 14 years or older, but your youngsters are several years younger.

Talk to Tom. Nowhere in your letter do you mention that you have discussed this issue directly with him. You must. Perhaps you can work out a more substantial arrangement about visitation which would please everyone.

Post-divorce parenting is a process, not something settled once and for all. Even if you do not get along, you must continue to discuss parenting options with the boys' father.

If you cannot agree on a plan with Tom that you feel is acceptable, seek custody counseling. A good divorce mediator will listen to both sides and to the children to help you fashion an agreement. A mediator is skilled in helping you find common ground.

He or she should also be able to help you each see your own positions more objectively, free of emotions like hurt and anger that can cloud the true issue.

Don't cave in simply because your confidence in yourself as a parent has been shaken. And keep the well-being of your children as your primary concern. Good luck in a most difficult matter.

(Reader questions on family living and child care to be answered in print are invited. Address questions to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47578.)

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They obviously do not want their children suddenly to find themselves illegitimate. But that does not happen when a marriage is annulled.

Annulments are granted by civil courts as well as by church tribunals, though it is important for Catholics to realize that an annulment in civil law is not recognized by the church unless that annulment is also granted by a diocesan tribunal acting with the authority of the local bishop.

The point is, however, that in both civil and church law children are still considered legitimate sons and daughters of that marriage even after an annulment. This presumes, of course, that the man and woman were free to marry in the first place and were not, for example, already married to someone else.

A "marriage union" which is later annulled is legally referred to as a putative marriage (from the Latin "putare," to think or believe).

This simply means that everyone thought it was a marriage during the years the couple were together, and there was no overt reason for anyone to think otherwise.

As I have explained frequently in more detail, when an annulment is granted it means that some condition was present throughout the marriage that made a true, valid

marriage between those two people impossible, even though that condition did not surface as a finally destructive factor in their union until perhaps years later.

This does not change the fact that the couple were thought to be married by everyone, probably even themselves.

This is why any children born of that couple during their life together are considered as legitimate as any other children born of a husband and wife. They are not illegitimate in either civil or Catholic Church law.

It is quite possible, of course, for even grown children to be hurt emotionally by the awareness that their parents had such radical problems in their life together that they could never have had a genuine marriage union.

Often, if not most of the time, their sons and daughters may need help to work through these hurts and difficulties. Legally, however, there is no stigma on the children because of the annulment of their parents' marriage.

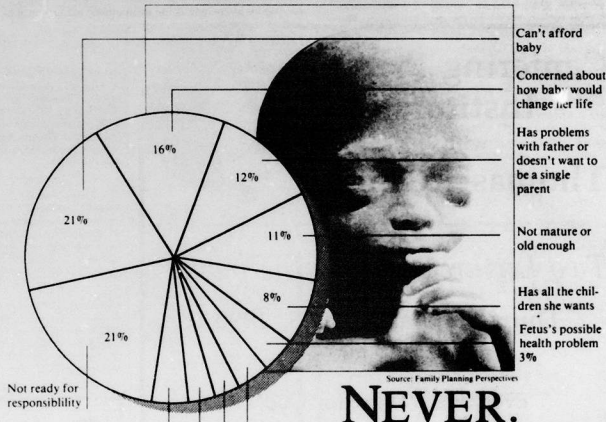
(Questions for this column should be sent to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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Children are still considered legitimate sons and daughters even after an annulment

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National Catholic Development Conference



The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

January 13

Catholic Adults Reaching Out (CARO) will hold a Bash from 8 p.m.-1 a.m. at the K of C, 1315 S. Post Rd. DJ dancing, cash bar, drawing \$3 cost.

☆☆

The Athletic Booster Club of St. Simon Parish, 8400 Roy Rd. will sponsor a Las Vegas Night from 8 p.m.-2 a.m. Admission \$1; adults only.

January 14

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆☆

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

☆☆

A Tridentine Mass will be cele-

brated at 11 a.m. in St. John Church, 126 W. Georgia St.

January 15

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Father Roger Gaudet will discuss divorce.

☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆

Systematic Training for Effective Parenting (STEP) classes begin from 7-9 p.m. at Catholic Social Services, 1400 N. Meridian St. Call Terri Brassard 317-236-1500 for information.

☆☆

The Beginning Experience Organization for divorced, separated or widowed persons will not hold regular monthly meetings during January, February or March. Call Marilyn Hess at 317-236-1596 for more information.

☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St.

Mary Church, 317 N. New Jersey St. Call 317-786-7517 for details.

January 17

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9:30 p.m. at St. Lawrence Adult Learning Center, 4850 N. Shadeland Ave.

☆☆

A Natural Family Planning class will be held from 7:30-9 p.m. at the Aquinas Center, Clarksville. \$15 fee. Call 812-945-0354 for reservations.

☆☆

The Catholic Widowed Organization will hold 7 p.m. support meeting for newly widowed and 7:30 p.m. regular meeting at the Catholic Center, 1400 N. Meridian St.

☆☆

Systematic Training for Effective Parenting (STEP) classes begin from 10 a.m.-12 noon at Catholic Social Services, 1400 N. Meridian St. Call Terri Brassard 317-236-1500 for information.

January 18

Catholic Adults Reaching Out (CARO) will meet at 7 p.m. at the CYO Center, 580 E. Stevens St.

☆☆

The Spiritual Leadership Program Unit II continues with "Spirituality of Community" from 7:10 p.m. at Beech Grove Benedictine Center. Call 317-786-7581 for details.

☆☆

The Spiritual Leadership Program Unit IV features Father John

Schoettelkotte speaking on "Compassion of Jesus" from 7-10 p.m. at Beech Grove Benedictine Center. Call 317-786-7581.

☆☆

Kevin DePree will present "An Evening of Spiritual Reflection" from 7:30-9:30 p.m. at St. Gabriel Parish, Connersville as the fourth Adult Faith Program sponsored by Connersville Deaconry Board of Total Catholic Education.

☆☆

South Deaconry DREs will host "Scripture" from 7:30-9:30 p.m. as the first in a three-part mini-series for catechists and parish adults at St. Mark Parish, 6047 S. East St.

January 19

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics aged 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m. until 5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland.

☆☆

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. Social follows.

January 19-21

A Women's Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

☆☆

An Inner Journey Retreat for adult children of dysfunctional families will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

☆☆

A Marriage Encounter Weekend will be held at Fatima Retreat House, 5353 E. 56th St. For details call Dave and Mary Timmerman 317-897-2052.

January 20

A history conference on "Religion in Indianapolis" will be held from 8 a.m.-4:30 p.m. at the Allison Mansion on Marian College campus. \$16 pre-registration includes lunch; \$18 at the door; students \$6.75.

☆☆

The Parish Pastoral Council of Sacred Heart Parish, 1330 Lafayette Ave., Terre Haute will serve an all-you-can-eat Buffet Dinner from 4-8 p.m. in the school basement. Adults \$5; children under 12 \$2.50; family rates \$15.

☆☆

Kevin Barry Division #3, Ancient Order of Hibernians will hold its installation of Officers Dinner at 7:30 p.m. in Anchor Inn. For reservations call Michael T. McKinley 317-351-9817.



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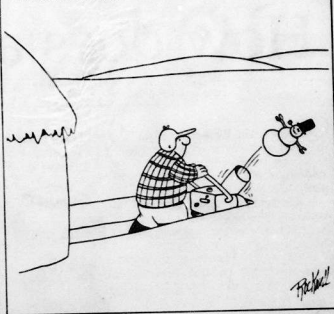
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January 21

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆☆

Catholic Adults Reaching Out (CARO) will go ice skating at Pan Am Plaza. Meet at 6:30 p.m. at CYO Center, 580 Stevens.

☆☆

The Women's Club of St. Patrick Parish, 936 Prospect St. will sponsor its regular monthly Card party at 2 p.m. in the parish hall. Admission \$1.25.

Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.;

St. James, 5:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Mgr. Sheridan K of C Council 6186, 695 Pushville Rd., Johnson Co., 7 p.m.; food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch, 7:11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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7:30 p.m.

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Everyone's Thirst for God"

Friday, January 26, 1990

7:30 p.m.

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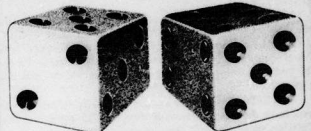
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Funeral Mass said for nun killed in Nicaragua

by Lisa Holewa

FOND DU LAC, Wis. (CNS)—About 700 mourners gathered Jan. 5 for a funeral Mass at a Fond du Lac Catholic church for an American nun who was killed, along with a Nicaraguan nun, in a New Year's Day ambush by unknown gunmen in northeast Nicaragua.

"We have here this evening the rare privilege of being witnesses to martyrs in our day, no less glorious than in the past," said Milwaukee Archbishop Rember G. Weakland, who was main celebrant at the Mass at St. Joseph Church.

Sister Maureen Courtney, 45, of Milwaukee, and Sister Teresa Rosales, 24, a Nicaraguan, were killed Jan. 1 after the vehicle they were driving went over an explosive and then was fired upon on a road to Puerto Cabezas, some 200 miles northeast of Managua. The nuns were members of the Congregation of the Sisters of St. Agnes of Fond du Lac, Wis.

The archbishop told the crowd, which included more than 200 nuns from the order and 20 Nicaraguans, that the deaths of the nuns "should now prod us on to greater witness of love and service to others."

"As we admire their zeal, we must now imitate it in our own lives," the archbishop said.

Sister Courtney was buried Jan. 6 at her order's St. Joseph's Springs Cemetery in Fond du Lac.

Sister Rosales was buried Jan. 3 in her hometown of Puerto Cabezas.

The nuns were killed about 7 p.m. as they were driving to a pastoral meeting in Puerto Cabezas. Wounded in the attack were Wisconsin-born Auxiliary Bishop Paul Schmitz, 46, and a third Sister of St. Agnes, Sister Francisca Colomer, who is a Nicaraguan in her early 20s.

Bishop Schmitz, a Capuchin and auxiliary of the Apostolic Vicariate of Bluefields, Nicaragua, was transferred Jan. 6 from a Managua hospital to St. Agnes Hospital in Fond du Lac, hospital spokeswoman Kathy Lemke told Catholic News Service Jan. 8. He was recuperating from injuries to his left arm, which include nerve problems and several broken bones, she said. Both of his cardium's were ruptured as well during the attack, she said.

Sister Colomer, who suffered shrapnel wounds to her face and chest, was released Jan. 7 from a Managua hospital, Sister of St. Agne Leanne Sitter told CNS.

The Nicaraguan government blamed the *contras* for the killing and produced two witnesses Jan. 5 who said they saw the nuns killed by the rebels.

The witnesses, identified as Ronald Dolores Matrena, 16, and Jaime Arauz Lopez, 20, told a news conference in Managua, Nicaragua, they could identify the leader of a group of about 60 *contras* responsible for the attack. The two said they were kidnapped by the assassins and witnessed the killings while in custody, but later escaped.

Contra rebel leaders said their forces had not been in the area. In Washington, the White House and State Department condemned the killings, but said they had no evidence the attack was carried out by the rebels.

Bishop Schmitz said it was too dark for him to be able to identify the assassins and that the shooting stopped once the group identified itself as religious workers, leading church officials to believe it was not a personal attack on the church workers.

Sister Jean Steffes, general superior of the Sisters of St. Agnes, called upon the U.S. and Nicaraguan governments to investigate fully the "circumstances surrounding this tragic incident so that justice can be served."

Sister Steffes said in a statement released before the funeral Mass that the ultimate gift that can be given on behalf of the slain sisters and all Nicaraguans is to "commit ourselves to the peace that the world cannot give to us but that we can give to the world."

"Attempts to settle all quarrels and power struggles through guns, bullets and grenades lead quite directly to senseless loss of lives, most often of the least involved in the conflict," Sister Steffes added.

Before the funeral, a memorial service was held Jan. 5 at St. Margaret Mary Church in Milwaukee. Sister Courtney's home parish. Posters with snapshots of Sister Courtney in Nicaragua and Milwaukee hung in the vestibule.

This is the first time in present at the passing and the homecoming of a beloved home for Christ Jesus," said Father Tom Wittliff, former pastor of the parish and current pastor of St. Augustine Church in Milwaukee.

"On that road in Nicaragua, whatever traps were set, whatever shots were fired, the mystery of Jesus was being continued," he told the more than 700 mourners.

Russell Courtney, the slain nun's brother, told The Catholic Herald, newspaper of the Archdiocese of Milwaukee, that his sister's work in Nicaragua was "apologetic."

"She had her private thoughts, but she kept them to herself," he said in an interview after the Milwaukee service. "You can't live and work in that country and favor one side or the other."

The Sisters of St. Agnes have been working in the remote Atlantic coastal region of Nicaragua called Bluefields since 1945. Some 19 nuns from the order continue to work in the area.

Sister Courtney had been in Nicaragua since 1978, working primarily with Miskito Indians in the area. She taught catechism and helped develop sewing cooperatives with the women villagers. She recently had been awarded a grant by the West German bishops to re-establish a health clinic for the Miskitos in the area.

Sister Courtney would have celebrated her 25th anniversary with the congregation this month.



MOURNING NUNS—U.S. and Nicaraguan nuns sit beside the coffin of Sister Maureen Courtney Jan. 3 in Managua, Nicaragua. Sister Maureen and Sister Teresa Rosales were killed Jan. 1 in an ambush that also injured another nun

and American-born Auxiliary Bishop Paul Schmitz of Bluefields, Nicaragua. The identity of the attackers was not yet known but American-backed *contra* forces were suspected. (CNS photo from UPI-Reuters)

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Presenter: Karen McBride
Cost: \$85.00 for series

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January 21 (8 AM-4 PM)

Presenters: Alverna Marriage Team
Cost: \$25.00 per couple

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February 2-4

Presenter: Fr. John Buckel
Cost: \$80.00 Commuter rate available

Youth News/Views

Ritter students study leadership, self-esteem

by Mary Ann Wyand
and Karen Wilczewski

A growing number of Cardinal Ritter High School students in the Indianapolis area are becoming actively involved in International Student Leadership Institute programming, thanks to inspiration from Franciscan Brother Martin Masler, a Ritter teacher and minister of pastoral care.

And many of the students have enthusiastically praised the organization for offering invaluable life lessons.

Brother Martin was recently appointed to the ISLI board during the group's annual meeting at the University of Notre Dame.

Holy Cross Father Thomas E. Chambers, ISLI board president and president of Holy Cross College in New Orleans, nominated Brother Martin for the board in recognition of his outstanding organizational and leadership roles on behalf of the institute in central Indiana.

"Brother Martin has been a leader of youth for many years," Father Chambers said, "and he inspires young people to get in touch with their potential."

The leadership institute serves high school and college students, along with faculty and staff, by articulating a philosophy of dynamic leadership which helps students reach goals in effective, efficient, and productive ways.

ISLI was founded by Father Chambers in 1966 to provide leadership opportunities to students in the United States and Canada.

The ISLI methodology constitutes students teaching students. Five essential objectives incorporated into the institute's philosophy are support, awareness of self, others, and circumstances, self-confidence, positive thinking, values, and potential.

The ISLI currently has over 4,000 alumni who have been touched by the ISLI philosophy that all who wish to be leaders can be if they become involved, are willing to serve, remain loyal to the institute objectives, and possess initiative.

Currently, 23 Ritter students are participating in ISLI seminars and programs.

After attending a recent ISLI seminar at Notre Dame, Ritter sophomore Jennifer Stone from St. Malachy Parish noted that, "Not only did I meet a lot of people from all over the country and Canada, I



STUDENT LEADERS—Current and former Cardinal Ritter High School students (from left) Scott Seach, Jennifer Stone, Daniel Strickland, and Matthew Lackner discuss International Student Leadership Institute programming during a holiday meeting.

also learned about myself and gained self-confidence working with the team. It has a lot to do with teamwork. You learn how to be a part of a group."

Indiana University/Purdue University at Indianapolis student Matthew Lackner, a Holy Trinity parishioner and former president of the Ritter Student Council, praised ISLI programs because, "You learn that you can do things you never thought you could do. It's become a part of the way that I think. It's helped with maturity."

And Daniel Strickland from St. Gabriel Parish explained that, "You go into ISLI thinking that you have no leadership qualities, then you find out that they were pretty much hidden."

Brother Martin's role will be to establish

a board of representatives from high schools and colleges to develop ISLI programs throughout the Midwest. He will also provide a training center for facilitators from a six-state area.

Attorney John Short, Indiana University Conference Center director and current president of the University of Notre Dame Club in Indianapolis, also serves on the ISLI board and has worked with Cathedral High School students on ISLI programming.

Scott Seach, a Ritter junior from St. Michael's Parish, praised the institute for building leadership, confidence, and also friendships because, "I'm still in contact with a lot of people I met last year."

Students praise ISLI programs for helping them develop potential

by Mary Ann Wyand

Cardinal Ritter High School students who participated in a recent International Student Leadership Institute seminar at the University of Notre Dame later described the programming as "exhilarating" and said the weekend seminar was "a great experience."

The non-denominational institute founded by Holy Cross Father Thomas Chambers is designed to help students learn leadership skills and gain self-confidence. Courses teach teamwork and help to bring parents and students together by improving communication and enhancing relationships.

ISLI objectives place emphasis on support, values, self-confidence, positive thinking, and awareness of self, others, and life circumstances in order to build leadership skills and individual potential.

Ritter student Chrissy Litelman noted that, "It was amazing how much we accomplished and how much I learned in that period of time. I learned about snap judgments and first impressions, support, and self-confidence. ISLI helped me believe in myself and in what I can do for others."

Chrissy also said she enjoyed making new friendships with teen-agers from throughout the United States and Canada.

"The ISLI conference at Notre Dame was a great way to be able to meet new friends," Ritter student Scott Sparrow emphasized, adding that, "I realized how busy campus life can be."

Scott also recommended establishment of a scholarship fund for participants who can't afford the tuition fee for participation in institute programs.

Ritter student Jessica Boswell praised the institute for helping her learn "the true meaning of leadership."

Further, she noted, "I learned more about myself, how others see me, and also how I view others. I learned what a great importance it is to be a leader, not just in school and with a career, but how to lead myself and by doing that, supporting others."

Andrea Sperry, also from Ritter High School, said she "truly enjoyed the ISLI conference" because "it was a learning experience."

Reflecting on the weekend, Andrea said, "I wish many other people could be a part of this event and learn as much as I did. It taught me (about) moral standards."

Ritter student Geoff Sperback described the ISLI seminar as "almost the most exhilarating weekend in my life."

And, he said, "The thing to remember is that you have got to open yourself up to a new experience. The absolute best thing about ISLI is the people that you meet and the friends that you make. Next year I would like to come back as a moderator."

ISLI participants often return as program facilitators to help other young people develop their potential.

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'I Want to Live' seminar teaches peace, justice

"I Want to Live," a Catholic Youth Organization seminar on peace and justice Jan. 12-14 at the CYO Youth Center in Indianapolis, will teach participants how to clarify their personal value: on poverty, world hunger, and other social justice issues.

Programming will enable adolescents to begin understanding peace and justice as a Christian way of living and also provide training for both youth and adults in facilitating this experience in their own parish, school, or deanery, according to Benedictine Sister Joan Marie Masura, archdiocesan coordinator of youth ministry.

Objectives include learning to recognize violence, reflecting on Christian responses to various kinds of violence, affirming the dignity of all life, and articulating ways to live in harmony with God's creation, Sister Joan Marie said. Increasing awareness of world hunger and identifying factors contributing to economic oppression are other program goals.

As a result of the intensive weekend workshop, participants will learn how to clarify individual and personal

responses to God's call to justice and peace, she explained, in order to develop a positive vision of the future.

Retreat programming also includes discussion of Scriptural passages and Catholic Church traditions regarding peace and justice issues. Participants will have opportunities to experience reconciliation, celebrate the Eucharist, and make new friendships.

For more information about CYO spiritual and leadership programming, contact the Catholic Youth Organization at 317-632-9311.

☆☆☆

Secina Memorial High School senior English students recently donned costumes to recreate scenes from William Shakespeare's "Hamlet."

As part of the fun learning experience, students were required to memorize dialogue, dress in appropriate costumes, and recite 30 to 50 lines from the play, all while tending off bouts of stage fright.

Observers reported that it definitely was not a typical English class.

☆☆☆

Youth group members from St. Barnabas Church in Indianapolis will host the Catholic Youth Organization's monthly youth Mass and dance Jan. 21 at the southside parish.

Mass begins at 5:30 p.m., followed by the dance from 6:30 p.m. until 9:30 p.m. For more information, contact the CYO Youth Center at 317-632-9311.

☆☆☆

Brebeuf Preparatory School was recently named a recipient of the High School Achievement Award by

Indiana University. The award is given to high schools for the best scholarship performance of former students who are now enrolled at I.U. as freshmen.

Indiana University official Don Brineman, assistant dean of the university division, announced the awards during the 44th annual High School-University Division Conference at the Bloomington campus. Representatives of the Alpha Lambda Delta and Phi Eta Sigma scholastic honorary societies presented the achievement awards.

Brebeuf's award recognized the Jesuit school's former students who achieved the highest grade point average at I.U. during the 1988-89 academic year.

Students who contributed to winning the award are Delise Aull, Kathryn Bova, Elizabeth Clodfelter, Jason Cooper, Linda Curry, Matthew Fortades, Nathan Iverson, Susan Kassing, William Koerber, Geoffrey Koss, Suzanne Kralik, Michael McGuire, Mitchel McGuire, and John McKinzie.

Other former Brebeuf students who also qualified for this recognition on the basis of exceptional academic performance are Shannon McMillen, Jeffrey Morris, Matthew Neff, James Presutti, Jessica Proctor, George Silvas, Reuben Simon, Laura Sorrells, Douglas Weaver, and Melissa Weber.

☆☆☆

It's almost curtain time!

Registrations are now being accepted for the Catholic Youth Organization's annual One-Act Play Contest scheduled March 18 at St. Catherine Parish in Indianapolis.

Registrations and entry fees are due in the CYO Youth Center office by Jan. 26, according to CYO staff member Ann Papeish. For more information, telephone 317-632-9311.

Connersville retreat covers faith, values

"Values are a way to respect yourself" and "a value is how much something means to you."

Those were among the definitions offered by 17 eighth grade youth from St. Gabriel Parish in Connersville during a "Super Saturday Retreat" Jan. 6 facilitated by Kathy Davis-Shanks, coordinator of youth ministry for the Catholic Community of Columbus.

Joyce Rowland, St. Gabriel's youth ministry coordinator, arranged this day for the eighth graders to have time to share and reflect about themselves and their values.

This is the second year for an eighth grade retreat day. Beth Luking, St. Gabriel's director of religion education, explained, and both interest and participation have been high.

Morning events began with a scavenger hunt followed by a value survey, which asked participants to individually consider and prioritize 10 items. As a group, they ranked those values on a spectrum.

After a break, each teen-ager prepared a personal evaluation form which identified positive and negative statements, such as likes, dislikes, and areas for improvement. Students then tried to determine who gives them these messages.

Before small-group discussions on self-esteem, the group viewed a videotape featuring John Foppe, a teen-ager born without arms, who shares his perspective on how he feels about himself.

Further discussion on characteristics of both high and low self-esteem concluded the morning programming.

Afternoon discussions centered on friendship and the development of relationships with God and others. The day ended with prayer and reflection on a favorite Scriptural passage.

Assisting the youth ministers with programming were Chris Harpenau, Amy Harpenau, and Linda Ehrensberger, all of Columbus, as well as Joanna Dudley, St. Gabriel's eighth grade catechist.

Participants were Brad Blanton, Ben Bruns, Jenny Bowne, Benji Cloyd, Jamey Coldiron, Rhett Felix, Nicole Graves, Travis Issacs, Darren Harley, Darren Hassel, Bryan Kelly, Brian Kunkle, Noel Niehaus, Anna Rhodes, Nathan Smith, B. J. Showalter, and Amanda Weiler.

Youth Events

- Jan. 12-14—"I Want to Live" peace and justice retreat at the CYO Youth Center, Indianapolis, 6:30 p.m. Friday to 3:30 p.m. Sunday.
- Jan. 12—Entry deadline for CYO Cadet Wrestling League, beginning Feb. 12.
- Jan. 19—Chattard Trojan Eighth Grade-Freshman Class Party and Dance at Bishop Chattard High School, 7:30 p.m. to 10:30 p.m. in the cafeteria.
- Jan. 19—Entry deadline for CYO Archdiocesan Music Contest.
- Jan. 19-21—New Albany Deanery Junior Retreat at Mount St. Francis, Call 812-945-0354 for registration information.
- Jan. 21—CYO monthly youth Mass and dance at St. Barnabas Parish, Indianapolis, 5:30 p.m. Mass with dance following from 6:30 p.m. until 9:30 p.m.
- Jan. 22—Competition begins for CYO Cadet Boys' Basketball deanery tournaments.
- Jan. 26—Registration deadline for CYO One-Act Play Contest, scheduled March 18. Call the CYO Youth Center at 317-632-9311 for information.
- Jan. 26-28—Catholic Youth Organization Search Retreat for high school juniors and seniors, CYO Youth Center, Indianapolis, 7 p.m. Friday to noon Sunday. Call 317-632-9311 for information.
- Jan. 27-28—New Albany Deanery Freshman Retreat at Mount St. Francis, Call 812-945-0354.
- Jan. 28—New Albany Deanery youth Mass at St. Mary of the Knobs Parish.


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† May They Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **BIRCHLER, Evelyn N.**, 87, St. Michael, Cannelton (buried from St. Paul, Tell City). Dec. 26. Mother of Carolyn Muhn.

† **BOEHNING, Mary**, 72, St. Catherine's Sister, Indianapolis, Dec. 24. Sister of James.

† **BREHOB, Dorothy E.**, 81, Our Lady of Lourdes, Indianapolis, Dec. 28. Aunt of M. J. Dichtmann, Daniel Draher and James A. Barnes Sr.; sister of Cecelia L. Barnes.

† **BRENNAN, Georgia G.**, 70, Sacred Heart, Jeffersonville, Jan. 1. Wife of John F.; mother of William W. "Jerry," and Katherine B. Powers; sister of

Lloyd, Clarence and Eddie Chaney, Evelyn Hudson and Mary Whalin; grandmother of three.

† **CLARK F. Harold**, 72, Our Lady of the Greenwood, Greenwood, Dec. 21. Husband of Claire; father of Deann Gathwright, H. Richard and G. Douglas; brother of Roberta Burwell, William, Donald and Robert; grandfather of six; great-grandfather of two.

† **CONEN, Mary**, 91, St. Paul, Tell City, Dec. 29. Mother of John, Jeanne Butler and Edna Walger; grandmother of 13; great-grandmother of 10.

† **DILLMAN, Angela**, 75, St. Vincent de Paul, Bedford, Dec. 20. Mother of Margaret Riley, Timothy, Phillip and David; sister of Olga Adams, and George, Bill and Harold Peyton; grandmother of six; great-grandmother of one.

† **FOUL, Louise**, 93, Immaculate Conception, Millhouse, Jan. 2.

† **FROMME, Loreta C.**, 62, St. Paul, Sellersburg, Dec. 26. Mother of Glennlyne A., Lefay E., John and Kenneth; sister of

Alvin Wigger, Henrietta Beier and Marretta Lindauer; grandmother of nine.

† **FULLER, William A.**, 89, St. Mary, Richmond, Jan. 1. Father of William Jr., Paul, Joe and Sister Elizabeth Ann; grandfather of six; great-grandfather of nine.

† **GALLAGHER, Victor "Vic"**, Emerson, 83, St. Joseph, Shelbyville, Dec. 27. Husband of Opal; father of Thomas, David and Robert; brother of Alice Runnebohm and Marguerite McGill.

† **GRAY, Stanley Lee**, 70, St. Augustine, Jeffersonville, Dec. 26. Husband of Helen; father of Glenn, Charles, Orvil Buckner, Clifford Richey and Gloria Foster; brother of Charles Sr.; grandfather of eight; great-grandfather of six.

† **HERBRECHT, Ruth H. (McClothen)**, 80, St. Mary, Indianapolis, Dec. 26. Mother of Joseph Jr. and Paul; sister of Sophia Smith and Elwood McClothen; grandmother of two.

† **HOLLORAN, James T.**, 46, St. Anthony, Indianapolis, Dec. 28.

Husband of Mary A. Wilhelm; stepfather of Brian Wilhelm; brother of William, John, Edward, Catherine Childers, Sister Ann Marilda, and Mary Jane Mattingly.

† **HORNING, James J. Sr.**, 79, Little Flower, Indianapolis, Dec. 17. Husband of Margaret A.; father of James J. Jr. and Anna Rose Dalton; grandfather of six; great-grandfather of two.

† **HUMPHREYS, Alaine**, 70, St. Augustine, Jeffersonville, Dec. 30. Mother of Rebecca Sutton.

† **KAELEN, Joseph**, 89, St. Mary of the Knobs, Floyd Knobs, Dec. 25. Father of Margaret Hentrup and Rosemary Million; grandfather of 12; great-grandfather of 16.

† **KINKADE, Ruth E. (Kelly)**, 73, St. Jude, Indianapolis, Dec. 28. Wife of Allan C.; mother of Douglas, Ann, Stanley C. and Allen E.; sister of Eunice Thomas, John and Clifford Kelly; grandmother of two; great-grandmother of one.

† **KRAMER, Athlia (Kay)**, 73, St. Jude, Indianapolis, Jan. 3. Wife of Harry H.; mother of

Marilyn Parker; sister of Anthony and Edmond Marsh, Emily Becker and Triesta Mao; grandmother of Laura K. Wilds, Lisa M. Partington and Gina T. Menely; great-grandmother of seven.

† **KRAMER, Jacob H.**, 74, St. Mary, Greensburg, Jan. 2. Husband of Rita; father of Joseph Charles, Dorothy Asher, Dolores Martin, Patricia Klen, Marietta Hagerty, Rose Parker, Maione Eckler and Margie Wood; brother of Emma Duffell and John A.

† **KREISLE, Cletus**, 64, St. Paul, Tell City, Jan. 1. Husband of Ruth; father of Karen Hanebutt, Daniel, Paul and Jason; grandfather of five.

† **LANAHAN, James V.**, 67, Christ the King, Indianapolis, Dec. 23. Brother of Thomas, and Jane Rasico.

† **LENTS, John C.**, 99, St. Anthony, Indianapolis, Dec. 26. Father of Mickey Ferguson and Bonnie Shields; grandfather of 21; great-grandfather of 19; great-grandmother of one.

† **MELTON, Anna C.**, 74, St. Paul, Tell City, Dec. 27. Mother of Dick, Mike and Thomas; sister of Leo Graves, Agnes Evard and Betty Dowd.

† **METTELKO, Louise M. (Skoda)**, 72, Holy Trinity, Indianapolis, (buried in Cincinnati), Dec. 29. Wife of Anthony F.; mother of Anita Lutz and Lou; sister of John Skoda and Sophie Gzowski; grandmother of three.

† **MEITZER, Thelma (Lee)**, 82, St. Anthony of Padua, Clarksville, Dec. 25. Mother of Gerald and Robert; sister of Kenneth Lee and Cleona (Lue) Burgett Mayer; grandmother of eight; great-grandmother of four.

† **MILLER, Ruth M.**, 67, St. Patrick, Indianapolis, Dec. 15. Mother of Sandy J. Gebbauer, Mary A. Etter, John P. and Tim M.; sister of John F. and James E. Curry, Elise (Jew) Cossen and Mary Siener; grandmother of six; great-grandmother of six.

† **MUDD, Eva Mae**, 88, St. Augustine, Jeffersonville, Dec. 26. Mother of Daniel H. and David C.; sister of David Spalding; grandmother of nine; great-grandmother of nine.

† **O'CONNOR, Roy B.**, 80, St. Mary of the Immaculate Conception, Dec. 18. Husband of Aurora; father of Rose Walsdon, Mary Jo Robinson and Mildred Hobbs; brother of Marie Rollins and Anna Joe Lowe; grandmother of 24.

† **PFUM, Harold J.**, 77, St. Michael, Brookville, Dec. 17. Husband of Kathryn; father of Ronald, and Marilyn Doll; brother of Ernest, Edwin, Kenneth, Martha Resent and Marjorie Fox; grandfather of four.

† **POPP, Mildred S.**, 80, St. Joseph Hill, St. Joseph Hill, Dec. 31. Wife of Clarence W.; mother of Clarence W. Jr., Francis, David, Marvin, and Virginia M. McClure; sister of Mary Virginia Twiss; grandmother of 16.

† **POST, J. Bill**, 86, St. Lawrence, Indianapolis, Dec. 24.

† **PUTNAM, Christina R.**, 30, St. Mary, North Vernon, Dec. 26. Mother of Cory, Michael and Elizabeth; daughter of Harold C. and Theresse Brennan; sister of Randolph, Bernard, Jeffrey, Philip, Louis and William Brennan and Debra Lee Jaynes; granddaughter of Leo and Anna Sorg.

† **REIDY, Helen Patricia**, 80, St. Patrick, Indianapolis, Dec. 4. Sister of Catherine Miller, aunt of Theresa R. Simson and others.

† **ROCHFORD, Mary Jane**, 65, Holy Spirit, Indianapolis, Dec. 16. Wife of Robert E.; mother of Pamela Gillaspay and Robyn Davis; sister of Charlotte Jones and James D. Fisher; grandmother of one; great-grandmother of two.

† **ROGERS, Dorothy M. "Dossie"**, 88, St. Lawrence, Indianapolis, Dec. 20. Wife of Leo V.; mother of Maureen Ann, Dennis Cronk, Teresa M., John L., Timothy J., Kevin

and Daniel; sister of Richard V. French.

† **SCHACKERT, Hazel E.**, 75, St. Mary, New Albany, Jan. 1. Mother of Richard J. and Marilyn Kaymer; grandmother of six; great-grandmother of three.

† **SHIRLEY, Reba**, 82, Our Lady of the Greenwood, Greenwood, Dec. 19. Mother of Royce Layton; sister of Edna Fry, grandmother of two; great-grandmother of two.

† **SPALDING, John F.**, 74, Holy Spirit, Indianapolis, Dec. 28. Father of Sue Ann Masters, Becky Sandlin, John M. and Michael F. brother of Eileen Braun, Marjorie Berkholz, Catherine Strange, Delbert, Ed and Don; grandfather of nine.

† **SUTTMAN, Catherine (Husen)**, 81, St. John the Evangelist, Elmsburgh, Dec. 23. Sister of William Huser, Elizabeth Cancik and Rose Haebler.

† **TOBIAS, Herbert J.**, 82, St. Vincent de Paul, Bedford, Dec. 30. Husband of Ida Mae (Piper); father of Thomas, William, Judith Mangers and Joan Branner; brother of Mrs. Howard Robbins; grandfather of 22; great-grandfather of five.

† **VANCE, Blanche Soergel**, 94, Holy Family, New Albany, Dec. 23. Grandmother of Kenneth "Jerry."

† **WEBER, Bernard**, 90, St. Mary, New Albany, Dec. 20. Husband of H. Len Thornton; father of Freda Ann Coats and Mary Lou Hess-Medica; grandmother of eight; great-grandmother of eight.

† **WISE, Charles Clifford**, 87, Holy Family, New Albany, Dec. 22. Father of Charles, Nancy Coy, June Edwards and Jean; grandfather of 10; great-grandfather of six.

† **WOLTER, Rose J.**, 92, St. Maurice, Dec. 31. Sister of Edward and Mary.

† **ZOELLER, John V.**, "Jack", 74, St. Mary, New Albany, Dec. 21. Son of Emma; brother of Robert J., James F., David P., Urban P., and Margaret Drake; brother-in-law of Gladys Green.

Rose Tully, 81, was mother of Fr. Harry Tully

CORYDON—Rose M. Tully, mother of Father Henry F. (Harry) Tully, died on Jan. 2 at the age of 81. Father Tully is pastor of St. Joseph Parish here.

The funeral liturgy was celebrated for Mrs. Tully by her son and other priests on Jan. 5 at St. Augustine Parish in Jeffersonville, where she was born and lived as a homemaker after her marriage.

In addition to Father Harry, Mrs. Tully is survived by three sons: Michael J. of Jeffersonville; Robert F. of Indianapolis; James L. of Clarksville, and one daughter, Patricia Buttricks, of Sellersburg. She also leaves 15 grandchildren and six great-grandchildren.

Sister Joanne Theresse Brown dies at Woods

ST. MARY OF THE WOODS—Providence Sister Joanne Theresse Brown died here Dec. 21 and was buried from the Church of the Immaculate Conception on Dec. 23. She was 90.

The former Emma Brown was born in Terre Haute, and entered the Congregation of the Sisters of Providence in 1923. In 1930 she professed her final vows.

Sister Joanne Theresse was a teacher, serving in Illinois and Indiana schools. In the Archdiocese of Indianapolis she taught at St. Anthony and St. Catherine schools in Indianapolis, and at St. Patrick School in Terre Haute.

Sister Joanne Theresse left no immediate survivors.

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Church lobby groups prepare for 1990 congressional action

by Liz Scheuch

WASHINGTON (CNS)—When the 101st Congress returns Jan. 23 from a two-month hiatus, its workload and religious groups' concerns often will coincide.

But that doesn't mean their positions will coincide. There's plenty to keep the lights burning on Capitol Hill in 1990—issues ranging from abortion through agriculture, budget constraints, child care, the death penalty, El Salvador, housing, immigration, military spending, and miscellaneous world affairs—including U.S. relations with a new Eastern Europe.

Keeping an eye on Congress are such religion-oriented groups as the U.S. Catholic Conference, public policy groups of the National Conference of Catholic Bishops; Networks, the religious social justice lobby; and the Knights of Columbus, and such specialized advocacy groups as anti-abortion, education and human rights organizations.

Numerous Congress-watchers began gearing up for the January session almost as soon as the 1989 session ended. The USCC, for example, is involved in agricultural policy questions relevant to the pending 1990 farm bill—a huge undertaking designed to replace the 1985 version.

How much gets resolved in any legislative area is another question, though, since 1990 is a campaign year and lawmakers are planning to adjourn by early October.

Many of the issues confronting the 101st Congress in its second session surfaced in its first session in 1989.

One example is the level of U.S. military assistance to El Salvador. The murder of six Jesuit priests there on Nov. 16 led members of Congress, like many members of the public, to question U.S. military aid to El Salvador. The U.S. government gives El Salvador about \$1.4 million a day in financial assistance.

In a Nov. 20 letter to Secretary of State James Baker, Archbishop Roger M. Mahony of Los Angeles, chairman of the USCC Committee on International Policy, declared USCC support "for proposals now being discussed in Congress to withhold substantial portions of U.S. military aid" until Congress reassesses the commitment to human rights and peace of the Salvadoran government and its military forces.

Network wants the White House to suspend military aid to El Salvador immediately and is supporting bills sponsored by Rep. Nancy Pelosi, D-Calif., and Sen. John Kerry, D-Mass., both Catholics, seeking "a cutoff of all military aid to El Salvador."

A proposal to withhold a portion of the Salvadoran

military funding failed in Congress shortly before adjournment. But that issue, like possible calls for greater U.S. assistance to Panama now that its dictator has been ousted through U.S. action, is likely to show up on Congress' agenda early in 1990.

A sure bet is disagreement on the Hill over federal budget and spending policies, questions the USCC also expects to address.

During the 101st Congress' first session, the USCC backed a decrease in defense spending and supported more federal assistance for such items as low-income housing, prenatal and infant health care projects, anti-hunger programs and efforts to deal with homelessness.

Housing also has been a legislative priority of Network. Both Network and the bishops' conference likewise have supported:

►Family and medical leave legislation, still pending, to allow parents of newborn, newly adopted or seriously sick children time off from work without penalty.

►Bills to suspend deportation of Nicaraguan and Salvadoran immigrants illegally staying in the U.S.

►Comprehensive sanctions against South Africa for its continuing system of apartheid, or racial separation and discrimination against non-whites.

Pro-lifers can expect further congressional fights over abortion in 1990. They won some key victories in 1989 with the assistance—through his veto powers—of President Bush.

Meanwhile, just before Congress adjourned for the year, abortion rights forces introduced the Freedom of Choice Act. The proposal would declare that states "may not restrict the right of a woman to choose to terminate a pregnancy before fetal viability; or at any time, if such termination is necessary to protect the life or health of the woman."

Sen. Robert Packwood, R-Ore., in sponsoring the bill, said its backers acted because the Supreme Court in July 1989 upheld state restrictions on abortion. "We therefore cannot and will not sit idly by as a woman's right to control her reproductive destiny becomes dependent upon the state in which she resides," he said.

Douglas Johnson, federal legislative director of the National Right to Life Committee, said the bill "would require every state to permit abortion for absolutely any reason until the seventh month (of pregnancy) and in the final three months whenever a woman says that her emotional health would be enhanced by an abortion."

He challenged congressional leaders to schedule an early vote on the legislation. "We predict they will not do so," Johnson added. "Because they know that very recent polls show an absolute majority of Americans favor prohibiting abortion except in extreme circumstances."

Cristiani says armed forces killed Jesuits

(Continued from page 1)

military advisers in the United States as part of a plan to "professionalize" the Salvadoran armed forces.

Dissatisfied with the corruption and deplorable human rights record of the Salvadoran military in 1979-82, the Pentagon hoped that by using U.S. advisers to train select troops in the United States and away from the corrupting environment of El Salvador, it could create an effective, professional fighting force.

A witness, a cleaning woman who was later taken to the United States for safety, has been quoted by Jesuit officials as saying she saw men in military uniforms leaving the murder scene.

The killings occurred during a curfew imposed by the military after the Farabundo Marti National Liberation Front leftist rebels launched a major offensive Nov. 11.

The offensive, which lasted six weeks, was the most intense fighting since the war began a decade ago and brought battles to the capital for the first time.

The university killings sparked an international outcry about the possible return of the Salvadoran death squads, which claimed thousands of lives in the early 1980s.

Some Salvadoran officials revealed in early December that Cristiani's government was questioning the army about the killings of the Jesuits and the women.

Critics of U.S. policy in El Salvador demanded re-examination of U.S. aid to the small Central American country. The United States has been supplying more than \$1 million daily to El Salvador.

Auxiliary Bishop Gregorio Rosa Chavez of San Salvador told reporters after a Jan. 7 Mass that Salvadoran church leaders had asked their U.S. counterparts to pressure the Bush administration to change its policy toward their country.

Bishop Rosa Chavez said the request was made of U.S.

Catholic leaders during recent visits to El Salvador by U.S. bishops, including Archbishop Roger M. Mahony of Los Angeles, who visited Nov. 25. Archbishop Mahony heads the U.S. Catholic Conference Committee on International Policy.

Bishop Rosa Chavez said the Salvadoran church asked the U.S. bishops to push for an end to U.S. government insistence on a military solution to the Salvadoran civil war. He said the U.S. bishops promised to increase pressure on the Bush administration and members of Congress for a U.S. policy change as Congress prepares to vote on legislation renewing military aid to El Salvador.

Congress is scheduled to begin hearings on El Salvador Jan. 24.

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Flood of events puts strain on Vatican's foreign affairs corps

by John Thavis

VATICAN CITY (CNS)—The year 1989 ended, and 1990 started, in a crescendo of world events, both good and bad, that threatened to overwhelm the Vatican's tiny corps of foreign affairs experts.

On the third floor of the Vatican Apostolic Palace, a handful of specialists tried to track the news and respond with policy decisions: ousted Panamanian Gen. Manuel Noriega taking refuge in the Panama nunciature; the government of Romania falling in a bloody popular revolt; the rest of Eastern Europe shaking off communism; and El Salvador re-exploding in civil war—to name a few of the biggest happenings.

Like all states, the Vatican has a foreign ministry: the Secretariat of State's Section for Relations with States, known in brief as the "second section." But unlike the sprawling bureaucracies that have developed in many modern countries, the Vatican's "state department" totals about 35 prelates and usually relies on only one or two of them to look after any single issue.

By contrast, a staff directory of U.S. federal employees lists 47 officers in the State Department's Inter-American Affairs bureau alone. Four of those positions are permanently assigned to Panama, for instance. The usual practice is to assign more staff to a special emergency team when a country or region gets hot.

The Vatican's highly centralized approach was illustrated when Noriega turned up in the Vatican's embassy to Panama, sparking a diplomatic crisis involving the Holy See, Panama and the United States.

At the Vatican, according to sources there, the affair was being handled by at most a half-dozen officials.

Secretary of State Cardinal Agostino Casaroli, an Italian, arrived by limousine on Christmas Day to confer

with the rest of his team. From then on, his deputies, fellow Italian Archbishop Angelo Sodano and Australian Archbishop Edward Cassidy, were involved in coordinating Vatican action.

They were joined by the second section's expert for Panamanian affairs, an Italian monsignor. In addition, French Msgr. Jean-Louis Tauran, an undersecretary for foreign relations, was available for assistance, the sources said.

In the Noriega case, the second section may have also consulted an in-house legal expert for advice on international law.

What they lacked in numbers, this small "crisis management" team made up in decades of diplomatic expertise. Archbishop Cassidy was due to depart Jan. 1 for a new Vatican position, but his replacement, Italian Archbishop Giovanni Battista Re, worked five years in the Panama nunciature in the 1980s.

Members of the second section are rarely seen in public and do not generally talk to the press, but a main part of their task is to hand down policy statements to the Vatican press spokesman, Joaquin Navarro-Valls, who then briefs reporters. The second section's staff members are predominantly Italian (one Slovakian-born priest is the only American there), and no doubt represent the most multilingual group inside the Vatican walls. Most officials are assigned to a region or country, and rarely do they stray from their specific area of competence. They meet frequently with embassy officials of the 120 governments accredited to the Vatican, welcoming them to small, gray guest parlors last renovated in the 1970s.

Officials at the second section work increasingly by telephone and telex, and less by diplomatic pouch these days. The Vatican is currently considering a computer-fax telephone hook-up to nunciatures worldwide to increase the efficiency of its information-gathering.

The second section is frequently a place where younger diplomats are "seasoned" before being sent out in the field. Part of their job, inevitably, is to keep Pope John Paul II informed of fast-breaking events—so that the pope can make timely statements and avoid being caught unawares. Lately, the pace of world affairs has made this difficult.

As the pope delivered a major speech to the Roman Curia Dec. 22, for example, some of his toughest language was reserved for Romania's violent repression of public demonstrations. By the time the pope gave the talk, Romanian President Nicolae Ceausescu had been deposed.

The pope learned about Noriega's turning up at the

nunciature minutes before he celebrated midnight Mass on Christmas.

The amazing political renewal in the Soviet bloc has also put a strain on the second section, where special East European envoy Archbishop Francesco Colaninno has been swamped with new work, new opportunities and a seemingly endless series of meetings and trips. He receives assistance from a pair of staff members.

With the prospect of a permanent Vatican diplomatic mission in the Soviet Union, the work load seems destined to increase. "You can imagine how much more information will be coming here by diplomatic pouch when that happens," said one official.

Said another top official at the Secretary of State: "Our great problem is that we don't have enough qualified people to keep our offices staffed."

The pope's role in the day-to-day foreign affairs work is minimal, sources said. He is briefed every Tuesday at 12:30 p.m. by top secretariat officials, and will sometimes meet with them during the week when urgent action is needed.

But at the height of the Panama crisis, the pope did not hesitate to leave the issue in the hands of the second section. On Dec. 28, as the impasse entered its fifth day and as an important message was reported on the way from Panama's new president, the pope went to his villa in Castel Gandolfo for a short year-end vacation.

Former ambassador to return

WASHINGTON (CNS)—Gabriel Lewis, Panamanian ambassador to the United States in 1977-1978 and in exile in Washington for two years, said Jan. 5 he was packing his bags and heading home to help build democracy in his Central American homeland.

Lewis, 61, said that he hadn't had much time to celebrate Jan. 3 arrest of Panama's deposed dictator Gen. Manuel Noriega, but he feels relieved. "The nightmare is over," he said. "We thank God and the church, which played a vital role in getting him to leave the (Vatican) nunciature. Now we have to reconstruct our country."

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