

THE CRITERION

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Jefferson County parishes to merge

Three parishes in Madison, one in China are closed and a new parish is erected

by John F. Fink

By a decree issued by Archbishop Daniel M. Buechlein on Jan. 6, the parishes in Jefferson County will merge into one parish on Jan. 31.

St. Mary, St. Michael and St. Patrick parishes in Madison and St. Anthony in China will be consolidated into a new parish named Prince of Peace, according to

the decree. The new parish will use the church now being used by St. Mary parish.

Since 1990 the four parishes have been served by co-pastors Father Jeffrey Charlton and Father John Meyer, with Father Charlton as moderator. Discussion of a possible merger of the four parishes into one began even before that time and the decision to ask for a merger was reached in July 1991.

The decree noted that the four parishes,

through Father Charlton, petitioned for the closing of the parishes and the erection of a new parish. "Further," the decree said, "the moderator also has suggested three names for this new parish."

According to Father David Coats, vicar general, the other two names suggested were Corpus Christi and Resurrection.

Father Charlton's request was submitted for consideration by the archdiocesan Council of Priests on Nov. 26, 1991, during the episcopate of the late Archbishop Edward T. O'Meara. Since the matter was presented to the council by Father Coats, who was acting specifically on behalf of Archbishop O'Meara. The minutes of the council meeting indicate that the members of the council asked clarifying questions and then supported the proposal.

In accordance with the provisions of canon law, all of the property and effects pertaining to the four parishes will belong to Prince of Peace Parish.

After being contacted by *The Criterion*, Fathers Charlton and Meyer issued this statement:

"This past weekend Archbishop Buechlein announced the formation of a new parish in Jefferson County, Prince of Peace. Although the founding date of this parish is Jan. 31, 1993, its beginnings are traced back to the founding of St. Michael Parish in 1837, St. Patrick Parish in 1837, St. Mary Parish in 1851, and St. Anthony Parish in

1861. These dates are the foundation of the Catholic faith in Jefferson County.

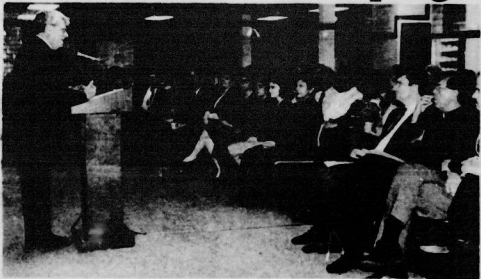
"This history symbolizes the work of men and women, priests and religious to bring the Gospel of Christ to others within these various church communities and Jefferson County. Throughout this history, there have been times of competition and cooperation. The cooperation led to the building of a viable Catholic school system for the parishes with the addition of Pope John Grade School and Shawe High School. At that time, with the loss of the grade schools at St. Mary and St. Michael, a living example of the sacrifices made by others but, financially and spiritually was demonstrated.

"Prince of Peace Parish symbolizes that change, unity and cooperation were necessary to meet the needs of the 1990s and beyond. Parishioners from the four churches began meeting in the summer of 1989 to begin to chart their course for the future. Through meetings, parish assemblies, and the work of the parish pastoral council, the decision to ask the archbishop to form one parish from four was reached in July 1991. Archbishop Buechlein's promulgation of the new parish ratifies the prayer, work and commitment of the people of Jefferson County.

"With any change there is pain, hurt and anger. No one wants to see the loss of his or her parish. But we have the guidance of our parish name, Prince of Peace, to heal, to unite and to help us continue the work begun in 1837."

UNITED CATHOLIC APPEAL

Family Division leads off campaign



PAGESETTERS—Charles Schisla, left, tells archdiocesan employees why it is important for them to be page-setters for this year's United Catholic Appeal during a meeting at the Archbishop Edward T. O'Meara Catholic Center Monday. Archbishop Daniel M. Buechlein, extreme right, also spoke. (Photo by Margaret Nelson)

by John F. Fink

"Our mission is one of service and each of us contributes to that service. That's a privilege we have—that our work does so much good. It is not just another job."

Thus did Archbishop Daniel M. Buechlein describe the work of archdiocesan employees during his talk to them during the kick-off of the Family Division of the United Catholic Appeal. The meeting with employees was at the Archbishop Edward T. O'Meara Catholic Center Jan. 11.

"If 100 percent of us would give to the United Catholic Appeal," the archbishop continued, "it would make a powerful

impact. Our participation must set the pace."

The Family Division of the United Catholic Appeal is composing mainly of archdiocesan employees. Charles Schisla, archdiocesan director of communications, is chairman of the division for the second year.

Archbishop Buechlein pointed out that the United Catholic Appeal could not exist without the United Catholic Appeal. Money from (See *FAMILY*, page 7)

Catholic Center is renamed to honor Archbishop O'Meara

by John F. Fink

It is now the Archbishop Edward T. O'Meara Catholic Center.

Archbishop Daniel M. Buechlein formally changed the name of the Catholic Center during a ceremony on Jan. 11 that followed a Memorial Mass marking the first anniversary of Archbishop O'Meara's death. He died Jan. 10, 1992, exactly 12 years after he began his episcopate.

A portrait of Archbishop O'Meara and a needlepoint rendition of his coat of arms were unveiled during the ceremony. The coat of arms had been emblazoned on his chair, the cathedra, during the 1986 renovation of St. Peter and Paul Cathedral.

Archbishop Buechlein, during his homily at the Mass and during the ceremony, emphasized that Archbishop O'Meara had centralized the pastoral services of the archdiocese in order to achieve better communications and greater unity. "The more we are unified the greater can be our service to those who count on us," he said.

(See Archbishop Buechlein's column, "Seeking the Face of the Lord," on page 2. He included the first two paragraphs in his homily for the Memorial Mass.)

Vocations section

A 12-page special religious vocations section, featuring articles about priests and religious in the archdiocese, begins on page 11 of this issue.

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UNVEILING—During a January 11 ceremony to formally change the name of the Catholic Center to the Archbishop Edward T. O'Meara Catholic Center, Archbishop Daniel M. Buechlein unveils the late archbishop's portrait and the needlepoint rendition of the coat of arms from his episcopal chair. (Photo by Margaret Nelson)

THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

What have you done to promote vocations?

by Archbishop Daniel M. Buechlein, OSB

"I will give you shepherds after my own heart." In these words, of Jeremiah God promises that he will never leave us without shepherds in the church. We have had a



Before coming to Indianapolis, just about the entire ministry of Archbishop O'Meara had been spent serving the universal church in "the propagation of the faith." This experience impressed him with a poignant sense of the unity of our church. And so it is not surprising that among Archbishop O'Meara's contributions to our archdiocese was his provision for greater unity in the administration of our pastoral services, best symbolized in the consolidation of our pastoral administration in the

renovated Catholic Center (previously Cathedral High School). It is a fitting gesture and a constant reminder of our call to unity to memorialize him by naming the Catholic Center the Archbishop O'Meara Catholic Center.

Memorials remind us of our "connectedness." of tradition and "rootedness" in the faith of our church. They also remind us that generations in the future depend on the strength and the integrity of our faith and on the quality of our pastoral service. Reflecting on the transition of shepherds is timely as we launch an important effort for our archdiocese. Elsewhere in *The Criterion* you will read about the "Called by Name" program which reminds all of us that we share the responsibility of inviting our very best young people to consider God's call to priesthood or religious life for our church.

We need religious women and men to serve our church in unique ways. I have written about the value of religious life among us several times since coming back home to Indiana. We share a responsibility to call young folks to religious life.

We also need priests. The citation "I will give you shepherds" from the prophet Jeremiah was used by Pope John Paul II as the title of his apostolic letter following the international synod on pastoral formation in 1990. The Holy Father goes on to write: "Without priests the church would not be able to live that fundamental obedience which is at the very heart of her existence and her mission in history, i.e., an obedience to the command to announce the Gospel and to renew

daily the sacrifice of the giving of his body and the shedding of his blood for the life of the world."

Since my arrival in the archdiocese I have received many letters expressing concern about proposals and recommendations for the future staffing of our parishes and missions. As we plan for the future, I will ask every one of you what you have done to promote vocations to the priesthood. It is not realistic to insist on having a priest and to do nothing to find new (and excellent) candidates. Yes, God will provide for future priests. But unless we are proactive, creative and energetic about the beauty and importance of a priestly way of life, the invitation will go unheard, especially in a climate that affirms money as the primary measure of meaning and success in life.

Sadly and destructively, sometimes the fostering of priestly vocations is held hostage to the radical feminist movement and in opposition to celibate chastity. The role and dignity of women and the welfare of marriage and family life in our society have no greater friend and advocate in the world than our church. We are a church of conviction as well as a church of compassion and therefore we resist politicizing theological issues and teachings as a way of accommodation. Nor do we give up the ideal of priests living the celibate way of life as Jesus did. Celibacy is not the issue. Nor is marriage the solution. I am convinced that, while challenged by our secular culture, our youth are no less generous than previous generations. Nor is God less generous with his grace!

EDITORIAL COMMENTARY

The great accomplishments of President Bush

by John F. Fink
Editor, *The Criterion*

A new president of the United States will be inaugurated next Wednesday. Before that happens, we should reflect a bit on the great accomplishments of President George Bush during his four years.

Those accomplishments were mainly in the foreign policy area, but they were momentous. There can be little doubt that the world is a safer place today than it was four years ago.

George Bush and his secretary of state, James Baker, weren't responsible for all that happened on the international scene during the past four years, but they certainly cooperated with other international leaders to move things along.

The dissolution of the Soviet Union was never imagined four years ago, and that has to be the most important milestone during Bush's term. The reversal of the United States' relationship with Russia and the other former Soviet republics from one of animosity to friendship has to be labelled a great accomplishment.

The Middle East peace talks would never have happened had it not been for Baker's persistence. It's true that they seem stalled at the present time, thanks to actions by radical Arabs who don't want peace, but just getting the Israelis and Arabs together was an accomplishment.

The unification of Germany was another event that was not predicted four years ago by anyone I know of.

Bush should also be congratulated for not acting like a lame-duck president after his defeat for re-election. It would have been much easier for him to let decisions await the new president. Instead, after a short period of depression, he acted

decisively. During the past month he definitely added to the reputation he will take into the history books.

As we stated in our Dec. 18 issue, his decision to send the Marines to Somalia on a strictly humanitarian mission to help save starving people was probably Bush's finest hour. And as we said last week, the signing of the START II treaty with Russia that calls for reducing nuclear arms by two-thirds was a wonderful way to start the new year. This was another accomplishment primarily of former Secretary of State Baker and present Secretary of State Lawrence Eagleburger.

Father Joseph Schaedel named archdiocesan vocations director

by John F. Fink

Father Joseph F. Schaedel has been appointed archdiocesan director of vocations succeeding Father Paul Koetter, who served in that position since 1983.

Father Schaedel will continue as president of Ritter High School in Indianapolis and will also continue to assist the pastor of St. Monica Church in Indianapolis.

Father Koetter was appointed acting director of priests personnel while continuing as assistant chancellor of the archdiocese and administrator of St. Agnes Church in Nashville.

Father Koetter succeeds Father John Geis in the priests personnel position. Father Geis has been appointed pastor of St. Mary of the Kiabos in Floyd's Knobs while continuing as priest moderator at St. Maurice, Napoleon, Immaculate Conception, Milhouse, and St. Dennis in Jennings County.

The appointments were effective Jan. 6. Archbishop Daniel M. Buechlein announced the appointments during the annual dinner for seminarians and their families sponsored by the Indianapolis Serra Club. The dinner was Dec. 21 at Fatima Retreat House in Indianapolis. The official announcement was delayed until the priests of the archdiocese could be informed.

When he announced the appointments, Archbishop Buechlein told the Semans that he considers the promotion of vocations to the priesthood and religious life to be his most important priority.

He thanked the 19 seminarians present for pursuing priestly formation, saying that "it is a tremendous challenge but a wonderful one." He thanked the seminarians' parents for supporting their sons, and he thanked the Semans for their help in promoting vocations.

On the domestic front, we should be grateful to President Bush for doing what a president can do to promote pro-life causes. Perhaps the most important thing he did was to appoint hundreds of pro-life judges, a legacy that will endure for many years.

He also did what he could to see that federal money did not go to organizations, both national and international, that perform abortions.

In the past, some U.S. presidents have been turned out of office because of a poor record. That should not be true in



Fr. Schaedel



Fr. Koetter

The Serra Club is an organization of Catholic lay men and women that fosters and promotes vocations to the priesthood and religious life.

In his first meeting with the Indianapolis Serra Club, Archbishop Buechlein stressed that religious vocations are a shared responsibility for all Catholics. He said that "an invitation is the most important way to get someone to consider a vocation to the priesthood and religious life. The invitation can't come only from priests and religious, but most come from lay people, too."

The archdiocese of the Serra Club are sponsoring a "Called by Name" program this month. This weekend pastors will explain the program and parishioners will be asked to submit names of those who they believe would be good priests, sisters or brothers.

In brief remarks, Father Koetter said that it had been a privilege for him to work with men and women "who have had the courage to think about and act upon" their vocations.

Father Schaedel complimented Father Koetter on the "tremendous job" he did during his nine years as director of vocations.

Father Schaedel said, "All I ever wanted to do was to be a priest. If I can help others to be priests it will be a great privilege."

the case of George Bush. We believe that Bush was the victim of a poor economy, a poor campaign, his part, a smart campaign by Bill Clinton, and bad luck.

Obviously, the electorate was not satisfied with Bush's accomplishments. But we believe that history will be kinder to him, especially in foreign affairs, than were the voters. If four years from now Bill Clinton can look back on a similar list of accomplishments, he will have had a successful presidency.

OFFICIAL APPOINTMENTS

Effective January 6, 1993

REV. GLENN O'CONNOR, appointed to Catholic Chaplain of the Indianapolis International Airport, while continuing current appointment as administrator at St. Joseph Parish, Indianapolis.

REV. PAUL KOETTER, appointed acting priest personnel director of the archdiocese of Indianapolis while continuing current appointments as administrator of St. Agnes Parish, Nashville, and assistant chancellor.

REV. JOSEPH SCHAEDEL, appointed to Vocations Director for the Archdiocese of Indianapolis while continuing current assignments as full-time instructor at Ritter High School and providing assistance to the pastor at St. Monica, Indianapolis.

REV. JAMES R. WILMOTH, appointed part-time chaplain for the Marion County Sheriff Department while continuing current appointment as pastor of St. Michael Parish, Indianapolis.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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Why priests need their residences to be separate from a busy office

by Dorothy Lutgring LaGrange

In the middle of a winter night almost 50 years ago, my mother sent my 17-year-old brother running to St. Mark's rectory to bring the priest to anoint my father. Mom believed Dad was dying, and her great fear was that he would die without that final church blessing. Dad lived two more months, but Father Oter came that night bringing the holy oils only he could provide. We lived on a farm three miles from church; there was no phone and my brother was too young to drive Dad's car. He literally ran those three miles to wake Father and ask him to come. Father did not hesitate because that was one of his priestly missions.

Years later, I made my own call at 2 a.m., summoning our parish priest to anoint my son, who had been critically injured in a car accident. I will recall the comfort of hearing Father Harry Tully's voice answer that telephone. He beat the ambulance to the hospital.

Those are the kind of really bad moments we all pray we'll never have to face, but if we do, we turn desperately to our priest, knowing he is there for us—our link with God.

Not too many years ago, there were few times when Father was not at the rectory to answer the door or the telephone. Calls were rarely of a business nature or frivolous. There were not too many demands on Father beyond his priestly ministries.

But times changed. With the advent of the post-Vatican II church, priests today find their days and evenings filled with parish and staff meetings, and their once quiet rectory homes filled with phones, computers, fax machines, ringing telephones and people roaming through the rooms.

"We now have pastoral assistants,

DRE's, youth ministers, liturgical and music coordinators, and a parish secretary, all in need of space," said Father Jim Farrell, pastor of Sacred Heart Church in Jeffersonville. "This situation has turned the parish house into a parish office with attached living quarters."

The idea of Father being available at the rectory is so ingrained that priests say few people think twice about ringing the doorbell at 8 p.m. to ask for the key to the gym or to ask where the cub scouts are meeting. Father Martin Peter, pastor of St. Pius X in Indianapolis, tells of receiving a call at 10 p.m. on Sunday about scheduling a wedding one year away.

As long ago as 1977, the Bishops' Committee on Priestly Life and Ministry recognized that "the apostolic placement for priests should give some priority to the living situations which both facilitate personal growth and encourage availability of service."

Again in 1982, the committee restated that "a priest's working conditions are important. They should be such that his work space and living space are separated." In 1988, it again noted that living conditions had a direct bearing on the morale and stress experienced by priests.

Current Indianapolis archdiocesan guidelines specify that a priest's residence should include a kitchen, a bath, a common area, a guest bedroom and one bedroom for priests, self-contained and free of public access.

The guidelines also point out that regardless of location of residence, "attention must be paid to immediate access to the priest in case of emergency through phone lines, call forwarding, answering service, parish personnel, or other appropriate means."

While it has already happened in several northern archdiocesan parishes, Sacred Heart Church down in the southern part of the archdiocese is now facing the fact that

the priests will be moving away from the parish grounds.

The rectory of the large busy parish is filled to capacity, allowing Father Farrell and the priest-in-residence, Father Michael Hilderbrand, each a bedroom and an office. A former guest bedroom has been turned into a TV room. Other than that, there is no space for entertaining their guests or disconnecting from their work.

Father Farrell explained that priests find it unpleasant to have to negotiate for better housing arrangements.

"As a minister of the gospel, I want to live as simply as I can—not luxuriously or lavishly," he said. "Knowing the parish finances as I do, it is hard to come out and say, 'This is something I need, something I am entitled to.'"

"There can be a certain aura of the superman priest of the past when he lived and worked seven days and seven nights a week in his residence. That created a myth that Father did not have normal human needs, so it is hard for me to say I do have them."

Father Farrell said he has found that no one disputes the need for housing and offices to be separate. "The only real issue that charged people's emotions is, 'Where will the house be—on the parish property or away from it?'" he said.

In a recent parish survey, 127 people had no objection to the priest's residence being off the parish grounds while 112 opposed it. "We have to help people see things are different than in the past," Father Farrell said. "We are walking on people's sensibilities, feelings and emotions in this."

But with the use of call forwarding, we will always be available for emergencies and real need. Our residence will be known and people will be welcome to come. We are not hiding out."

Father Farrell said much has been learned about the consequences of not reducing stress in our lives. "If we don't get the physical and psychological breaks from our work, we carry around the feeling that we are always at work," he said. "People will find that their priests are still available to them and the parish community, but they (the priests) don't have to live on the parish grounds to accomplish that."

Father Wilfred Day, pastor of St. Malachy in Brownsburg, lives more than a mile from the church in a house that was the former convent. "It is indistinguishable from any other house," said Father Day. He finds the arrangement works very well for meeting the parish needs, as well as his personal needs.

"I am just as available by telephone here," he said. "With the use of call forwarding, there have been no complaints of inaccessibility. With most calls, people don't know I am not at the church."

Father Day believes most priests want separate living and work space. "When you live above your work, you don't get

rested. It is the Mom and Pop grocery concept," he said.

Father Peter underscored the reasons that priests need to live apart from the church offices and their work environment. "In the last 25 years since rectories have been overtaken by offices, priests have ended up feeling that they were living in an office building," he said.

St. Pius X resolved this problem a few years ago when an addition was built onto the church to house the parish offices. The rectory is entirely a residence again. And though Father Peter lives only 50 feet away from the church, he experiences a completely different feeling to be physically away from his office in the evening to have dinner and go to bed.

Father Peter said that national studies have found that separate living and working sites have raised the morale of priests and made them more effective ministers.

Recently, the new pastors of some inner city parishes in Indianapolis took up residence in nearby apartments. They felt that this separation from work and residence was necessary for them to be more viable in their parish duties.

"The purpose is not to be less available, but to be available for what is really important," Father Peter explained. "We want to help people who are in need. We all want to be there 24 hours a day for that, but not to hand out keys to the gym and take night calls that can wait until tomorrow."

Now that he doesn't live under the same roof with the parish offices, Father Peter says he no longer gets unimportant calls. Now people will think, "This can wait until tomorrow."

Father Peter finds that he feels much more refreshed and renewed with his separate quarters. "There is a psychological difficulty of actually leaving the office when you live under the same roof," he said. "I could not distinguish when I was on duty or off. Now I come to work with more sense of presence and renewed energy, and I am not worn out with all the mundane things."

Father Farrell points out that the priesthood is changing. "Priests have always been busy, but today's demands are greater," he said. His frustration in not always having time left over for what he sees as his true ministry.

"The need to be present to people is greater than it was 30 or 40 years ago," he said. "We need time, for example, to help those who are grieving after a death. We are aware of this need and try to respond now."

Father Day said that moving away from the rectory will continue to become more common. "Most of the newer priests are older at ordination and have been used to private living conditions," he said. "They have a need for space and privacy and are better priests and serve better for it."

Father Peter, who is on the Priests Personnel Board, said that in the future it will be a real plus for a parish to be able to offer separate living quarters to their pastor.

A married office and home is a disqualifying factor for some priests when they apply for a parish," he said.

INDIANA GENERAL ASSEMBLY

Children, families to be focus of Ind. Catholic Conference lobbying

by Coleen Williams

"We hope the Catholic community will become a president, informed, and committed voice for children and families."

—A Catholic Campaign for Children and Families' U.S. Catholic Bishops

In their campaign, the U.S. bishops challenge Catholics to urge all American institutions to put children and families first.

The Indiana Catholic Conference (ICC) Board of Directors echoed that call when it selected priority issues for the 1993 legislative session. The board includes the state's seven active bishops and a member from each diocese.

Dr. M. Desmond Ryan, ICC executive director and lobbyist, and 3,500 ICC networkers will speak for children and families to the Indiana General Assembly.

Among issues approved by the board:
►WIC, a program that aids pregnant women, infants and children. WIC provides vouchers for food supplements, infant health supplies, and education about nutrition. The program is due for renewal of appropriations this year.

►Aid to Families of Dependent Children (AFDC). Currently, Indiana's standard of need is only about 30 percent of the poverty level. In addition, benefit levels are automatically reduced by 10 percent. Both factors contribute to Indiana's low benefit level which is 39th in the nation. ICC will support legislation aimed at adjusting the standard of need, eliminating the 10 percent rateable reduction, and providing a welfare-to-work program by which AFDC recipients who work are able to maintain some benefits.

►School breakfast program. A free breakfast program is offered to those schools in which at least 25 percent of the students are eligible for free or reduced-

cost lunches. Of the Indiana schools that offer school lunch, only 27 percent offer breakfast.

►Child abuse and neglect. The Commission on Abused and Neglected Children released a report last fall that described the critical situation in Indiana. Over 60,000 reports of abuse and neglect occurred in 1991. During the past five years, more than 200 children died of abuse and neglect. In response to this statewide crisis, the commission detailed 16 recommendations that will be included in legislation proposed this session.

►Parental choice in education. A bill will be introduced that would provide vouchers to low-income and poor Marion County parents, enabling them to choose their children's schools, public or non-public.

Other areas of concern to the ICC include:

►Assisted suicide. Legislation would place a legal ban on assisted suicide in Indiana.

►Informed consent. This bill would detail that facts about the development of the fetus, abortion procedure, and alternatives to abortion be provided for women considering abortion.

►Family impact. The ICC is alert to public policy legislation that will, either positively or negatively, affect families in Indiana.

The 108th session of the General Assembly is now in full swing. It will be difficult to determine the biennial budget and to find adequate sources for revenue.

The ICC hopes to impact the General Assembly with its message of putting children and families first. Ryan will present statements on the above issues and others to the legislature.

(Copies of the Catholic Campaign literature and other related resources are available from parishes in the archdiocese.)



PAPAL MASS—Archdiocesan priest Father James Bonke (front row, second from left) participates in a Mass in St. Peter's Basilica celebrating Pope John Paul II to open the academic year. Father Bonke is studying canon law at Gregorian University and represented Casa Santa Maria, the graduate residence for American priests studying in Rome. To his left is Father Vincent Tobin, OSB, from St. Meinrad Archabbey. (Photo by Arturo Mari, L'Osservatore Romano)

FROM THE EDITOR

The real presence of Jesus in the Eucharist

by John F. Fink

The Eucharist has a central role in Catholic belief and practice. In the Eucharist Jesus Christ himself is present to us. To those who have great devotion to the Eucharist, there is no greater gift from God.

Yet a Gallup Poll of Catholics indicates that only one in three of them believes that Jesus is truly present in the Eucharist. That seems incredible to people like me, but there's no reason to doubt the poll. Cardinal Joseph Bernardin of Chicago alluded to the poll during November's meeting of the U.S. bishops, and Archbishop Buechlein mentioned it in his column in our Dec. 11 issue.

If the poll is accurate, it shows a terrible failure in catechesis. And yet, when you observe the nonchalant attitude that so many Catholics display as they receive Communion you wonder if they do believe that they are receiving the body and blood of Jesus.

THE CHURCH TEACHES unequivocally that the Eucharist is Jesus Christ. The bread and wine become the body and blood of Jesus at the time of the consecration of the Mass. Their physical properties don't change and the way in which Jesus is present can't be explained in physical terms. It is a sacramental presence but it is a real change and Jesus remains present as long as the appearances of bread and wine remain. It is a supernatural mystery, "the mystery of faith," that the person who is present in the Eucharist is the same risen Savior who is seated at the right hand of God the Father.

The change of the bread and wine into Jesus' body and blood is called "transubstantiation." In its instruction "Eucharistic Mysteries" in 1967, the Sacred Congrega-

tion of Rites said that, after the consecration, Jesus is present "in a unique way, whole and entire, God and man, substantially and permanently." It is not just symbolic, but actual.

In his "Credo of the People of God" in 1968, Pope Paul VI taught that, when the priest says Jesus' words over the gifts, "This is my body... This is my blood," the bread and wine "have ceased to exist," and it is "the adorable body and blood of the Lord Jesus that from then on are really before us under the sacramental species of bread and wine."

THE CHURCH'S BELIEF in the real presence goes back to the words of Jesus himself in the sixth chapter of the Gospel according to John. He is quite plain in what he said in verses 26 to 70. Here are a few quotes:

"I am the bread of life: whoever comes to me will never hunger, and whoever believes in me will never thirst" (v. 35).

"I am the living bread come down from heaven. If anyone eats this bread he shall live forever; the bread I will give is my flesh, for the life of the world" (v. 51).

"If you do not eat the flesh of the Son of Man and drink his blood, you have no life in you. He who feeds on my flesh and drinks my blood has life eternal and I will raise him up on the last day. For my flesh is real food and my blood real drink" (v. 53-55).

The reaction of the crowd was what might be expected: "After hearing these words, many of his disciples remarked, 'This sort of talk is hard to endure! How can anyone take it seriously?'... From this time on, many of his disciples broke away and would not remain in his company any longer" (v. 60 & 66). But he didn't call them back and say that he didn't mean it. It's plain that he meant for his statements to be taken literally.

So when Jesus took bread and wine into his hands during the Last Supper and said, "This is my body..." This is my blood," the apostles realized that this was to be taken literally, too. This institution of the Eucharist was

recorded in Matthew 26: 26-29, Mark 14: 22-25, and Luke 22: 14-20. (Strangely, it is not in John's Gospel.)

THE FOUR GOSPELS WERE written between 70 and 100 A.D. But before that, in the year 56, St. Paul wrote about the early Christians' belief in the Eucharist in his first letter to the Corinthians. In his attempt to quell the factionalism that had developed in this Christian community that he founded six years before, he wrote: "Is not the cup of blessing we bless a sharing in the blood of Christ? And is not the bread we break a sharing in the body of Christ? Because the loaf of bread is one, we many though we be, are one body, for we all partake of the one loaf" (1 Cor 1:16-17).

He went on to criticize the Corinthians for partaking of the Lord's Supper unworthily because of their lack of unity. He wrote: "Every time, then, that you eat this bread and drink this cup, you proclaim the death of the Lord until he comes! This means that whoever eats the bread or drinks the cup of the Lord unworthily sins against the body and blood of the Lord" (1 Cor 11:26-27).

Belief in the real presence of Jesus in the Eucharist has been a constant throughout the history of Christianity. In the fourth century, St. Cyril of Jerusalem, in his monumental work, "Catecheses," which explained the Christian creed, wrote: "Instructed in these matters and certain in faith that what seems to be bread is not bread—though it tastes like it—but rather the body of Christ, and that what seems to be wine is not wine—though it seems so to the taste—but rather the blood of Christ... strengthen your heart by receiving this bread as spiritual food and gladden the countenance of your soul with the Messiah."

Through the centuries Catholics have adored Jesus in the Eucharist—in perpetual adoration in some churches, in Benediction services, in periodic Eucharistic Congresses. We genuflect toward the Eucharist when we enter a church. All this because of our belief in the real presence.



THE BOTTOM LINE

Question of Jesus is every bit as much a hot potato as ever

by Antoinette Bosco

"How do you explain the early Christians? The answer is, you can't without the resurrection. Something happened on Easter morning, and what that was radically changed the whole world."

Those are Father Nicholas Thomas Wright's words. The 42-year-old Anglican clergyman is among scholars today who study the documents back to the first century after Christ to try to understand better who Jesus was.

I interviewed Father Wright recently in Oxford, England, where he is a fellow and chaplain at Worcester College. His new book, "The New Testament and the

People of God" (Fortress Press) is a major work tackling fundamental questions for Christians, such as how Christianity began, what Christians believe and whether that makes sense.

The biggest New Testament question today is a familiar one, he indicated. It is "the question of Jesus. That's every bit as much a hot potato now as ever."

"There are several interlocking questions. How did [Jesus] relate to his Jewish background? What were his actual aims?" Father Wright believes that not enough attention has been given to what Jesus actually was "trying to accomplish. Why did Jesus die? What were the agendas that put him on the cross?"

Father Wright also believes it is important to bear in mind that "the early church spread like wildfire. Was this an accident? No. [The first Christians] aimed for this..."

They were a group of people grasped by the belief that the hope of Israel had come

true," because they saw Jesus as the "new Moses" freeing them from what truly enslaves the human spirit.

Because of Jesus, the world had become the Promised Land, and the early Christians, convinced "it was time for the world to see the light," preached this "good news" and regarded themselves as a new family, the ones to bring God's word to the world.

New Testament scholars have a rough road getting back to that first century, Father Wright acknowledged. "The problem is always the thinness of the material. Those who study ancient history have a fair amount of archeological evidence, but little of that comes to the aid of New Testament scholars, the 42-year-old Anglican priest said.

The scholar said he could shed little light on the so-called "hidden years" of Jesus—the mystery of what Jesus was doing from age 12 to about 30. "They remain silent years. But whatever else Jesus was doing in that period, he got to know the Old Testament like the back of his hand" and

used the Hebrew Scriptures creatively, "giving them a bit of new twist."

"I think there is good reason to think Jesus did know he was the Messiah... His message was an invitation to choose a new worldview, a new way of being human," Father Wright said.

The New Testament scholar also has studied the Dead Sea scrolls in detail. "I love the scrolls," he said, calling these the "theological cousins" of the Old Testament.

"But the central claims of Christianity are not and could not be undermined by the scrolls," he maintained.

Being drenched in the study of the Gospels has profoundly affected his life, says Father Wright, who is married and has four children. Sometimes in prayer, in some sustained moments when he is focused on the death and resurrection of Jesus, "something about Jesus resonates so powerfully that I must wonder: If this isn't the center of the universe, what is?"

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THE HUMAN SIDE

Somalia showed what can be done when we invest our best efforts

by Fr. Eugene Henrick

It seemed too good to be true when the reporter announced that U.S. troops were moving into Somalia to end supplies rapidly were being deployed and Somalia's citizens were jubilant. As awful as the situation was in Somalia, we were witnessing an excellent example of a maximum humanitarian effort.

Due credit must be given to the media, which not only centered attention on Somalia but kept it focused there. There was also the decisiveness of national leaders, the conversion of war machines into bearers of hope and a military mission aimed at relieving hunger and restoring dignity rather than initiating war.

Particularly noteworthy was how modern communications technology was utilized to touch consciences, leading to decisive action. When you think about it, the prophetic saying of Isaiah was being practiced: "And they shall beat their

swords into plowshares and their spears into pruning hooks."

Unquestionably, some self-serving politicians will capitalize on the events. So be it! More important is a lesson that those of us in church work can learn from. It challenges us to dream of new possibilities.

Inner cities, barrios and Native American reservations have latrines, priests, brothers and nuns working together in areas that themselves suffer from great poverty and hunger. What would happen if religious denominations cooperated ecumenically to disseminate media coverage of these regions that would be powerful enough to touch consciences, or if church leaders decided in earnest to cooperate in wiping out just one destitute area—perhaps a neighborhood or city block?

Here is a possible scenario: Religious leaders from various denominations would combine the best of their media talent and technology to cover the effort and keep us focused on it via regular progress reports. Instead of soldiers, scholars versed in sociology, anthropology, social work and spiritual values would team up with street-smart missionaries.

In addition to food, they would provide education and encourage leadership from

within the community. Religious leaders would set aside less important duties for a time, and go into the field to become part of the team effort.

We might even project that if the effort were successful others would be attracted to join it, personally or through some other means. The overall objective would be to focus our attention on one problem and on an all-out effort to solve it.

Sounds crazy, doesn't it? But it would have sounded crazy if anyone a year ago had forecast what happened in Somalia. The media captured the minds and consciences of the world and the world witnessing how much good can be done when we come together and invest our best effort in a project.

In the 1992 apostolic exhortation "I Will Give You Pastors" ("Pastores Dabo Vobis") Pope John Paul II called for a new evangelization to spearhead the third millennium. To bring this about, we first need new and imaginative ideas, no matter how crazy they may at first sound.

Who would have thought we would witness a concerted international effort transforming military might into a humanitarian effort to rekindle hope,

utilizing modern electronics to provoke human consciences and leading so many people to give to and participate in an effort such as the humanitarian intervention in Somalia?

Shouldn't we be dare to dream of similar success stories?

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CRITERION



To the Editor

Feeling ill at ease with plenty of food

by Susan Fey

As my daughters and I were leaving a doctor's office the other day, my middle child complained about missing her after-school snack.

"Sorry," I said. "You're going to have to skip it today." I explained that eating once we got home would spoil her appetite for dinner.

"But Mom," five-year-old Jaclyn protested, "I haven't had anything to eat today except breakfast and lunch." For a child used to that extra couple of hundred calories after school, whether it's fruited yogurt, cereal or a freshly-baked cookie with a glass of milk, the day's menu did seem pretty sparse. Six hours between bites of food probably feels interminable to a kindergartner.

But in view of the life-and-death situation in Somalia, where people are starving or worse, I was struck by the irony in Jaclyn's proclamation. Somali children, before Operation Restore Hope got to them, were lucky if they got as many calories a day as my kids get during a snack.

I reminded Jaclyn of the Somali children she has seen on TV—images so haunting that she understood why she should feel grateful her stomach didn't feel more empty.

Jaclyn and I can thank one another for the tolerance-raising, but mine was also elevated recently by physician news correspondent Nancy Snyderman, reporting from Somalia.

When "Good Morning America" anchor Charles Gibson asked Snyderman how the Somalis looked, she mentioned the skeletal, emaciated bodies in addition to hollow eyes that looked as if all hope were gone.

Snyderman commented that the Somali mothers in general looked extremely

unhealthy. The men consume the greatest number of calories, she said, and the mothers give what food they can to their children, leaving little or nothing for themselves.

My curiosity was piqued and I watched news clips more closely. A good many of the Somalis, all ages and both sexes, looked as if they have been living in concentration camps. Looking at Somali women on TV, it became immediately apparent that they are woefully deficient in both calories and protein. And there's no question that the nutritional stress from which they suffer threatens their life span. But it is remarkable that young-to-middle-age Somali men appear closer to normal weights than their female or older counterparts.

I wondered if this was the result of the war, with the men needing more calories to assure them enough energy to defend their turf and keep warlords at bay. Or is it a social thing, this business of the women getting less to eat than the men?

I fear the disparity between what Somali women eat and what the men consume is not a temporary happening, but indeed a social thing.

Somali women grow, harvest and prepare most of what little food they have, and yet they are probably expected in their less-than-egalitarian society to deny food to themselves until everyone else has eaten.

The United Nations' decision to lend humanitarian aid to Somalia gives us hope that tens of thousands of people will be spared death by starvation. If the warlords do not impede the efforts, that is.

I am beginning to see evidence of that hope in the looks reflected in Somali children's eyes when they reach out to members of the various visiting military forces.

I read hope in the expressions of the Somali partrichs who yearn for freedom from the food-sabotaging warlords. But I hold out hope that nutritional counseling will come on the heels of the humanitarian aid being shared, counseling that will encourage a change in Third World attitudes about nutrition.

People must realize that women and children are as deserving of a meal as any man. If anything, some women deserve it more because, as nursing mothers, they have the power and the responsibility of keeping the young population alive.

In the meantime, I am giving thanks for the abundance of God's blessings on my family's table.

The Food and Agricultural Organization of the United Nations says there are 12 plants standing between Third World women and starvation: wheat, corn, rice, Irish and sweet potatoes, cassava (which we know as tapioca), sugar cane, sugar beets, common beans, soybeans, coconuts and bananas. I feel privileged and blessed when I think of how many opportunities I have had in the past week alone to eat these foods in their various forms.

I am also ashamed to say that I've gone to the grocery because there "isn't anything" to make for dinner, in spite of a half-bag of potatoes leaping against the wall, cans of beans in our cupboard, or some boxed rice in the cabinet.

The information from FAO reminded me that such mundane food stands on its own, and that lettuce, pizza and cubed steak are not a God-given, inalienable right, but foods enjoyed by the privileged few.

I'm making it a point to think about my good fortune as I continue to enjoy the 12 plants mentioned by the FAO in their "spiced up" format.

I urge you to do the same. Think about those "common" beans the next time you ladle out some chili. Think about how tasty those cornbread squares are. Think about loaves of whole wheat bread.

We truly do live in the land of plenty.

Considering all this makes me feel so fortunate that I'm uncomfortable. It simply isn't fair that Americans have so much when others in the world have so little.

(Susan Fey lives in Corvallis.)

Learning decorum at ceremonies

by Shirley Vogler Meister

At the December 20 dedication of the new St. Monica Church, a small boy and his parents occupied the pew behind me. Obviously awed by the rituals, the boy commented from time to time about what was going on.

At one point, he excitedly asked, "Is that Father Clem at the altar?" A few minutes after his father said "yes," the boy solemnly announced, "I'm going to be a priest when I grow up."

Within a half hour, though, the boy's attention waned. "Are we going to be here all day?"

Within another half hour, he whined, "Daddy, I'm bored."

Some adults went through similar thought processes, but their complaints weren't audible. Having previously attended countless ceremonies, adults master such events through the virtue of patience and experience.

Every passage in life warrants recognition. There are sacramental ceremonies for some of them: baptism, confirmation,

reconciliation, Eucharist, marriage, ordination, and anointing. (At the dedication, seven stained-glass windows reflected the sacraments they were created by St. Monica parishioner Lynne Nelson.)

Holy days and changing seasons are also ceremony opportunities: Lent and Easter or Advent and Christmas, for example.

Secular life includes ceremonies, too: graduations, initiations, awards and anniversary celebrations, holidays, birthday and retirement parties. People are creative. They recognize and celebrate so many occasions in so many ways, formally and informally.

Young children can't be expected to endure lengthy ceremonies without wiggles and giggles, balking and talking. Parents would never think to enroll a four-year-old in high school, yet some tend to force very young children to attend adult events when they're not ready for them. Many churches solve the dilemma by providing child care and classes.

One boy I know, however, has been to lectures, concerts, weddings and graduations since he was a toddler. If he became restless, his parents calmly removed him from the assembly. His good temperament and willingness to be a part of the adult world make him a joy to be around. He learned early that there are occasions that call for decorum.

Although this works for him, it might not work for others. Yet all children eventually must learn that patience and attention are necessary for certain events. The lesson doesn't come overnight; it comes by way of parental patience and attention—good examples from them and others.

Children mimic what adults do. Teens, who usually develop styles of their own, often get "bum raps" about being disruptive, or else get blamed collectively for the misbehavior of a few.

Adults don't always act appropriately either. A teen-aged daughter once came home from a Catholic friend's wedding and told me how a group of parents she'd previously admired had gossiped and chuckled during the ceremony. Furious at their behavior, my daughter said, "And people think teens are disrespectful in church! Those people are awful, Mom!"

I've seen worse, especially at holiday midnight Masses—at home and away—when a few attendees become offenders by arriving with too much partying or "liquid cheer" in them. I sympathize with ushers who try to maintain order under such bad circumstances. (One Easter morning Mass I went to away from home was so boisterous in the back of church that I left.)

The new church dedication I mentioned, however, was beautiful and orderly, albeit so long that the boy behind me got tired. He and other children in the congregation were not being disruptive though. They were being themselves—as innocent and endearing as Jesus himself must have been as a youngster.

They will learn appropriate behavior for such events soon enough, if they have good adult models to show them the way. And, with the grace of God and the encouragement of his family, the little boy who charmed me with his quiet chatter might still follow in Father Clem Davis's priestly footsteps toward the altar of God.

(Shirley Vogler Meister lives in Indianapolis.)

LIGHT ONE CANDLE

Conflict between good and evil

by Fr. John Catoir
Director, The Christophers

"The kingdom of heaven is like a net which was thrown into the sea and gathered fish of every kind; when it was full, men drew it ashore and sat down and sorted the good into vessels but threw away the bad" (Matthew 13:47).

Conflict is an inevitable part of living. Each individual is unique and the differences between us are often the cause of serious disagreements. However, the chasm between good and evil goes beyond mere disagreement. Good and evil are not the equivalents of faith and unbelief, or pride and selfishness. Evil is a malignancy which is not always detectable.

How can we make sense out of the troubling mystery of evil when it enters the church? Truth and falsehood become confused and the effort to maintain doctrinal integrity becomes a mighty struggle.

Catholics who promote false doctrine create havoc among the faithful, and only at the last judgment will we really be able to know who sowed the seeds of error, division and discord. The church is a garden of weeds and flowers. Good and bad share the same Eucharist and recite the same creed. Though we are part of the same community, our differences are often substantial.

This tension is the fuel that fires the entire liberal-conservative debate in the church. The battle that we once waged with the world is now raging within the church. I have seen some conservatives

who, in the name of orthodoxy violate charity and common decency. Their fear of evil-doers is understandable, but going for the jugular is certainly not justified; it's not even Christian.

On the liberal side, there are also many abuses, some twist the truth to suit their fancy. The privatization of religion has become ordinary these days. People do as they please, and many regard the pope and the bishops as an annoyance, as though they were nothing more than self-serving career bureaucrats. This fundamental error opens the door to more serious problems like believing that there are two churches, the invisible one which they accept as their church, and the visible church which they regard as an unnecessary political structure. They forget that Jesus gave Peter the keys of the kingdom, and there is only one church. This kind of spiritual anarchy is a growing trend among some Catholics who want to marginalize the pope and the bishops.

There are evil forces at work in the church. I don't mean to imply that human weakness is on the same level of evil, or that the exercise of conscience in good faith is a sign of evil, but the devil would love nothing better than to divide and conquer. We must listen to our superiors just as we must listen to Jesus Christ. Jesus denounces the hypocrisy found in the scribes and Pharisees but he urged his followers to obey them. "The scribes and the Pharisees sit on Moses' seat; so practice and observe whatever they tell you, but not what they do" (Matthew 23:2-3).

There is one church and one faith. Hold fast to the visible church, and remain one with the shepherds who guide us.

(For a free copy of the Christopher News Note "Courage," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, NY 10017.)



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CORNUCOPIA

A calendar for every need

by Cynthia Deves

Look out! It's the beginning of a new year and we've already forgotten what day it is at least once, and now and then remembered when we had to be somewhere only by dumb luck. But, not to worry, the annual inundation of calendars will soon set us straight and make such lapses in time organization impossible. At least, that's the theory.

Pope Gregory XII sure didn't know what he was getting us into when he revised the Julian calendar, did he? I mean, who could've imagined that notions about 365 days and a little leap year excitement every four years could lead to the astonishing philosophical, ethical, aesthetic, and (yes) weird considerations revealed on modern calendars?

Some of us are so (uh) outdated we can remember when the calendar Dad received annually at the feed store or the gas station was simply an advertisement

for the business—name, address, business hours and calendar dates. And maybe a no-frills Courier and Lives illustration if the owner was really a sharp cookie. We could count on the insurance man and the bank and the grocery store we patronized to keep us satisfactorily, if boringly, time-organized for the next entire year.

But today, organizing our time is merely an afterthought compared to the other things calendars can do for us. Aided by our calendars we can cook, gourmet or regional, look at nature, admire sports and entertainment figures, gain inspiration from literary or poetic sentiments, laugh, view great art, catch up on fishing lure or sports cars, enjoy pets, or whatever. We can even be trifled by "hunks" of one kind or another.

There are old-style religious calendars naming every obscure feast, saint's day, miraculous apparition and mystical experience, including some whose origins must be mysterious even to the Vatican. These also tend to feature art of a particularly graphic kind, maybe because they're usually sponsored by funeral parlors. On the other end of the super-

natural spectrum we have New Age calendars featuring the inspired musings and etherical claims of the (Wo)men-Made-God who make money from publishing them.

There are calendars for every age, sex, taste or interest. The Campbell Kids sell soup with them, and the Native American missions solicit funds with them. Some, sponsored by businesses, offer a handy pouch in which to keep our bills and, at the same time, subtly remind us to pay them. Huge ones with big print offer help for the terribly-busy or the almost-blind. One-day-at-a-time versions offer a laugh or a reflection or a prayer to help us through another 24-hours.

If we're upset by the day's events, we can soothe ourselves by gazing at the Ansel Adams photograph of the West on the current calendar. If we feel sad, we can be cheered by the antics of the February Kilban Cat drawing, or the Cathy cartoon for this month. If we need attention, we can tell the joke we read on "March," or tell someone what we learned on "May."

Yup, calendars are our buddies. It would be downright un-American if we didn't receive the eight or 10 we average every year. The only problem is: where do we put them all?

shop is being hosted by Free Town Village at 1:30 p.m. and 3 p.m. The Zoo will also have whale and dolphin demonstrations.

Saint Meinrad Seminary will open its spring session of the **Catechist Formation Series on Religious Education** on Jan. 18, 25, and Feb. 1, from 7:30-9 p.m. in the Newman Conference Center, Saint Meinrad. The focus of the session will be on three questions that are of vital interest to all who are involved or concerned about passing on the Catholic faith tradition: Where are we going? How will we get there? How will we know we have arrived? Each session will include a presentation and discussion. Tuition is \$15 per session. For further information, call 812-357-6599.

vips...



Rita George, Unit Assistant at St. Francis Hospital and Health Centers, is the recipient of the January 1993 Family Spirit Award. The award is presented to the hospital employee who best exemplifies the philosophy of the Sisters of Francis. George has worked at St. Francis for 18 years. She received her Nurse's Aide certificate at St. Francis in 1970, and worked at the hospital until 1981. After an absence, she returned in 1989 and began working as a unit assistant on 8 Tower, the Gerontology nursing unit.

During the Holy Angels School Mass on Friday, Jan. 8, special tribute was given to **J. Patrick Rooney and Golden Rule Insurance** for beginning the Choice Charitable Trust, that offers partial tuition to Holy Angels and other non-public Marion County schools for children from low-income families.

Benedictine Father Leo Ryka, provost and vice rector of Saint Meinrad College has been appointed administrator of St. Benedict Abbey, Benedictine, Wis., for a period of one year, beginning Jan. 31. The abbot of St. Benedict had resigned after 16 years of service to that community.

Benedictine Father Damian Schmelz, currently acting provost and vice rector, was named to the full position of provost and vice rector of Saint Meinrad College. Also, **Benedictine Father Bede Clacio**, who has been acting academic dean, was appointed to the full position of academic dean of the college. Both these appointments became effective Jan. 4, 1993.



SHREWD SHOPPERS—Students at Our Lady of Perpetual Help School select potatoes for a needy family that their class is helping. A full story is on page 28.

Gladys' Choice

Hometown: Richmond, Indiana

Age: 82 This Fall

Former Occupation: Medical Technologist

Hobbies: Reading, music, exercise, cooking, baking, arts & crafts, President of the resident's council (which is almost a full-time job).

Favorite Musical: The Sound of Music

Home: A cozy studio—just the right size for a busy gal at Westside Village, 8616 West Tenth Street, Indianapolis, Indiana

Why Westside Village: Because of the friendliness of the employees and the overall atmosphere. I really enjoy the food—I even remember my first meal here. My family and I all felt the same way. When we got out the door, my sister said, "This is it!"

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Travelers get mountain-top view of Haiti's poor

by Sister Demetria Smith, MSOLA

Bernadette Easton of St. Andrew Parish in Indianapolis received a slightly varying viewpoint from others who have visited Haiti in recent times.

That's because Easton spent one day in early December (1992) traveling by mule and foot for nine hours—covering 60 miles—to reach the 8,000-foot elevation of one of Haiti's mountains.

Father Francois led Easton and three others in her group to his parish of St. Joseph, located on the top of beautiful De Latie Mountain.

The vehicle became submerged in moist clay-like earth and—despite the attempts of 10 men using ropes and pushing from behind—the vehicle became further mired and the motor burned out.

At about 2 p.m. that day, the group began traveling by foot in a trip that would end at 11 p.m. But Easton was blessed with the opportunity to meet the peasant people and begin to understand that their rugged individualism gives them the strength and ability to survive.

The group was treated with graciousness, compassion and generosity by people living in poverty. Local foods, soft drinks and softened water appeared at surprising times and places. One young woman had just peeled a juicy grapefruit to eat. When she saw the travelers, she shared what was probably her only nourishment for the day.

At about 5 p.m., it became evident that

a donkey would be needed if the group was to reach the parish by the end of the day. As the men discussed the problem in excited Creole and French, the others took a break. The women of the area gave the group refreshments.

Finally, as the moon shone and the air cooled, the donkeys were saddled and the sojourners continued their journey.

The shorter route meant climbing the straight, steep, rocky, slippery and narrow path, which often had sharp ravines on both sides.

Metals, roof tops and trees glistened under the moon. Creatures of the night sang or croaked for the tourists. Many of the many-looking dogs howled. The natives probably thought it meant robbers, which are becoming more prevalent because of the destitution.

The two rivers they crossed were refreshing to the travelers' feet—and ears. The donkeys were a blessing. In an Advent meditation, some in the group thought of how the Blessed Mother must have felt traveling along in this way. They felt the Lord's presence.

The visitors learned that the priest is only able to visit the mountain parish three or four times a year. It is the catechists who visit the sick, pray with the people, teach them catechism and religious songs, and prepare them for the sacraments. Bibles, prayer books and rosaries are few.

The travelers were touched with the faith and manner of the catechists. They

receive no salaries. Through the goodness of the American people, schools are being started in many parishes. Only 10 percent of the children receive a formal education.

Some meal programs are being started because food is scarce and malnutrition is becoming the norm.

Unlike the wealthy people in Port Au

Prince, the poverty-stricken people in the mountains do not know from day to day if or where they will get their next meal.

(Easton visited Africa and Haiti last year with her sister, Sister Demetria, who noted, "I admire her interest and concern for the poor and her choosing to make such voyages rather than cruises of comfort.")



MISSION—St. Andrew parishioner Bernadette Easton pauses with a native Haitian woman during a trip she took with her missionary sister to visit a mountain parish there. (Photo by Sister Demetria Smith)

Family Division leads off appeal

(Continued from page 1)

the appeal supports almost all of the agencies whose offices are located in the center.

Besides Archbishop Buechlein and Scola, others who spoke at the meeting were representatives of some of the beneficiaries of the United Catholic Appeal. The appeal supplies the funds for the archdiocese to meet its responsibilities in the areas of spiritual growth, family development, social justice and Catholic education.

Joan Gootee, site manager of the Adult Day Care Center at Holy Trinity, explained how the center has infused new life into some of the elderly who avail themselves of the services of the center. She said that it provides companionship with their peers for the elderly and a respite from constant care for the care-givers.

"Many of the elderly are now able to carry on an active life whereas they didn't do that when they stayed home all the time," Gootee said. She said that some were able to leave nursing homes as a result of the new interests developed at the Adult Day Care Center.

Bill Bradbury, RCIA coordinator at St. Monica's Parish in Indianapolis, said that he and other lay volunteers are required today in Catholic parishes. He told about his own entrance into the Catholic Church through his participation in the RCIA program at St. Monica's.

"God usually touches people through other people," Bradbury said. The RCIA programs throughout the archdiocese, which are facilitated by the Office of Catholic Education, are only one example of how spiritual growth is being supported by the United Catholic Appeal, he said.

Pat Welch, director of St. Mary's Child Center in Indianapolis, said that her center is providing services that no one else provides for 3- to 5-year-old children. The Child Care Center works with at-risk children, those from low-income families, and those with severe emotional trauma. The center also works with the parents of these children.

Welch told the stories of two children. One had never played with other children before and had trouble relating to others. The center was mainly a place to help that child as well as her mother, who is participating in the center's parent program.

The other child, Welch said, was a terribly aggressive child who used vulgar and abusive language. Eventually, it was discovered that his parents physically beat the boy. Here it was mainly a case of teaching the mother that it was possible to discipline a child without physical punishment, she said.

Daniel Elsener, archdiocesan director of Catholic education, talked about an experience he had at Holy Cross Parish in Indianapolis. There an Hispanic woman with young children moved in August to a house near the church, he said. She needed help in feeding the children, he said, and the parish helped provide it. Then, he said, the parish also got the children into Holy Cross School.

"This family has a new life," Elsener said. He noted that the parish would not have been able to do this without money from the United Catholic Appeal.

All archdiocesan employees will be solicited for gifts to the United Catholic Appeal. The goal for the Family Division is \$35,000 and solicitation is scheduled to be completed Feb. 14.

Five people from archdiocese are invested in Order of Malta

Five people from the Archdiocese of Indianapolis were invested today (Jan. 15) in the Order of Malta in ceremonies in St. Patrick's Cathedral in New York. Cardinal John O'Connor was scheduled to conduct the knighting ceremony.

Robert J. Aldering, Robert Cook, George Maley, and Dr. Paul Muller are the new Knights of Malta. Ann Muller is a Dame of Malta.

Membership in the Sovereign Military Order of Malta is considered to be one of the Catholic Church's highest honors and is conferred as recognition of a person's service to the church.

The Order of Malta traces its history back to the 11th century, during the

Crusades, when the knights maintained a Christian hospital in the Holy Land. Today its special mission is to assist the world's less fortunate through a network of clinics, medical research centers, hospitals for lepers and first aid stations in crises areas of the world.

There are approximately 10,000 Knights and Dames of Malta on five continents, including about 1,500 in the United States. The American Association has its headquarters in New York. J. Peter Grace is its president.

Other Knights of Malta in the Archdiocese of Indianapolis are Robert McKinnis, Eugene Witchger and John F. Fink. Virginia Witchger is a Dame of Malta.



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Pope says Europe is on the edge of an abyss

by Cindy Wooden
Catholic News Service

ASSISI, Italy—Pope John Paul II, praying for peace in Assisi, warned Europe that its ethnic wars have pushed it to the edge of an abyss of destruction.

The survival of European civilization, already traumatized by wars in the 20th century, may depend on ending the war in the Balkans, the pope said during the two-day interfaith meeting in the hometown of St. Francis.

With the flames of oil lamps flickering on an altar behind him in the Basilica of St. Francis, Pope John Paul II echoed the Assisi-born saint's prayer: "Lord, make me an instrument of your peace."

The pope said people praying for peace must "feel the wounds of war as if they were inflicted on their own flesh."

During a Jan. 9 meeting with Christian, Jewish and Muslim leaders, the pope said, "We are now being asked to contribute in a specific way with our prayers and the offering of our fast to the rebuilding of the continent of Europe and perhaps to its survival."

The horror of war in Europe moves believers to pray for peace while taking concrete steps to promote negotiation, denounce injustice and defend human rights, the pope said. "In the face of such a tragedy, we cannot remain indifferent; we cannot sleep," the pope said after listening to five people from Bosnia-Herzegovina and Croatia recount experiences of war in their homelands.

The interfaith meeting and a nighttime Christian prayer vigil later in the Basilica of St. Francis were followed by a candlelight procession of young people winding through the frosty medieval hill town to various churches, where they prayed throughout the night.

The somber interfaith meeting took place in the Franciscan convent attached to the basilica, where St. Francis is buried.

Under the rough stone, vaulted ceiling of the meeting hall, the spiritual leader of Muslims in Sarajevo described Bosnia-Herzegovina as "a country bathed with the blood of innocent creatures of God."

Jacob Selimowski said 200,000 Muslims had died in the fighting and more than 35,000 women, as young as 7 and as old as 80, had been raped.

"How can Europe allow an entire nation, a European nation, to disappear from its midst and how can it wash its hands of it with tranquility and indifference?" he asked.

He said more than 30 Muslim leaders came to Assisi from all over Europe to join the pope and other Christians praying, particularly that U.N.-sponsored negotiations would "bring a just and lasting peace and not lead to the condemning of crimes, thus giving into violence and aggression."

Selimowski said Bosnia is experiencing a "horrible apocalypse" at the hands of "the Serbian aggressors."

The testimonies included demands for justice in addition to pleas for peace.

Archbishop Vinko Puljic of Sarajevo said, "We thank the world for its humanitarian assistance, but from here we cry for justice. The politicians slow down the solution of the



ASSISI VIGIL—Pope John Paul II holds an oil lamp during a prayer vigil for peace in Assisi, Italy, Jan. 9. During the gathering of religious leaders, the pope warned Europe it is on the brink of an abyss. (CNS photo from Reuters)

problem, always looking for new reasons to avoid an effective intervention."

"Oh Lord, father of justice, awaken the conscience of the world and soften the hearts of the powerful," the archbishop prayed.

At the interfaith meeting, the pope said true religion fosters life.

"It fosters respect for every human being with all his or her rights and not the oppression of one person by another; it fosters the peaceful coexistence of ethnic groups, peoples and religions, and not violent opposition or war," he said.

The fighting in Bosnia-Herzegovina has pitted the mostly Orthodox Serbs against Muslim Slavs and the mostly Catholic Croats.

Serbian Orthodox Patriarch Pavle sent Pope John Paul a letter explaining his church could not be represented in Assisi because of Christmas, which the Orthodox celebrated Jan. 7, and the difficulty of traveling while Serbia is under U.N. sanctions.

bombed, with those who flee their homes and take refuge elsewhere, with those unjustly arrested and placed in camps."

The Muslim delegation's participation in the Assisi meeting, he said, "proclaims that genuine religious belief is a source of mutual understanding and harmony, and that only the perversion of religious sentiment leads to discrimination and conflict."



RELIGIOUS LEADERS MEET—Pope John Paul II shakes hands with Jacob Selimowski (left), the Muslim leader of Sarajevo, Bosnia-Herzegovina, Jan. 9 during a meeting of religious leaders in Assisi, Italy. The birthplace of St. Francis. Cooperation for progress and justice was stressed in papal meetings with Muslim, Jewish and Anglican leaders. (CNS photo from Reuters)

Repeatedly Jan. 9 and 10 the pope condemned discrimination based on ethnic or religious identity.

The religious leaders gathered in Assisi "to make everyone see that only in mutual acceptance of the other and in the resulting mutual respect, made more profound by love, resides the secret of a humanity finally reconciled," he said.

The prayer and fasting of the weekend meeting, he said, were meant as a specific contribution "to the rebuilding of the continent of Europe and perhaps to its survival."

At Mass the next day, the pope spoke of the war in the Balkans as "a special accumulation of sins. Human beings use instruments of destruction to kill and to destroy others like themselves."

The pope, who lived through the Nazi occupation of his native Poland, said wars in Europe in the 20th century were marked "by hatred and by deep contempt for humanity, a hatred and contempt which did not forego any means or method of annihilation and destruction."

In an apparent reference to World War II, he said the atrocities had gone so far as to make Europeans wonder whether they "would be able to lift themselves out of this abyss into which a mad craving for power and dominion had pushed them."

"That tragic experience sadly seems to have been reborn in some way in these last few years; it continues to make headway in the Balkan Peninsula," he said.

The pope prayed that Christ would "destroy the hate which divides the nations."

At the end of the Mass, the pope gave each of the bishops from the Balkans an Easter candle, telling them he hoped Easter 1993 "can be celebrated in your churches in the joy of rediscovered and re-established peace."

Most of the Muslim and Christian leaders attended the Mass with the Catholic bishops and delegates.

The official Jewish, Muslim, Catholic and other Christian delegations included more than 125 people. Representing the United States and Canada were Cardinal Anthony I. Bevilacqua of Philadelphia and Archbishop Aloysius Ambrozic of Toronto.

At the same time, in the Assisi bishop's residence, the two Jewish delegates and several Catholics prayed for peace.

Rabbi David Rosen, director of interfaith relations for the Anti-Defamation League of B'nai B'rith in Jerusalem, prayed for those who have died in the former Yugoslavian republics and those who live and suffer there today.

"We ask you to grant them, all the peoples of Europe at this time, and all humankind your power of reconciliation and your gift of faith so that fear and animosity will be overcome and bigotry and hatred will be vanquished," the rabbi prayed.

In the morning before the Mass, the pope held private meetings with some of the religious leaders taking part in the meeting, including Selimowski, Rabbi Rosen and Anglican Archbishop John Habgood of York, England.

After a 15-minute private meeting with the Muslim leader, the pope greeted the entire Muslim delegation, which included delegates from Italy, Germany, Belgium, Albania, France, Turkey, England and Bosnia-Herzegovina.

Pope says religions must work together for peace

by Cindy Wooden
Catholic News Service

ASSISI, Italy—Religious leaders meeting in Assisi called on religions to cooperate in fostering peace and justice and in preventing faith from being exploited as an excuse for discrimination and war.

Pope John Paul II met privately Jan. 10 with leaders taking part in his two-day interfaith prayer meeting for peace.

After a closed-door meeting with Jacob Selimowski, the spiritual leader of Muslims in Sarajevo, Bosnia-Herzegovina, he also greeted the entire Muslim delegation, which included members from Italy, Germany, Belgium, Albania, France, Turkey and England.

The pope told the Muslims the most tragic aspect of any war is that those who suffer most are ordinary people "who simply want to bring up their families, do their work, lead their lives and perform their religious duties in peace."

The fighting in Bosnia, a specific focus of the pope's prayer weekend, has pitted the mostly Orthodox Serbs against Muslim Slavs and mostly Catholic Croats.

The leader of the Serbian Orthodox Church sent Pope John Paul a letter explaining that because of Christmas and other holy days celebrated Jan. 7-9 and because of the sanctions imposed on Serbia, it would not be possible for a church delegation to travel to Assisi.

In his address to the Muslims, the pope said "in religious leaders stand in solidarity with the Bosnian war, victims of oppression, hatred and atrocities, with all those whose villages have been burned and

"To use religion as an excuse for injustice and violence is a terrible abuse, and it must be condemned by all true believers in God," he said.

Selimowski later thanked Pope John Paul for calling religious leaders together to pray for "peace, solidarity and support for those suffering in Bosnia-Herzegovina."

After his private meeting with the pope,

Anglican Archbishop John Habgood of York, England, said, "Our basic theme was the importance of cooperation between the churches of Europe, especially on matters of justice, morality and ethics."

He said the services and atmosphere in Assisi had been "very impressive. . . . There is a real sense of prayer, devotion and longing for peace."

Rabbi David Rosen, reporting on the Jewish delegates' private meeting with the pope, said, "We expressed our appreciation for the pope's initiatives for peace, against racism and bigotry and his forthright condemnation of anti-Semitism."

Rosen, director of interfaith relations for the Anti-Defamation League of B'nai B'rith, said he told the pope "we must stand together" in the face of war, injustice and religious discrimination.

The pope answered, "It is God's design," Rosen said.

In an earlier meeting with reporters, Rosen said it was obvious that because the prayer meeting focused on a specific conflict it was impossible for it to be completely free of political implications.

"We are seeking to address from a religious perspective a political tragedy," he said.

Through their own communal experience, the rabbi said, Jews have learned that people "must not step aside from a moral tragedy with the excuse that this is a political issue."

Synagogues throughout Europe joined the pope in praying for peace during their Jan. 9 services, he said.

Faith Alive!

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Four aids help people recognize God's presence

by Dolores E. Leckey

Winter was in the air at Holy Cross Abbey in Virginia when I began a weekend retreat there.

Bare trees stood like sketches against the sky. The colors of winter filled the hillsides: burnt orange, a kind of gray rose, wisps of purple, bits of red berries here and there.

A crisp slice of moon hinted at ice and snow. Silence was in the air.

Sometimes, it seems to me, a person needs to step back from the flow of ordinary life to see the treasures embedded in the rhythm of the days and nights. A retreat can provide such a respite—enabling one to see with fresh vision what always is present in life.

Retreats at Holy Cross, a Trappist abbey with a guest house, are simple and largely unstructured. During the course of several days one may attend the monks' chanting of the Divine Office and be present at Eucharist.

Meals are taken in common with the other retreatants, but silently. The guest-master may read or play music. Brother Steven chose to read from Loren Eiseley's "The Immense Journey," my husband's favorite book. Brother Steven considers Eiseley an example of a non-explicitly religious person who searched unceasingly for the face of God.

Eiseley poked around in winter fields no longer lush with greenery, and studied buried roots and dying vegetation for clues to life's ultimate meaning.

As our weekend at Holy Cross unfolded, I began to notice what I so often miss. And I began to discover why. Hurry is one reason.

The abbey's pace is totally unhurried. Everything in the monks' public life is done slowly and deliberately.

The prayers are said aloud in half-note time, with the effect that each word has an appropriate gravity. Each word holds steady, echoes, each is "the word."

The first morning I thought about how much I needed to slow down and recognize, finally, that one of my defenses against God, against coming "near to the Face" (to use Brother Steven's phrase), is to be very busy, piling up deeds to accomplish, erecting a huge barricade.

I saw that in the hurry I miss the subtleties and details of life.

Crowded space is another block for me in seeing the details of my life—and finding God in them. The retreat, on the other hand, was an experience of spaciousness. The retreatants' rooms are ample; windows look out onto the spacious Virginia countryside.

The chapel too has an air of openness, yet everything and everyone seems well placed. The people are not overly separ-

ated from the monks, but they are separated enough.

Visually speaking, we were part of the prayer, which in itself is blissfully uncrowded and unhurried. The effect of this space is to feel as if one is at the window looking out and looking in at the same time. Everything serves as a sign of God.

The silence of the monastery and of the retreat itself reveals the extent to which noise (even pleasant noise) obliterates the still, small voice of God. A sign in the guest house reads: "Less is more. And I know that to be true in many ways."

There is a quality to the silence, a texture made rich through years, months, days, hours of prayer here.

Prayer hangs in the silence. And so one comes on retreat without any need to worry about how much one prays because simply being there is to be "in" the prayer that permeates everything.

For an introvert like myself whose work calls for extroverted behavior, the silence is pure gift. In the silence every sound can be heard distinctly. Sometimes the sound is jarring. Sometimes it is like music. But out of the silence every sound comes forth alive. This was particularly noticeable when the psalms were sung.

One surprising effect of the silence is the rest it provides. I was not aware I was so tired, but in the silence I slept easily and deeply. Brother Steven believes we rarely know how tired we really are. God knows, though, and silence is a way of divine soothing.

The presence of God in the Scriptures seems to have more shape, more intimacy because the word is spoken or sung in the monastery. The monastic melodies, ancient yet new, so simple, rivet the attention.

The current abbot is the cantor, and each morning he seemed to gather a great rush of energy to lead the final psalm. The result was a feeling of being sent forth into a new day.

Since the retreat, rather than reading a psalm each morning, I've been saying it aloud, now and then trying a bit of a chant as well. Am I imagining that the words have more substance when released through song or speech?

It was Advent when I made my retreat. In the retreat's final hours, I looked at the abbey's Advent wreath and saw in its candles new light to illuminate what it is that helps a person recognize God's daily presence.

Along with uncluttered spaciousness, one profits from slowing down, enjoying the silence, and singing.

(Dolores Leckey is director of the U.S. bishops' secretariat for Family, Laity, Women and Youth.)



GOD'S PRESENCE—There are many ways to ponder God's presence in our lives. Some people may find that they begin to recognize God's presence more easily in an atmosphere of spaciousness and in silence. When people slow down their busy lives, they may be able to hear God's voice more clearly. Others hear God when they sing his word or listen to it being sung. (CNS photo by Joel M. LaVallee)

Consider what God is like to identify his presence

by David Gibson

When events reach a happy or disastrous outcome in your life, it is fairly natural to look around for God, who then is either thanked or asked to help pick up the pieces.

But was God present throughout the process? How?

To identify God's presence in your life, it may help to consider what God is like.

►God is a creator. When a surprisingly new and creative approach to resolving an old, too-familiar problem emerges for you, is God at work?

►God is a liberator. When you and

others in your life are freed from an oppressive force or power that held you down, was God present?

►God is a truth teller. If, for the first time, you are able to hear the truth about your own goodness and self-worth or that of someone else, is God involved?

►God is a comforter who also challenges. That a challenge is heavy does not confirm God's absence.

►God is a listener who also speaks. Ask yourself: If during prayer I not only express petitions, but become a receiver—the receiver of insight, clarification, nourishment to thrive on—was God the giver?

(David Gibson edits Faith Alive!)

DISCUSSION POINT

God responds in times of trouble

This Week's Question

Describe a time period when you felt God was acting in your life.

"I am a recovering alcoholic, addict, bulimic and insect survivor who used to smoke three to four packs (of) cigarettes a day. This year I celebrated six years clean and sober and three years smoke-free. Today and every 24 hours of this journey of recovery is the result of God acting in my life with the daily gift of amazing grace." (Anonymous, Indianapolis, Indiana)

"In 1988 I lost a business and almost lost my family. I was able to hold on only because of my faith. I was capable of getting through it by myself." (Honor Bell, Pensacola, Florida)

"We could not have children ourselves. But God brought two beautiful adopted children into our lives. We got into the foster children program, and he enabled us to adopt two of them. Our boy was a severe abuse case. Our girl's mother was just too young to take care of her." (Dave Kuk, Noblesville, Indiana)

"Recently my husband was recruited for a job in a different city. . . . My husband retired it down once and they came back again. We decided to put it in the Lord's hands. That Sunday the sermon was directly about change and opening new doors. It seemed as if the Lord was speaking directly to our situation." (Cindi Fankhauser, Carmel, Indiana)

"It was five years ago that our 22-year-old daughter Tricia died, a tragic death by suicide. . . . Filled with grief and emptiness. . . . I reached out to the Lord. . . . and it was then that I began to live. . . . Guilt, another strong stage of grieving. . . . coupled with the hidden anger, had crippled my ability to forgive. . . . until I was given the wisdom to sort it out." (Doris Gardner, Mercer, New Jersey)

Lead Us Your Voice

An upcoming edition asks: How would you describe someone whose faith is alive?

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



God soothes our hurts

by Neil A. Parent

"It's really, quite simple," said the soothing voice at the other end of the line. "all you have to do is tell of a time you strongly believe God acted in your life. It will be an easy article to write . . . really."

"Humm . . . well . . . OK," I said hesitatingly, eyeing the growing stack of papers on my desk.

But after hanging up, an uneasy feeling asserted itself.

The problem I have is that I prefer to see God acting in our lives all the time, not just in special moments.

It is natural to think of God when something wonderful has happened. But God is just as involved when things go wrong, though at that point our feeling may be more that God is absent.

Understandable as it may be, we seem prone to identify God's action more by how we feel than by what God actually does.

It helps me to see key moments of God's presence as analogous to sacraments. They stand out in a special way, but they don't deny that God's grace is equally at work in more hidden and mysterious ways.

The temptation is to overemphasize the high moments at the expense of other happenings.

I recall a few years ago when I was having some communication problems with my eldest daughter. She was emerging as a young teen-ager. I was learning to be the father of a teen-ager, and our communication left something to be desired.

I longed for her to share more about what was happening in her life, but she was relatively non-communicative, if not a bit aloof.

Sometimes her attitude put me on edge, and my feelings would get the better of me.

One Saturday morning she and I had an exchange of words. While still sorting my

feelings out over that, we had another clash later in the day.

The second incident triggered deep feelings in me about disrespect and insolence. This was, I later realized, not only a parent-child clash; it was a clash of cultures: how I was raised, along with what I expected of children, and the way today's child sees things.

I lost it. Ugly, unfortunate words tumbled from my mouth.

Fuming, I left the house to do some errands. All the while, I replayed that awful scene in my mind.

I was angry at my daughter, but more angry at myself for acting so stupidly toward her.

When I returned, I took her aside to talk. Taking the lead, I said what was on my mind, doing the best I could to keep a rein on my feelings. But tears began to well up in my eyes. I told her how much I loved her and how we needed to get along better.

She didn't say much, but it was enough. We were at last communicating. That afternoon we moved, some mysterious way, to a deeper level of relating. It was a significant moment for me and, I think, for her.

Was God acting then? Did God somehow help me to take my stupidity and make something good of it?

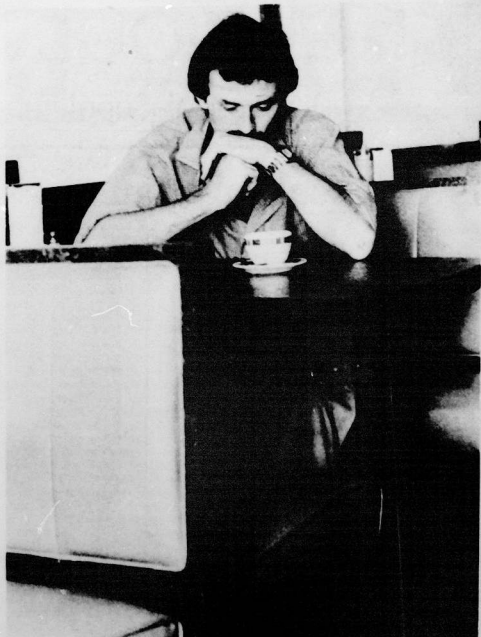
I will always cherish that moment and can only assume God played a role in its outcome.

The harder task for me is to see God's hand when my stupidity is not overcome, when things get worse rather than better.

Although I cannot explain why, I believe God's presence during those times will be just as real.

The challenge is to recognize it.

(Neil Parent is executive director of the National Conference of Diocesan Directors of Religious Education.)



SEEKING GOD—Religious educator Neil Parent writes that he sees God acting in our lives all of the time, not just in special moments. God is just as involved when things go wrong, he writes, though at that point our feeling may be more that God is absent in times of trouble. (CNS photo by Carolyn A. McKeone)

Cemetery Mass Schedule — 1993

Jan. 20	Calvary Chapel	2:00 p.m.
Feb. 17	Calvary Chapel	2:00 p.m.
Mar. 17	Calvary Chapel	2:00 p.m.
April 21	Calvary Chapel	2:00 p.m.
May 19	Calvary Chapel	2:00 p.m.
May 31	Calvary Chapel	12:00 noon
<i>(Memorial Day)</i>		
June 16	Calvary Chapel	2:00 p.m.
July 21	Calvary Chapel	2:00 p.m.
Aug. 18	Calvary Chapel	2:00 p.m.
Sept. 15	Calvary Chapel	2:00 p.m.
Oct. 20	Calvary Chapel	2:00 p.m.
Nov. 2	Calvary Chapel	12:00 noon
<i>(All Souls' Day)</i>		
Nov. 17	Calvary Chapel	2:00 p.m.

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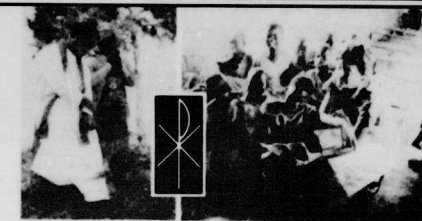
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Religious Vocations

A Special Supplement to *THE CRITERION*

Is God calling you to priesthood, religious life?

by Fr. Paul Koetter
Assistant Chancellor

Last year, while attending a workshop at Saint Meinrad Seminary, I spoke with a bishop from another Midwestern diocese whom I had met previously.

Although I had not seen this bishop in a year or two, he did not hesitate to greet me by my name. After the initial surprise that he remembered me, I immediately appreciated the fact that he had called me by name.

There is something magical about being called by name. We like to see the name listed in directories, on our door, on a name tag. Our self-worth is enhanced when we are recognized by name. We all know how much more positively we react if a letter begins with our Christian name rather than a generic statement such as "Dear Occupant."

In the Old Testament, to know someone's name gave people a certain power over that person. That is why it is significant that in the second chapter of Genesis Adam is asked to name the animals of the earth. It is also the reason that when Moses asked the burning bush what God's name is, he was told "I Am."

Names are very important. It is not surprising that when names are used in a positive light we feel a natural pride in who we are but when names are used in a negative light our self-worth is depreciated.

This January of 1993 the Vocations Department is offering for the third time the Called by Name program to people in all of the parishes of the archdiocese.

In this program, men and women are asked to provide the names of those Catholics whom they believe would have the gifts to be good priests, brothers, or sisters. These potential candidates will receive letters from Archbishop Daniel Buechlein and from Father Joseph Schaeel, the new archdiocesan Vocations director, inviting them to give consideration to a religious vocation.

The Called by Name program is based on the belief that each person is called by God in a particular way.

As Psalm 139 reflects, God knows us better than we know ourselves. He calls us into a life of service to others. For some that path will involve marriage and/or a career. For others it might be the single life. And still others will hear the call to a particular lifestyle and ministry called priesthood or religious life.

How good it is to be called by name. How awesome it is to believe that God knows us well enough that he calls each of us personally by name. How supportive it is to call individuals by name to consider a religious vocation.

To be called by name means that there is a relationship to be celebrated. When a new nephew was born into my family, my brother and his wife were delighted when they first heard their child say "Mama" and "Dada." And when my father was living his last years with Alzheimer's disease, we took great delight when he could call us by name



(Design by Franciscan Sister Sandra Schwartz)

because it meant that he still knew us and therefore our relationship was still alive.

Each person featured in the Vocations Supplement has heard his or her name called by God. It is a call that arises out of intimate knowledge of each of us and out of love for our future.

As you read these various stories, I invite you to reflect

upon how God has called you personally. How has he whispered to you in the past? How does he continue to whisper to you as you seek to discern what new direction lies in store for you?

(Father Paul Koetter has served as Vocations director for the archdiocese since 1983. In January of 1993 he accepted the new position of acting director of Priest Personnel.)

Called by Name program encourages vocations

by John F. Fink

The Archdiocese of Indianapolis and the Indianapolis Serra Club are sponsoring a Called by Name program in parishes throughout the archdiocese this month to encourage vocations to the priesthood and religious life.

As a part of the Called by Name program, parishioners will be asked to submit names of men and women who they believe would make good priests, sisters or brothers. Those people will then be "called by name" and invited to explore the possibility of a religious vocation.

The program will begin this weekend, Jan. 16 and 17, when priests will explain the program and include a prayer of the faithful with bulletin and pulpit announcements. Next weekend they will give homilies on religious vocations before distributing cards to parishioners. The cards will ask for the names of those who might have religious vocations. They can be returned on Jan. 24 and Jan. 31.

After the names received have been screened by priests, the names will be sent to the Vocations Office. Those named will then be sent a letter of encouragement from Archbishop Daniel M. Buechlein and a letter from Father Joseph Schaeel, director of Vocations, explaining various options that are available if the person named is interested.

Archbishop Buechlein has enthusiastically supported the Called by Name program. During his meeting with the Serra Club on Dec. 21, he stressed that religious vocations are a shared responsibility for all Catholics.

The archbishop said that "an invitation is the most important way to get someone to consider a vocation to the priesthood and religious life. The invitation can't come only from priests and religious, but must come from lay people, too."

In a statement issued in connection with the Called by Name program, the archbishop said: "Not long ago a Catholic businessman mentioned to me that when he was young he at least had had the opportunity to decline a personal invitation to become a priest. He said he feels badly that his sons have not had the same opportunity. Of course, the gentleman was making the point that in his perception we have become less proactive in extending the invitation to consider a religious or priestly vocation to our youth."

"I want to be sure that we put our best creative resources and energy into helping our youth hear God's call. I have no doubt that God continues to call folks to special service as priests and religious in the church. Nor do I for a minute doubt the generosity and capacity of our youth. Our creativity and energy need to meet the challenge of the loud and distracting voices of a secularized, materialistic culture."

"Called by Name is a significant way in which we can extend the invitation to consider a priestly or religious vocation in a forthright and impressive way. I beg for the support and cooperation of all our priests, parish staffs and families."

The Called by Name program was begun by the Serra Club of St. Louis and is the result of a chance remark made by a Serran to a priest at a social gathering. "You know, I might have become a priest," he said, "but no one ever asked me."

He and the priest agreed that too often young people do not consider priesthood or a religious vocation as a personal option because they are never directly asked.

After the St. Louis Serra Club developed the program (originally called "I'm Waiting to Be Asked"), it was promoted by Serra International, and then adopted by the U.S. Catholic bishops to be used in dioceses throughout the United States.

The Serra Club is an organization of lay men and women that promotes vocations to the priesthood and religious life. It is named after Blessed Junipero Serra, a Franciscan missionary in Mexico and California. There are Serra Clubs in 31 countries.

The campaign has two objectives. First, it raises the consciousness of Catholics to their responsibility to foster vocations. Second, it surfaces the names of individuals who may possess the qualities necessary for a vocation and whom God may be calling.

The program has its biblical roots in the Acts of the Apostles. To expand their ranks, the apostles asked the Christian community for names of individuals and the Holy Spirit was called upon for guidance in making a selection. Called by Name does the same.

The Called by Name program has been conducted twice previously in the Archdiocese of Indianapolis—in 1987 and 1990. About 1,300 names were submitted in 1987 and about 450 in 1990.

Father Paul Koetter, who was archdiocesan director of Vocations from 1983 to Jan. 4 of this year, has said that it's difficult to say that the previous programs were directly responsible for religious vocations, but several men who are now in seminaries were among those who were named in the previous campaigns and received follow-up letters.

One of those men is Deacon Patrick Mercier, one of five men who will be ordained for the archdiocese in June. Mercier said that he was already considering the priesthood and had made preliminary plans to enter the seminary when his name was submitted during the program. However, he said, the fact that other people thought that he would make a good priest supported and encouraged him in his decision.

Let the love of Christ call you to a vocation

by Fr. Joseph Schaedel

"Let yourselves be summoned by the love of Christ. Have no fear of the fact that the response he requires is radical, because Jesus who has first loved you is ready to give what he asks of you."

That's a quotation from a letter addressed to the church by Pope John Paul II for the World Day of Prayer for Vocations coming up this spring.

And I know from my own experience as a priest that what the Holy Father says is true. The Lord hasn't left me hanging yet. And so I recently accepted the invitation of Archbishop Daniel M. Buechlein to step into the role of Vocations director for the Archdiocese of Indianapolis.

I must admit that I was both surprised and flattered. We know well the importance any bishop places on recruiting and training future ministers for the local church. It's a top priority.

And those of us in this archdiocese know well the wonderful work done by my predecessors, especially Father Paul Koetter and the late Franciscan Sister Rita Hermann. I never dreamed I would be the one to try to fill their shoes. (And I suppose I always thought I'd devise a way to "get out of it" if ever asked.)

I think Sister Rita must be praying for me. Now I realize that to be asked to do vocation work is not just a heavy responsibility, at the same time it is an affirmation and an honor.

God has called me to priesthood, and Jesus will give me what is necessary to do this important work for the church.

I'm excited. Most of my work before and after ordination has been with young people in junior high or high school. I'm thankful for the opportunity to continue

that aspect of my ministry at Cardinal Ritter High School in Indianapolis as I take on the role of Vocations director as well.

Another part from the Holy Father's letter I mentioned above hit home with me. He simply says that our culture today leads people to be satisfied with "modest endeavors which are far below their potential."

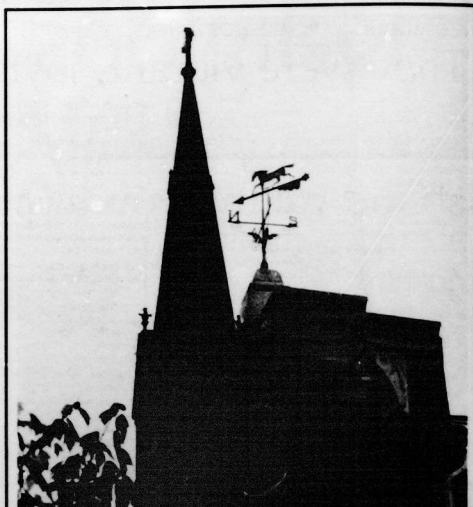
We're too often satisfied with mediocrity. And young people feel just that, but cannot verbalize it much less know what to do about it.

I'm certain God is calling many today to a permanent commitment in the priesthood or the religious life as defined by the church. But our culture today encourages them to seek some way "around it." That is, to find a lifestyle which is not so radical, countercultural or demanding—but at the same time also less fulfilling.

Given the right circumstances, you'll find our young people today are no less generous nor idealistic than past generations. But society today isn't into values like real love, friendship, prayer, sacrifice, or unselfish service to one another. God calls, but today's culture encourages folks to put God on hold so we don't miss another interesting offer or to just hang up because certainly God must have dialed the wrong person.

A religious vocation is a call. But it's also a gift. It's a gift from God. It's a gift from God's people. I've always thought that in today's world any person who even remotely considers a religious vocation sees something to life others don't see. That vision, that "insight," is a gift from God.

As Vocations director, I hope to be God's instrument in helping others bring the vision into focus, to help them see more clearly what it is God is trying to



LIFE DIRECTION—God calls many people to direct their lives to service in the church. This weathervane adjacent to Holy Family Church in Oldenburg indicates that the wind is blowing in the direction of the church and also the Oldenburg Academy and Franciscan Motherhouse across the street. (Photo by Mary Ann Wyand)

get them to see about their own lives, talents and gifts.

A lot of people did that for me. Beginning with my parents, my grandparents, the priests and sisters who taught me at Holy Name, Chartrand and Marian College, the religious men and women I worked with during my years as a full-time

teacher at Holy Name and St. Roch—all helped me discern what it was God wanted me to see. And am I ever grateful they helped me bring the vision into focus!

I pray for every single one of them every day. Please do the same for me. Pray for vocations and for those who help "direct" them!

THE SERRA CLUB OF INDIANAPOLIS

Pleased to support "Called by Name"



We, the 57 lay men and women of the Serra Club of Indianapolis, are happy to work in practical ways for the success of "Called by Name."

As in the two previous "Called by Name" programs here, Serrans have volunteered for communications and legwork between the Vocations Office and archdiocesan parishes. Such work fulfills the two objectives of Serra, which are:

- To foster and promote religious vocations in the Catholic Church, and
- To encourage Catholics to fulfill their Christian vocations to service.

In fact, the first "Called by Name" program was begun by the Serra Club of St. Louis.

It was then endorsed by Serra International and by the U.S. bishops.

During his first meeting with Indianapolis Serrans, Archbishop Daniel M. Buechlein stressed the fact that vocations to the priesthood and religious life are the shared responsibility of all Catholics. He stated further that most vocations begin as an invitation from someone.

Therefore, the Serra Club calls upon all Catholics in the Indianapolis Archdiocese to consider seriously the names of people who might be good priests, sisters or brothers and to submit their names. They will then receive an invitation to participate in a program that might lead to an increase in religious vocations.

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REMEMBERING ARCHBISHOP EDWARD T. O'MEARA AND FRANCISCAN SISTER RITA HERMANN

They were vibrant, joyful witnesses to vocations

by Fr. Paul Koetter
Assistant Chancellor

During 1992 the people of the Archdiocese of Indianapolis lost two tremendous examples of priesthood and religious life.

Archbishop Edward T. O'Meara died on Jan. 10, 1992, after a six-month battle with pulmonary fibrosis, and Franciscan Sister Rita Hermann died on Nov. 9, 1992, from health problems related to pulmonary hypertension.

Since they were both very vibrant and joyful witnesses to their vocations, it is very appropriate that in this special vacation issue of *The Criterion* we celebrate the lives of these two wonderful people.

Although Archbishop O'Meara was ordained as a diocesan priest for the St. Louis Archdiocese in 1946, he spent most of his ministry serving people throughout the world.

Little did he realize that during much of his life he would be ministering as a priest not in the typical parish experience but in the very unique and challenging ministries of leadership.

While he loved parish work and would talk about it frequently, Archbishop O'Meara deeply appreciated the opportunities his special ministries gave him to serve the poor across the continents and to serve as the spiritual leader of archdiocesan Catholics.

Archbishop O'Meara loved being a priest. He had the amazing ability to draw energy from sacramental celebrations over which he presided. He loved people, and

although he enjoyed his work on the national level I believe he was most comfortable with the everyday folks he would meet at Confirmation receptions, Christ Masses, and other special celebrations.

Archbishop O'Meara once told the priests of the archdiocese about his early years in priesthood. He talked about how he threw himself into his work, wholeheartedly working long hours in his first parish. And during one long day he collapsed in a hospital stairwell from exhaustion because he was trying to do too much. While such overwork was not healthy, it demonstrated his tremendous desire and love to serve people. He wanted to "do it all."

Sister Rita Hermann joined the Franciscan community at Oldenburg in 1961 after completing her high school years at St. Mary's Academy in Indianapolis.

At the tender age of 19 she began her ministry as a teacher which would carry her through the next 22 years of her life. Sister Rita enjoyed teaching and would share stories about her early teaching years when she was only a few years older than the junior high students in her classes.

In 1985 Sister Rita was named associate director of Vocations for the Archdiocese of Indianapolis. In this work she facilitated many vocational awareness programs at more than 50 parishes every year. She also worked with the seminarians of the archdiocese, many of whom deeply appreciated her warm and friendly personality.

As Archbishop O'Meara loved people, so did Sister Rita. She had a contagious smile and laugh which would lighten up

almost any setting. People always enjoyed being around Sister Rita, and her ministry was being with people in both profound and everyday moments.

During her wake service and funeral, numerous friends talked about her vitality and the wonderful gift she was in their lives.

There are many similarities between Archbishop O'Meara and Sister Rita. Both chose unique callings which drew them into full-time celibate ministry in the Catholic Church. Both enjoyed life and approached daily living with a smile and an easy laugh. Both loved people tremendously and drew energy from being with others. And, in the strange mystery of life, both died because of lung diseases while awaiting organ transplants.

Archbishop O'Meara's portrait will hang on the wall of a corridor outside the chancery office in the Catholic Center and also on a wall in the parlor of the Cathedral Parish rectory. We will always appreciate his gracious warmth and leadership of our archdiocese.

Soon Sister Rita's portrait will be placed in the Vocations office, where she will be remembered for her beautiful spirit, wit and warmth.

They were tremendous examples of the ministries of priesthood and religious life, and they will be missed for a long time.

(Father Paul Koetter has served as Vocations director for the Archdiocese of Indianapolis since 1983. In January of 1993 he accepted the new position of acting director of Priest Personnel.)

Benedictine sister loves nursing and religious life

by Elizabeth Bruns

Benedictine Sister Margaret Ann Dailey said she has never really thought of herself as an athlete. She sees her "hobby" as a way to keep healthy and fit.

Her hobby is walking, competitively and just for fun. Not! Sister Margaret Ann walks in the Indianapolis "500" Mini-Marathon, a popular fitness event that attracts thousands of runners and walkers to Indiana's capital city for festivities leading up to the world-famous Indianapolis "500" Mile Race on Memorial Day weekend.

Sister Margaret Ann competed in the 1990 and 1991 mini-marathons and is interested in competing again this May. One year, Sisters Maureen Therese Conney and Juliann Babcock joined her in the race.

As part of her fitness regimen, Sister Margaret Ann constructed her own form of St. Francis Hospital's "Bricks to Bricks" program, which is designed especially to train for the mini-marathon. She decided to combine different aspects of it to fit her time schedule.

"There is an enormous crowd of people urging you on (in the mini-marathon) while you hear the theme song to the movie 'Rocky' playing," she said. "It is a feeling of oneness and unity, being at peace with yourself and God and the environment."

Sister Margaret Ann works as an evening charge nurse at St. Paul Hermitage, which is owned and operated by the Sisters of St. Benedict at Beech Grove.

She earned a nursing degree at the University of Indianapolis. Formerly, she worked at Methodist Hospital of Indiana, the state's largest health care facility. Because she works evenings, most of her day is free for her other talents and for projects at Our Lady of Grace Monastery. She also assists with Vow classes for novices and Holy Rule classes for the sisters.

Sister Margaret Ann said she has felt the calling to religious life since she was a little girl, "a growing feeling in the back of my mind." But she knew she had to live a non-religious life for a while before she made a permanent commitment to serve God as a religious woman.

She was teaching at St. Barnabas School on the southside of Indianapolis in 1968 when she learned about the Benedictines. She entered the order in 1969 when she was 23 years old.

"I found out that they (nuns) are real people," she said.

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NURSE AND ATHLETE—Benedictine Sister Margaret Ann Dailey, who is a member of the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove, enjoys nursing and fitness walking. (Photo by Elizabeth Bruns)

Associate pastor loves first parish assignment

by Cynthia Dewes

Strolling down the kids' lunch line at St. Malachy School in Brownsburg, Father Vince Lampert is frequently interrupted by enthusiastic greetings and the exchange of high-fives with the small fry.

His interest in children is evident, and they eagerly respond to his loving attention. In his first priestly assignment as associate pastor of the Brownsburg parish, Father Lampert seems right at home.

"I believe you grow into a priestly identity," Father Lampert said, adding that if he has a specialty at all it is relating to people.

And he said he has even been accused of being an "old shoe" by some of his parishioners.

"I'm a quiet person on first meeting," he said, smiling, "but then, after a while..." Father Lampert said it took some years

for his vocation to the priesthood to develop. "You might say I grew into the call."

From the time his fifth-grade teacher told him, "You would make a good priest," he carried the idea in the back of his mind through high school, college, work experience and travel, culminating in his ordination in 1991.

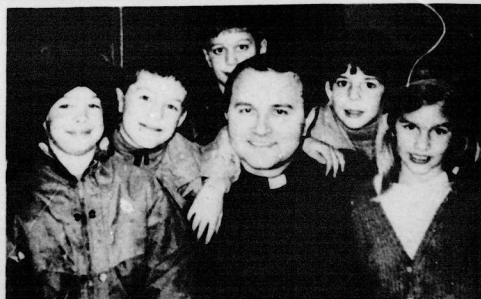
After ordination, he said, he found there were "no big surprises."

Besides spending time with people, Father Lampert enjoys writing and delivering homilies, although he admitted that the latter still makes him a bit nervous.

A priest should "never become too comfortable," he said, or the homily won't be effective.

Father Lampert said he especially likes to give homilies at the children's Masses, using lots of props which keep their attention.

On one occasion, using a telephone



FRIENDS—Father Vince Lampert, associate pastor at St. Malachy Parish in Brownsburg, talks with students during the lunch hour. (Photo by Cynthia Dewes)

Father Lampert pretended that he got a call from God while he was in the middle of his homily.

"I'm sorry, God, but I'm real busy right now," he said. "Please call me later, or maybe I'll call you."

But two or three more times, he was interrupted by a call from God.

Finally he asked the kids, "What should I do about this?"

One child replied, "Leave the telephone off the hook."

It was the perfect opportunity to point out that too often we leave God "off the hook," because we're too busy to listen.

Father Lampert said one of his biggest roles is to be a teacher. In addition to his work with the children, he has ample opportunity to teach in his work as moderator of the RCIA Program, as leader of the Men's Spirituality Group, and as an advisor to the liturgy committee.

He said he loves history and tries to explain "this or that" by tying in current church beliefs and practices with earlier church history.

The church has "the function and role of laying down a foundation of faith," Father Lampert said, "and the family takes over."

All Catholics have responsibility for faith formation, he said. "The church is struggling for identity today, and many younger Catholics are not aware of their identity (as Catholics)."

To resolve this, he said, we need to emphasize core beliefs.

Eating fish on Friday and similar "Catholic" practices used to help youngsters identify with their faith, Father Lampert said, and some people would like to "go back to the glory days" for that reason. But "there comes a time when we have to leave childish faith and take on an adult commitment" and also "take ownership, which allows us to deepen our relationship with Jesus Christ."

Father Lampert said he believes that his presence in the parish school is important because the priests' (or religious sisters' or brothers') influence is what makes a parochial school more than just a private school.

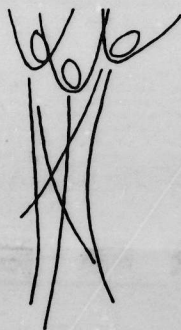
"The call (to priesthood) is continual," Father Lampert said, and children "need to know it's OK to be a priest."

Father Lampert said he takes every opportunity to make that point. When one boy told him, "My favorite color is black," he replied quickly, "Good! That's what priests wear."

Sharing stories about conversations with children, Father Lampert said, "The neatest thing is the large number of kids who want to be priests."

One little boy, who accompanied his mother on a visit to the parish center, informed him that, "This will be my office when I'm a priest."

Father Lampert gives the impression that his priesthood is a big responsibility, but also a great pleasure. And he said he takes it as a compliment when toddlers call out to him in the middle of Mass with the greeting "Hi God!"



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and the women
followed her
with their timbrels
and other musical
instruments.**

Exodus 15:20

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Nun writes books on religious life

by Elizabeth Bruns

Sister of Charity Patricia Wittberg shines when she talks about her love for God. It is something that gives light and meaning to her life, but she said no one could have convinced her of that in 1966 before she joined the Sisters of Charity of Cincinnati, Ohio.

As an assistant professor of sociology at Indiana University-Purdue University at Indianapolis, Sister Patricia incorporates her profession into her vocation.

She is also an author. Her book "Creating a Future for Religious Life," published by Paulist Press in 1991, concentrates on acquainting members of religious communities with the sociological aspects and incidents of communal living. The book gives statistics on what has happened to communal groups, and how to avoid or attain certain outcomes.

Through the book-writing process, Sister Patricia discovered that it is not possible to write a book for religious and for sociologists at the same time. Therefore, she is currently working on a manuscript similar to her first book but written for sociologists. The text will incorporate more history of the cycles of increase and decrease of persons joining religious communities.

Sister Patricia tells a love story when it comes to her calling to God.

"I didn't think I would be happy doing anything else," she said. "It's comparable to the story by Edgar Allan Poe about the man who commits the perfect murder. No one can ever prove that he has committed the crime and he knows that he will never get caught, unless he himself tells someone. He is then compelled by the idea, eventually

requiring him to race out into the street and frantically tell a policeman what he has done. I feel like that because I thought that joining a religious community was the last thing I could ever want, but it turns out that it was the only thing I could do and be a happy person. My love for God is that great."

In trying to resist her hunger for a life with Christ, Sister Patricia ended up registering—very late because of her indecision—at the College of Mount St. Joseph in Cincinnati, Ohio.

"It was even more difficult to get in so late because I was a scholarship student," she said. "Therefore, I had to have progress reports of a sort with the dean. When I went in to report, the dean asked me if I was still thinking about entering a religious community and I, of course, hesitantly told her I wasn't."

Sister Patricia said the dean told her that "the trouble with you is that you are afraid to make a commitment."

The dean called the Mother General of the Sisters of Charity, then handed the phone to Sister Patricia.

Therein lies the key to how Sister Patricia joined a religious community.

"My heart was restless," she said. "The only other thing I needed was a little shove. The Mother General (of the Sisters of Charity) and the dean (of Mount St. Joseph) gave me that shove."

Sister Patricia said that she would tell people who feel the desire to devote themselves to God to act on the calling even if it is not culturally acceptable.

"It is never too late," she said. "It is worth every second of the pain of what you have to give up. If your heart will not rest, then release the hunger and follow the desire to serve God."

Diocesan priest asks support for vocations

by Fr. Robert Green
St. Andrew Parish, Indianapolis

When was the last time that you asked someone to consider a vocation as a priest or sister?

I'll never forget the time I was speaking with a friend at another parish about whether she ever spoke to her children about becoming a priest or religious.

Her response was, "I would never encourage my son or daughter to become a priest or sister. I want them to grow up and get married, have children, and become lawyers or doctors."

This is a good Catholic woman who has a wonderful family. Needless to say, her response brought many realities quickly home.

Not so long ago, Catholic parents prayed that their son or daughter would choose to live the life of a priest or religious. If you were part of a large family, it was certainly hoped that at least one vocation would surface . . . and maybe more.

But that isn't the case anymore. Vocations aren't encouraged as they once were. In fact, many Catholics—like my friend—discourage vocations.

We bemoan the fact that we have a shortage of clergy and religious today. And we find all sorts of reasons to justify a lack of vocations. Celibacy seems to be first on everybody's list. But this has been the case for centuries. Is celibacy so much harder today than it was 20, 50, 100 or 200 years ago? Hasn't sacrifice always been a part of the decision to become a priest or religious?

Vocations don't just happen! There is nothing magical about deciding to become a priest or religious! God doesn't wave a

magic wand over some and not over others! Vocations are nurtured. Seeds are planted early and it takes a faith community—not just the priest and religious—to make those seeds grow. We all have a responsibility to nurture vocations.

It is too easy to blame celibacy as the reason for a lack of vocations. Yes, celibacy is difficult! But can celibacy be the culprit for dwindling vocations? I don't think so.

When I was in the seventh grade, I began to think about priesthood. As time went by, that thought faded as I developed new interests and went about the task of completing my degree in teaching. But it was through a community of faith, through individuals asking me if I had ever considered a vocation to the priesthood, through getting to know my priest, that the question of priesthood began to surface once again. There was absolutely nothing magical about my decision to say "Yes!" to you, the Church.

Since I made that decision, my life has never been the same. I would never want to do or be anything else. I cherish my vocation and I cherish my call to this vocation. I love, more than anything else, what I have been called to.

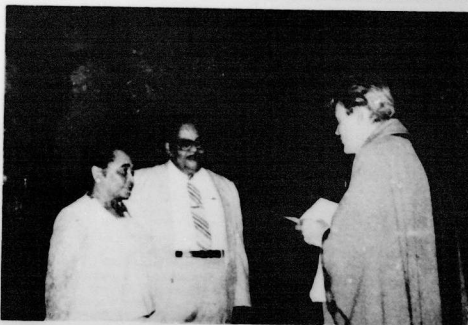
Is it easy? No!

Is there stress? Yes!

Was this my only option in life? Absolutely not!

Thank God I have the capability to choose almost any occupation or vocation. But I chose priesthood and I have never once been sorry. The rewards far outweigh anything else.

We need to let our children in on a good thing! We need to nurture in them a vocation to the priesthood or religious life.



CELEBRANT—Father Robert Green, administrator of St. Andrew Parish in Indianapolis, witnesses the renewal of marriage vows of Mary and Warren Turner during the couple's 50th anniversary celebration. (Photo by Margaret Nelson)

What a way to thank God for all that God gives us in this life!

Of course, not everyone is called to priesthood. Many are called to a single vocation or to the vocation of married life. All three vocations are of equal importance for the well-being and good of society. But to so quickly dismiss a vocation to the priesthood or religious life, or to never

nurture this as a viable option—well, that's quite another issue altogether.

My brothers and sisters in the Church, I challenge you to nurture as many vocations to the priesthood and to religious life as possible. I will help you in any way I can. The archbishop will help you in every way he can.

Let's do something, please!

Order priest promotes religious communities

by Fr. Thomas Widner, S.J.

In 1985, after 16 years as a diocesan priest in the Archdiocese of Indianapolis, I became a Jesuit. The 16 years were mixed. I had my share of joy, sorrow, peace, pain, patience, suffering, fortitude, anxiety, and so forth. I am often asked by people why I made the change.

At the time, I was looking forward to living alone in a rectory for the rest of my life. I wanted a communal lifestyle. In addition, I believed the Jesuits offered me the opportunity to engage in a variety of ministries that I couldn't experience as a diocesan priest.

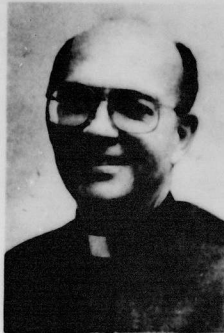
After ordination, I taught high school English in our diocesan seminary. I served in parishes. Later I was asked to become editor of *The Criterion*, the diocesan newspaper. So there was plenty of variety and opportunity.

But years before entering the seminary, I had considered becoming a Jesuit even though I had never met one. It was all due to reading the autobiography of Daniel Lord, a Jesuit whose life fascinated me. By the early 1980s I decided the idea either had to be put to rest or taken up seriously. After much discernment, I made the change.

One of the things that has happened to me in the intervening seven years is that I've grown closer to my own classmates in the diocesan priesthood. I respect them more than I ever did when I was one myself. And I care for them more.

It's not that the grass looks greener where I once was. My classmates are asked to live a heroic life in a way I don't have to try anymore. In general, I'm pleased with community life and I've found the companionship I sought there. It's not perfect, but for me the choice was right. The structure of religious life is generally supportive in ways that confound diocesan priesthood.

The diocesan priest must create his own community. And he has no immediate structure of spirituality unless he creates it



EDITOR—Jesuit Father Thomas Widner, formerly of Indianapolis, serves the Archdiocese of Chicago as editor of *The New World*. (Photo by Karen Callaway)

himself. More so than the religious, the diocesan priest stands alone in his ministry. He must seek out others for support in ways religious don't have to. Some do it better than others. And not everyone in religious life does it well.

The diocesan priest is at one level what we expect him to be. So if he is never challenged, he will be very dull. If he is put on a pedestal, he will retire there. He needs to be loved as anyone else does. Most of all, he needs to be regarded as a human being. He is no more and no less.

(Reprinted with permission from the Nov. 20 issue of *The New World*. Jesuit Father Thomas Widner is editor of the diocesan newspaper in the Archdiocese of Chicago. He served as editor of *The Criterion* before joining the Society of Jesus.)

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Sister Louise matches her own 'Yes' to God's

by Margaret Nelson

In 1983, Louise Busby was talking to her eighth-grade religion class about all that God had done for her. It suddenly came to her that "Yes" was the answer to her thoughts of a religious vocation.

At the time, she was in her fifth year as a junior high school teacher at St. James the Major School in Pritchard, Ala.

Today, Sister Louise Busby is a member of the Daughters of Charity and is a first-grade teacher at St. Rita School in Indianapolis.

Louise Busby earlier thought of becoming a nun, when she was 6 years old in Mobile, Ala.

"I talked a lot about it. At one point I decided to stop talking, because nothing was happening. Later, I decided to wait until my experience brought me to a point where my 'Yes' was united with God's 'Yes'."

"In 1983, I talked with Sister Mary Louise Yeend about being an associate with the Daughters," said Sister Louise. "That gives a young lady the chance to live with them, to experience aspects of their lifestyle, and to continue working at the same time."

"She lives in community and has a prayer life with the sisters, in order to better discern if God is truly calling her to be a Daughter of Charity," she said.

"During the year entire year I was an associate, I felt the Daughters was a part of my calling to live out my vocation," Sister Louise said. "I truly believe God calls us to vocations. I think he also calls us to places to live those vocations."

Sister Louise chose the Daughters of Charity, not only because of their love of God, but also because of their thrust to serve the poor, and because of the way they live as a community, including their style of prayer.

"It was a time to learn the spirit of our company. I learned to develop an interior quietness for prayer, how the spirituality of our company developed, and also the

teachings of the church. Along with that, I was being of service to the community and to smaller apostolates," the Daughter of Charity sister said.

"I can strongly say for myself that joining the Daughters is a privilege, because we are truly concerned with serving the needs of the poor and addressing those needs to the signs of the times," she said.

"I feel that in our community it is important to have a spirituality and know the significance, not just headwise, but interiorly, of what it is to live the spirit of our company in the 1990s. For me that means trying to be authentic and genuine as God puts day-to-day experiences before me as a Daughter of Charity."

Though her parents grew up as Protestants, they had joined the Catholic Church by the time Louise was born.

"Both of them taught me to care about being Catholic and Christian. My father was an example to me for living the external practices of being Catholic—attending daily Mass, saying the rosary and reading the Bible daily," Sister Louise said.

My mother showed examples of an internal life of prayer and dedication to Mary. For me, she exemplified simplicity, humility, and acceptance of what God gives us. She is a great lady," her daughter said.

"My childhood gave me a sensitivity to where people are who have needs," said Sister Louise. She has four older brothers.

"It also made me aware that people know what their own needs are. My mom and dad gave us love. There was nothing my mom and dad would not provide for us," she said.

"In our community, we have three areas of service: health care, social work and education. This allows us to be of assistance in each area, with networking to better meet the needs of those we serve."

She said, "Most of our schools are in low income areas, but some are not." For the past four years, she taught junior high school classes at St. Rita.

"God has a reason for placing us all



TEACHER—St. Rita first-grader Duane Sharps of Indianapolis benefits from the vocation of Daughters of Charity Sister Louise Busby. (Photo by Margaret Nelson)

together: to better fulfill his mission of service and to live the Gospel message in community and for the church," said the young Daughter of Charity sister.

"So God gives us the best that we have in our community homes and that which we come with from our own families. We come to know one another as gifts."

"For the most part, my 'Yes' is very much due to the experience that the community provides for us during the early stages of formation—to be rooted in the spirit of St. Vincent and St. Louis de Marillac and Elizabeth Ann Seton," said Sister Louise.

St. Louise de Marillac was a young French woman whose devotion to God and to the care of the sick and poor led her to a humanitarian association with St. Vincent de Paul, according to documents from the order.

In 1625, the two established the Daughters of Charity, which is the largest order of Catholic women in the world today. Louise was canonized in 1934, and in 1969 was declared patroness of all social workers.

"The lived experience comes from acceptance of the diversity of Christian women. God graces us to live with I learned that expectations can sometimes

cloud the realities of living in the present moment," Sister Louise said.

"Grace in itself allows us to embrace who we are and those whom we live with, with love, humility, simplicity and charity."

"I simply said, 'Why not?' Even in our time, there is a need for those who witness to a lifestyle that Jesus showed us is livable, is a choice of living, and is a sign of being with and among people who are signs of Christ for us," said Sister Louise.

"We choose a radical lifestyle that has meaning and is as fulfilling as any other choice of lifestyle, whether they are single, married, religious, apostolic or ordained," she said.

She believes that people can choose to serve in many forms today.

"We can choose to serve in many forms today and still do it with a love of God with as much emphasis, dedication, commitment and love as one who has chosen to live a radical lifestyle as a sister," Sister Louise said.

"God calls all of us to live as he so wills us to live, granted we respond to his will with fidelity and commitment."

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Religious life broadens sister's views of world

by Cynthia Deves

The call to religious life was "always in my heart," said Sister Nancy Nolan, general superior of the Sisters of Providence at St. Mary of the Woods.

When asked by her fourth-grade teacher what she wanted to be when she grew up, she replied without hesitation, "A sister."

The Nolan family lived in Galesburg, Ill., a town of few Catholics who nevertheless formed a close and nurturing community.

In 1879 the Sisters of Providence had come to Galesburg to teach in the Catholic grade school, and in 1881 Sister Nancy's great-aunt entered the Providence order.

Sister Nancy said the many stories she heard about this "revered figure in the family," who died when she was only 7, increased her own interest in pursuing religious life.

Her two older sisters, Lucille and Carol, both musicians and both members of the Sisters of Providence, also influenced Sister Nancy.

For a while, she thought she might just be imitating her sisters' decision to join the Providence order, but that idea faded quickly when she realized that she believed religious life would provide her with the best place to develop her gifts and talents.

The Sisters of Providence charism is "to bring God's loving care into the world" and their mission is to further God's loving plans through works of love, mercy and justice in service among God's people.

Nearly 800 members of the order, which was founded at St. Mary of the Woods in 1840, have served in a variety of ministries in 26 states and in Taiwan. The order has founded and staffed over 200 missions, many of them elementary or high schools, from Massachusetts to mainland China. In 1920, they were the first American sisters to teach in China

with the establishment of a mission and school at Kaiting in the Honan province.

Two years ago, the Sisters of Providence celebrated their 150th anniversary.

When Sister Nancy entered the Providence order in 1955, opportunities for women were limited.

"The stance then was that we should be apart from the world," Sister Nancy said, and added jokingly, "The life has not been what I expected. What we thought were virtues were turned upside down after Vatican II."

Sister Nancy said she feels it is significant that the idea of sister formation began about the time she entered her community.

Among other things, she said, "we finished our degrees first and then went into teaching" and other work. Her first assignment was teaching sixth- and seventh-grade students at St. Philip Neri School on the near-eastside of Indianapolis.

The resilience of the women in her community withstood the rigors of change, Sister Nancy said. Their unusual commitment to one another in "knowing, loving and yet hanging together" assured her that the community would move forward, and move forward together, into the next century.

Strangely enough, Sister Nancy said, "My whole journey has been out away from myself and yet into myself. It's a continuing process, opening gifts of yourself in a supportive environment. The other nuns challenged and supported us."

One nun, in particular, encouraged her, Sister Nancy said, and the results were always fruitful.

It was she who urged Sister Nancy to accept the challenge to teach in a difficult, inner-city school in Oklahoma City.

The experience "matured me," Sister Nancy said. "It really brought out my abilities."

Later the same nun challenged her to accept an administrative position in the



LEADERS—Archbishop Agostino Cacciavillan, apostolic pro-nuncio, and Providence Sister Nancy Nolan, general superior of the Sisters of Providence at St. Mary of the Woods, talk during a reception Sept. 9 after the installation of Archbishop Daniel M. Buechlein. (Photo by Mary Ann Wyand)

provincial office in Chicago, and still later to serve at the order's mission in Taiwan halfway around the world.

That year "was the most difficult of my life," Sister Nancy said. But it "made me look at the world from a different perspective. I learned what it was like to be part of a minority, to experience culture shock, and to find much goodness in non-Christian people."

An opportunity to work for the Asian Bishops Conference broadened her view of the world, Sister Nancy said. But it also gave her a greater appreciation of the Providence mission, as demonstrated by the sisters' establishment of schools in China in 1920 and their later move to Taiwan.

"My own calling to religious life and our (community's) mission of teaching and assisting women to develop spiritually and intellectually paralleled," Sister Nancy explained.

After returning to the United States,

Sister Nancy finished a degree at Loyola University in Chicago, taught for six months, and then went to St. Ann Parish in Terre Haute as a parish administrator.

"I loved the parish experience," she said, "working with community and trying to build community."

Now beginning her seventh year as the general superior of the Providence order, Sister Nancy called her position "the most wonderful privilege and greatest challenge of my life" because "it is an effort to keep the community united and still challenged."

Religious life offers unique opportunities, Sister Nancy said, and "women who want to be a part of something bigger than themselves" are good candidates for religious life.

"It is a countercultural life, committing to the values of the Gospel and working for others," she said, "and it demands continual response. It really is a calling."


She paused. "It's been a wonderful life."

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Chaplain and firefighter ministers in many ways

by Mary Ann Wyand

"Faithfully Serving" is the official motto of the French Lick Fire Department.

It also could be a personal motto for Father John Hall, pastor of Our Lady of the Springs Parish in French Lick and administrator of Christ the King Parish in Paoli.

In addition to his ministry to nearly 500 Catholics, Father Hall serves the people of Orange County as a chaplain and a first-class firefighter for the French Lick Fire Department.

He completed first response training two years ago and now is on-call 24 hours a day—except during Masses at the two southern Indiana churches.

Father Hall keeps a police scanner in the rectory and he carries a pager, so he often is one of the first firefighters to arrive at the nearby fire station in response to an emergency call.

As a student at Our Lady of the Greenwood School, Father Hall said, he was interested in the priesthood as well as in community service as a firefighter.

"Like every kid," he said, "I had an interest in firetrucks and fire personnel. At the Latin School, I was a member of the Boy

Scout Explorer Post sponsored by the Indianapolis Fire Department."

His interest in firefighting continued during his collegiate and theology studies at Saint Meinrad College and School of Theology. Benedictine monks there staff the Abbey Fire Station.

"In different places of assignment," Father Hall said, "I would know police officers or firefighters. When I came here in July of 1989, I asked the fire chief, Barry Wimmer, if I could help as their chaplain. In October of 1989, I went to training classes."

His community service role with the fire department and the police department blends his skills as an ecumenical chaplain with those of a rescue worker.

"We've had car wrecks in which people have been killed," he said, "so I talk with family members at the scene. I ask them if they want me to say a prayer. I also notify their minister so he can continue the support."

Orange County is about 50 percent unchurched, Father Hall said. "A lot of times when it comes to a tragic situation I might be the only representative of God's people, of a religion. Later, people have said to parishioners, 'Your priest who is a



CHAPLAIN AND FIREFIGHTER—Father John Hall, pastor of Our Lady of the Springs Parish at French Lick and administrator of Christ the King Parish at Paoli, also serves the residents of Orange County as a volunteer member of the French Lick Fire Department. (Photo by Mary Ann Wyand)

firefighter really helped us out. I'm glad he was there. I have also done some funerals of people who were unchurched."

Many of the 3,000 residents of French Lick and West Baden—well-known as the hometown of Boston Celtics superstar Larry Bird—recognize the Catholic priest because of his service to the community at large.

"I guess my love for the priesthood comes across in my actions," Father Hall said. "I enjoy sharing the faith that I have in God with the community and helping people in times that are very low moments of their lives, such as when they see their house on fire, a loved one is injured, or when they experience the untimely death of a loved one. I try to be an anchor at a time when there is chaos. I talk to them and listen to them, and try to let them know that we can get through this. I'm not so much by word but by action. I try to demonstrate God's presence in life."

Parishioners are very supportive of his community ministry, he said, and see his service to the fire and police departments as a valuable gift they can share with others.

Responding to challenges has been a favorite aspect of his priestly ministry, Father Hall said, because it requires him to be flexible in his ministry to people.

Following his ordination on May 17, 1980, Father Hall served at St. Malachy Parish in Brownsburg from 1980 until 1984, then assisted Father Carmen Petrone with the parishes of American Martyrs in Scottsburg, St. Patrick at Salem, St. Mary at Mitchell, and St. Francis Xavier at Henryville for two years. Next he served at St. Martin Parish in Yorkville, St. John the Baptist Parish in Dover, and St. Paul Parish in New Albany. Then he accepted his current assignments in French Lick and Paoli.

"Each parish has its own different characteristics, its own different lifestyles, its own personality," he said. "When a priest is shared with another parish, it's like a parent who has two or three children. Each child is different and special. There's a uniqueness about each child, and so also there is a uniqueness about each parish. And for the priest there's a flexibility that comes with ministering to more than one parish. I reassure the parishioners that I'll be spending as much time with them as is needed—as I also will with the people in the other parish—and that their needs will be met. I enjoy being a friend to parishioners, a companion with them in life."

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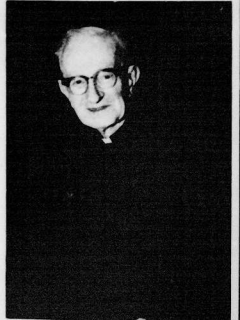
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VOCATIONS—Archbishop Daniel M. Buechlein (top) offers the closing prayer during a recent "Blessing of the Sick" at St. Peter and Paul Cathedral for persons living with AIDS and the virus which causes the disease. Father Tom Clegg, administrator of St. Catherine and St. James parishes in Indianapolis, helps the archbishop with the liturgy. During a holiday party, Father John A. Bankowski (right) shares jokes with a visitor at the St. Augustine Home for the Aged in Indianapolis. The residential care center for the elderly is owned and operated by the Little Sisters of the Poor. Father Bankowski is 91 years old and tops the clergy seniority list in the Archdiocese of Indianapolis. He was ordained to the priesthood on June 7, 1927, and retired from active ministry in 1973. He resides at the St. Augustine Home. (Photos by Mary Ann Wyand)



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Friar chooses a delayed vocation to priesthood

by Mary Ann Wyand

Conventual Franciscan Father James Kent, associate pastor of St. Anthony of Padua Parish in Clarksville, joined the Order of Friars Minor Conventual at age 29 after earning undergraduate and graduate degrees and then working in sales and management positions for a few years.

He was ordained to the priesthood on Oct. 18, 1991, at St. Paul Parish in Pleasure Ridge Park, Ky., by Auxiliary Bishop Paul Zittel of St. Louis.

"I went to Mount St. Francis when it was a minor seminary for high school and was graduated in 1972," Father Jim said, "so I had a sense of who the Franciscans are. But I wasn't thinking about the priesthood at that time. I earned a bachelor's degree in mass communications and English education from the University of South Florida in Tampa, then earned a master's degree in English with a minor in journalism from Ball State University. I also worked for a book-selling company, and was involved in sales and management. I was busy working on my degrees and writing and traveling. It was a nice life for a couple of years. I ended up settling in Charlottesville, Va. I worked there with a company which did business with the University of Virginia."

Although he hadn't really considered religious life, Father Jim said he was "looking for different things" in life and "suddenly felt this sense of a call that maybe I should become a Franciscan priest."

The Columbus native said he was surprised by his decision to serve the people of God as a priest because "that was something I had already kind of ruled out. Up until that time, I didn't think it was something I could do. I just thought that it wasn't my gift, but then suddenly, the realization came to me that, 'Well, maybe it is my gift.' I was amazed that I was feeling moved to become a priest."

He began his formation at the Conventual Franciscan house of formation in St. Louis, completed novitiate training in Staten Island, then spent four years studying theology at the Washington Theological Union.

"As a younger person, I can't say that I had a particular role model," Father Jim said. "But I do know that when I met the Franciscans I appreciated their zest for life and their love for people. There are five boys and a girl in my family, so part of my experience of childhood was living in a larger community. So community life as a friar was very appealing to me. My parents have always been supportive of whatever I have wanted to do, and they really love the friars. I think they like that sense of community too. There's a real sense of connectedness, kind of a merger in a sense, between my family and my community."

Franciscan friars "try to live in the spirit of St. Francis, which is a difficult thing to do in many ways because he was such a profound person," Father Jim said. "Franciscans love life. I'm fond of saying, 'Our life is a life of possibility.' It's about seeing what's possible in life and embracing that and taking the challenges and the ambiguities too. I think their commitment to community life and that connectedness is really important. Their whole sense of theology is that the presence of God is so much in the ordinary and in our environment and in other people."

The friars celebrate life, he said, recognizing that "part of the celebration of life involves struggles and tragedies because that's part of living. But that's also where we experience God. We experience the cross there. I think that's all part of Francis' charisma and his experience of life that we've tried to emulate in some way, sometimes not as well as we could. Accepting our own limitations as human beings is something we all struggle with. But we're working on it, we're struggling with that, so it is a journey and something we continue to build on."

Franciscan friars are people oriented, Father Jim said, and they enjoy sharing faith experiences with others. "One of the foundations of Christianity is hope, and that's particularly so in Catholicism because we tend to look at things much more optimistically in our human condition. In the midst of all the ups and downs of life, we can still work through it and still help build this Kingdom of God through God's grace. That's part of our challenge in life, and I think it's a wonderful challenge to embrace."



FRIAR PRIEST—Conventual Franciscan Father James Kent, associate pastor of St. Anthony of Padua Parish in Clarksville, enjoys parish life and New Albany Deansery youth ministry activities. (Photo by Mary Ann Wyand)

Nun likes missionary life

by Mary Ann Wyand

Franciscan Sister Alice Retzner, a member of the Sisters of St. Francis of Oldenburg, first heard her call to religious life when the late Bishop Paul C. Schulte visited her confirmation class at St. Nicholas Parish in Sunman.

"The first time it came to my mind was when I was confirmed by Bishop Schulte," Sister Alice said. "I was in the fourth grade when he came to the parish. He asked the boys, 'How many of you are going to be priests?' They all held up their hands. Then he asked the girls, 'How many of you are going to be sisters?' All the other girls held up their hands. I didn't. He pointed to me and asked, 'And what about you?' I said, 'No, because they're all going to be sisters. I'm not going to be.' I remember that incident so well."

Looking back on that, she said, "I think it was really the starting point of my asking myself some questions. I had a wonderful teacher, Sister Gertrude Humig, who really nurtured a call in me. I always wanted to be a teacher. That was my call. But during the 1960s, women did not have the opportunity to teach in a Catholic school because it was all nuns at that time. And that was another factor. Women really did not go on for

education in the '60s, and the opportunity that opened up to me then was becoming a sister and getting my education and becoming a teacher. I liked being with the sisters at the (Oldenburg) academy. I was a border there in high school, then I entered the novitiate in 1961."

After years of teaching, Sister Alice expanded her ministry to missionary work, first at St. Xavier Mission on the Crow Indian Reservation in Montana for five years, and then at the Navajo Indian Reservation at Shiprock, New Mexico.

"I've loved every place I have been," she said. "I have loved the people and the work I have done. I love teaching."

Because she is a good listener, Sister Alice said, she was able to become friends with the elders in the Crow and Navajo tribes.

"They shared many of their stories and their songs," she said. "There's where I have really felt so gifted by them. It is really calling me to grow—looking at other people and respecting their religion and their culture and knowing that we all worship the same God. We may have different symbols, we may have different names for God. But it's still the same God. And I was really challenged with that. God encompasses all."



MISSIONARY AND FRIEND—Franciscan Sister Alice Retzner (right) and her Navajo friend Nita Yazzie make frybread in a kitchen on the Indian reservation at Shiprock, New Mexico. Sister Alice is a member of the Oldenburg Franciscans.

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Artisan monk enjoys carpentry

by Margaret Nelson
Reported by Barbara Crawford

"St. Joseph was a carpenter. Maybe he could help me a little here."

That is the sort of thing Benedictine Brother Lawrence Shidler thinks about when he is creating chalices at Saint Meinrad's carpentry shop.

His beautiful wood pieces can be found in churches from New York to California. The artisan has made chalices for hundreds of priests. And he has made croziers for 10 bishops and abbots—and even one cardinal.

It seems natural that working with wood has become an integral part of the vocation for this son of a carpenter, who has three siblings in religious communities.

Brother Lawrence's older brother was at Saint Meinrad for three years beginning in 1933. Though the religious life was not for Leo Shidler, he influenced Lawrence and Anthony. They both arrived at the seminary's St. Placid Hall for young oblates in 1935 when Lawrence was 15.

Later, Anthony went to the Benedictine's Conception Abbey in Missouri so that he could study for the priesthood. Father Anthony was ordained there for the Springfield-Cape Girardeau Diocese in 1964.

Another fraternal brother, Brother Stephen Shidler, came three years later to become a member of the Saint Meinrad community. And the youngest of the eight children is Benedictine Sister Elizabeth Shidler at Immaculate Conception Monastery at Ferdinand.

Brother Lawrence said as a young man he "didn't have much of an idea what religious life was about" except what Leo told him during school breaks. "Of course, I never seriously considered leaving after I came here."

When he was a junior at Saint Meinrad, Lawrence was given a choice of skills he could use for ministries there, like carpentry or working in the bakery or the bindery. "I got into carpentry right away."

Even though his father always worked with wood—even

building their home, the teen-ager had little woodworking experience when he arrived at the seminary. He had an instructor for his first few years at Saint Meinrad. The novice master made assignments.

He has since worked with other friars in making furniture, as well as doors, windows, shelves and cabinets for some of the buildings at the archabbey.

Brother Lawrence made his first chalice and paten for Benedictine Father Noel Mueller when the priest was leaving for Peru about 1969.

"The first year or so, I just made a few," he said. "It got up to 10 years, when I made 102 in one year."

He made chalices for Fathers Peter Gallagher and William Marks, who were ordained for the archdiocese last June.

Brother Lawrence made his first crozier for Archbishop Timothy Sweeney when he was elevated at Saint Meinrad in 1978. Later, Cardinal John O'Connor of New York admired the staff in the abbot's office. Brother Lawrence finished a crozier for the cardinal in 1979.

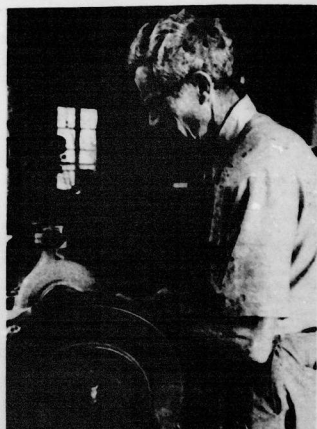
The Benedictine brother also made the crozier for Indianapolis Archbishop Daniel M. Buechlein, using a design by Benedictine Father Donald Walpole. The prelate had spent 35 years at Saint Meinrad as a student, brother, priest, teacher and president-rector before becoming Bishop of Memphis in 1987.

Evansville Bishop Gerald Gettelinger's crozier is Brother Lawrence's favorite. Also designed by Father Donald, it is octagonal and features a ram.

"I like it best," Brother Lawrence said. "But he's also my first cousin—his father and my mother were brother and sister. And two of their brothers were priests for the Archdiocese of Louisville."

The bishops' croziers come apart for travel. Bishop Daniel Ryan of Springfield, Ill., needed two croziers because the first one was stolen from his car trunk, along with some vestments.

Brother Lawrence also made the staffs for Bishop Thomas O'Brien of Phoenix, Bishop Robert Donnelly, auxiliary at Toledo, Bishop John Nolan, auxiliary of the



CARPENTER—Benedictine Brother Lawrence Shidler serves his Saint Meinrad community by creating chalices and other wood items in the archabbey carpentry shop. (Photo courtesy Saint Meinrad Archabbey)

military archdiocese; Abbot Claude Ehringer of Prince of Peace Abbey in Oceanside, Cal.; Abbot Vincent of the Marmon Abbey in Aurora, Ill.; and Bishop William Higi of Lafayette.

Some of the priests who request chalices tell Brother Lawrence that they will remember him when they are celebrating Mass. Sometimes he thinks about that when he is working on the cups.

Reflecting on the carpentry work of St. Joseph and Jesus, Brother Lawrence Shidler said, "I often wonder if they had a lathe in their shop or what sort of equipment they might have had."

Franciscan friar seeks joys, challenges in life

by Mary Ann Wyand

Ministering to persons living with AIDS is a challenging mixture of joys and sorrows, Franciscan Brother Salvador Valdez explained, but it is a ministry he feels called to do as a friar in initial formation with the Franciscans of Sacred Heart Friary in Indianapolis.

"I was scared the first time I met someone living with AIDS," he said, "but I faced my fear and dealt with it. There was a sign that said visitors should wear gloves and a mask. I said, 'These people are human. I don't want to wear gloves or a mask.' Later I found out that it was not for my protection. It was for his protection because he was so vulnerable (to infection)."

When he arrived in Indianapolis for formation training at Sacred Heart last year, the native of Monterrey, Mexico, said he was planning to work in Hispanic ministry in the inner city.

He decided to change his ministry after reading a newspaper article about a residential care facility for persons living with acquired immune deficiency syndrome and the virus which causes it.

"The article and pictures really struck me," he said. "I found out they use a 'Hug Bell' there. The sign said, 'If you need a hug, ring the bell.' I thought, 'How can there be people who need to ring a bell in order to receive a hug?' For me, that was very powerful. I said, 'God, I want to visit this place.' One of the things I have learned from this ministry is the meaning of a hug. And I am learning more and more how to handle death. But it is very difficult for me. I pray about it every night. During a memorial service in December, staff members and residents remembered 13 people who had died that month. It is very powerful being with people before they die. I say, 'God, I know you are here. There is a moment of grace at the time of death.'"

Last month, Brother Salvador said, one of the AIDS patients, "a man who radiated peace," told him that he didn't expect to live until Christmas. "And he was right. He died at eight o'clock on Christmas Day."

The friar said he never thought about religious life as a youth, but after he finished college, traveled to British Columbia, then returned to Mexico to work, he began reading the Bible and attending Mass daily because "I knew that I was getting closer and closer to the church."

During his studies and discernment, Brother Salvador said he often ponders the similarity of the words of St. Justin and St. Francis. "St. Justin said, 'True wisdom is to know Jesus Christ crucified.' St. Francis said, almost at the end of his life, 'I have more than enough to meditate on and revolve in my mind. I know Christ, the poor crucified one.'"

When his ministry becomes too difficult, Brother Salvador said, he prays with the friars.

"The brothers help when things go wrong," he said. "They energize me so I can go there again."

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After years in the Middle East, seminarian finds mission in life

by Mary Ann Wyand

After spending most of his adult life working in the Middle East, Ken Ciano came home to New Jersey four years ago and then accepted a position as director of the English Language Institute for Foreign Students at Indiana State University in Terre Haute.

It was a career move that would lead him to a delayed vocation as a diocesan priest. After responding to the Called by Name program at St. Patrick Parish in Terre Haute, he is now a second-year theology student at Sacred Heart School of Theology in Hales Corners, Wis.

Reflecting on years spent teaching the English language to foreign teachers, civil servants, and military personnel in such diverse places as a Palestinian refugee camp in Lebanon, a Jesuit-run school in Baghdad, Iraq, and a civil servant education project at Riyadh, Saudi Arabia, Ciano said at age 50 he is finally going to realize his "full mission in life" as a priest.

Although he had temporarily enrolled in a minor seminary as a youth, Ciano said he never seriously thought about the priesthood until he was invited to consider a vocation by Father Lawrence Moran, pastor of St. Patrick Parish.

"I fell in love with Terre Haute," Ciano said, "but I had no thought of entering a seminary when I registered at St. Patrick Parish. Father Moran meets with new parishioners, and we had a real nice meeting. He struck me as being a very spiritual man. The next week at Mass, he was walking back to process in and he saw me and said, 'Hi, Ken.' I was very surprised he remembered my name."

A few weeks later, he recalled, St. Patrick parishioner Art Dolken called and invited him to attend a Serra Club meeting in Terre Haute.

"I thought, 'This is a really good organization. God knows we need vocations,' and so I joined the Serra Club," Ciano recalled. "A couple of months later I was elected vice president for vocations. In the meantime, Father Moran invited me to have coffee with him at the rectory, and he asked me, 'Have you ever considered the priesthood?' I laughed and said, 'Yes, I considered it many years ago, but I don't think they're interested in geriatrics!' So he said, 'Why don't you think about it, pray about it?' The funny thing was that it planted a seed, because then I did think about it."

Being called by name was important to him, the seminarian said, and he began to consider the priesthood as a very real possibility in his life.

"I called my parents one night," he remembered, "and I joyously said, 'What would you think if I told you I was going to be a priest?' My father said he thought that would be a good idea. I found myself thinking about it and praying about it and I realized that all of the things I have done in my life and the things that have been important to me in my life are really in line with a vocation. I talked with Father Paul Koetter at the Vocations Office, and I decided to start the discernment process."

During that process, Ciano said, "I figured I would learn things about myself and would be interacting with people who would be in a position to tell me if they thought I was going in the right direction or the wrong direction. But I really thought they wouldn't accept me at this age. Then I found myself hoping that they would accept me and wanting to be accepted. I felt a definite calling at this time."

Ciano visited St. Meinrad Seminary and decided he would feel like "Father Time" as a seminarian there.

Then Father Koetter suggested he visit the Sacred Heart School of Theology to "take a look" at their delayed vocations program.

"I went up there," he said, "and everybody is around my age—all second-career people—and I felt at home immediately. I knew the day I arrived that Sacred Heart was where I wanted to be. The academic program there is excellent, the spiritual formation program is great, and I'm just thrilled to be there training for the priesthood for the Archdiocese of Indianapolis."

Following his decision to serve the people of God as a priest, Ken Ciano said he now "has a certainty and a terrific feeling of peace" about his life.

"As happy as I was in my work overseas," he said, "I never felt the contentment that I have felt since I made this decision. I want to be a diocesan priest and experience parish life. I believe Father Moran was an instrument of God in this whole process. How else can you explain, after all those years in the Middle East, what brought me to St. Patrick Parish in Terre Haute?"

At Sacred Heart, he said, "I have had the most wonderful year of my life from a spiritual and an academic standpoint. I think if men who are not young and who are thinking about the priesthood could have the opportunity to visit a seminary like Sacred Heart, they might consider a delayed vocation. I've found it to be just what I was looking for."



SEMINARIAN—Second-year theology student Ken Ciano is preparing for ordination as a diocesan priest as a result of the Called by Name program. (Photo by Mary Ann Wyand)

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PRO-LIFE WORKER—Providence Sister Marilyn Therese Lipps of Indianapolis accepts the 1992 Archbishop Edward T. O'Meara Respect Life Award on Oct. 4 for her ministry to persons with AIDS. (Photo by Mary Ann Wyand)

Priest loves preaching and teaching

by Mary Ann Wyand

"What I enjoy most, as a priest, is celebration of the Eucharist, especially at times of festive occasions." Father Nicholas Dant said. "It is a celebration of the people's faith, a celebration of their lives, a public worship."

The pastor of St. Mary of the Immaculate Conception Parish at Aurora said celebrating the eucharistic liturgy with the people of God affirms his commitment to the priesthood.

He was ordained 15 years ago by the late Archbishop George Biskup.

"I definitely felt that this is the ministry that God was calling me to," he said. "This is what God wants me to do in my life."

Father Dant said he believes God calls each person to different vocations.

"I certainly believe that lay people feel calls in their lives too," he said. "Some are called to marriage and others to single life. Whatever vocation they are called to, I'm

sure they feel that this is what God wants them to do. I feel this is true for me also."

Father Dant said his decision to become a priest was "a discernment made by prayer, by reflecting upon it and thinking about it. I guess I had been thinking about being a priest since I was in the first or second grade, and it just kind of grew on me as I got older."

The oldest of 12 children, Nicholas Dant grew up in Holy Rosary Parish in Indianapolis and attended the former St. Patrick School until junior high, when his parents moved to St. Jude Parish. He was graduated from the Lulan School, then continued his studies at Saint Meinrad College and School of Theology.

"I've got slides of my ordination as a deacon at Saint Meinrad," he said, "and I've shown those to students and talked to them about vocations. They want to know why I became a priest, how to become a priest, how long does it take, the whole process, and sometimes they ask questions about structure in the church. They want to know about my relationship to the archbis-

hop and my role in the parish and in the archdiocese."

Father Dant said he enjoys "teaching, preaching and doing liturgy well."

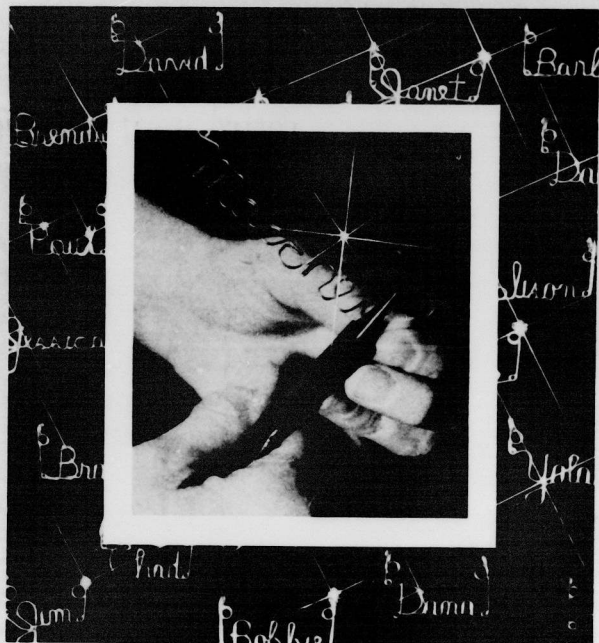
He just completed a four-month sabbatical at the University of Notre Dame which included coursework in systematic theology, moral theology, church history, and Scripture.

"The archdiocese encourages priests to go on sabbaticals," he said. "After ordination, diocesan priests are eligible to go on a sabbatical every seven years. The archdiocese encourages sabbatical studies because priests can benefit from renewal and education. I love going to school, I could go to school for the rest of my life. I love being a student and I love the academic scene. At Notre Dame it's basically an updating type of program. It's also a holistic program. I took an aerobics course while I was there and met with a spiritual director every week. The sabbatical has helped me to think about my role in ministry and where I am at right now."



SCHOLAR—Father Nicholas Dant, pastor of St. Mary of the Immaculate Conception Parish at Aurora, enjoys sabbatical studies. (Photo by Mary Ann Wyand)

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SECOND SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, January 17, 1993

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

by Fr. Owen F. Campion

Again this week, the church turns to the second section of the Book of Isaiah, or Deutero-Isaiah, for its first reading.

The reading this week celebrates the fact that the chosen people of God have a great mission and are a vital instrument in salvation.

Through them, the revelation of God comes to humankind. It would be inaccurate to say that God's plan of choosing the Jewish people as his own in ancient times was simply to exalt them above all others. On the contrary, it was a device to bring the knowledge of God, along with his love and mercy, to all the peoples of the earth.

When Deutero-Isaiah wrote, the Holy Land still lay virtually in ruins. His concern was for hostages in Babylon. After generations, the hostages were allowed to return to the Holy Land, and their freedom surely was most welcomed. No longer would they be scorned and insulted, the captive minority, the defeated, the enslaved. They would be on the soil of their ancestors. However, how events would unfold was not known. Surely the people, walking away from the unhappy surroundings of Babylon, were worried and fearful. What awaited them in the place that once was Israel, that once was Jerusalem, the golden city of which they only had heard but never seen?

Deutero-Isaiah called upon these people to realize their great destiny and their great opportunity. God's Chosen People, to whom God had revealed himself, now had the occasion to show to the entire world their love for and faithfulness to God. In this, and in God's mercy, the true relationship between God and those who love God would be revealed.

The second reading this weekend is from St. Paul's First Epistle to the Corinthians.

In the first century of the Christian era, Corinth was one of the premier cities of the Roman Empire. It was a great commercial center, strategically seated astride the trade routes from east to west. It was a most cosmopolitan city, housing within it representatives of every race and religion in the empire. It was a city that knew few if any social restraints.

Amid this diverse population was a Christian community, attempting to live the Christian life awash in a sea of selfishness, greed, and lust. St. Paul wrote to this Christian community to encourage the Christians and to challenge them.

This weekend's reading is important in that Paul identifies himself as an apostle called by Jesus himself. His credentials are not presumed nor assumed. They proceed from the Lord.

St. John's Gospel provides this weekend with its Gospel reading.

The Gospel reading is a repetition and extension of the Gospel heard last week on the feast of the Baptism of the Lord.

This reading quotes John the Baptist. Once again, this great figure in Christianity, and prominent figure in his own day, affirms the identity of Jesus. John was viewed as a prophet, and therefore John's recognition of the Lord's messianic role was most important. It was a revelation from God of who Jesus was and of what his mission was.

As was the case last week, certain words and symbols are most important. First of all, as stated, there is the salute by John the Baptist himself.

Important also is the term "Lamb of God." Lambs were the victims of sacrifice in the temple rituals. Mild-mannered and never aggressive, they easily were pictured as innocent and non-threatening. By describing Jesus as a "lamb," John the Baptist made clear the element of sacrifice in the Lord's mission, the innocence of Jesus, and the religious character of his life and mission.

Continuing, John makes clear that Jesus has a greater place in the scheme of salvation than does John himself. John also said that even though he did not once realize how Jesus would work his mission of salvation, John, as God's prophetic instrument, had participated in that plan.

Finally, there is the reference to the opening of the sky. In the Old Testament, God often appeared when the clouds broke before the eyes of prophets and holy people. It was an imagery with which the audience would have been familiar. There can be no argument about John's assertion, "This is the chosen one of God."

Reflection

In these readings the church repeats its identification of Jesus, and then it adds to the identification.

This weekend, it presents us with the image of Jesus as the "Lamb of God." Lambs were the traditional victims of sacrifice in the temple. Sacrificing the victim was a gesture to reconcile the people with God. Destroying the victim meant that no one else ever could claim the victim. The victim belonged to God. The sacrifice repaired the breach between God and the people.

Jesus comes into human history as the perfectly innocent victim to restore all people to peaceful union with God.

It was no gesture nor event confined to the first century A.D. It still is in action, still drawing us to God and God to us. Now this is accomplished through the church.

In the first reading, from Deutero-Isaiah, the prophet sees the people of God as the instrument by which God reveals himself in time. The church offers us the reading as a prefigurement of the church itself. The church now is the instrument of revelation. Through the church, we meet God. The church stands upon the authority of the apostles, venerating Paul, hearing Paul, repeating Paul, who himself was called by the Lord.

Daily Readings

Monday, January 18
Seasonal weekday
Hebrews 5:10-20
Psalms 110:1-4
Mark 2:18-22

Tuesday, January 19
Seasonal weekday
Hebrews 5:10-20
Psalms 111:1-2, 4-5, 9-10
Mark 2:23-28

Wednesday, January 20
Fabian, pope and martyr
Sebastian, martyr
Hebrews 7:1-3, 15-17
Psalms 110:1-4
Mark 3:1-6

Thursday, January 21
Agnes, virgin and martyr
Seasonal weekday
Hebrews 7:25 - 8:6
Psalms 40:7-10, 17
Mark 3:7-12

Friday, January 22
Vincent, deacon and martyr
Hebrews 8:6-13
Psalms 85:8 - 10:14
Mark 3:13-19

Saturday, January 23
Hebrews 9:2-3, 11-14
Psalms 47:2-3, 6-9
Mark 3:20-21

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the rocks of selfishness, pride and
wanting my own way.
I fall time and time again.
Through my tears and hopelessness, I feel
a touch, I hear a voice — a voice saying
"Follow me and I will lead
you home."

I slowly begin again.
Once more my path leads me upward.
Until I stumble again, my steps will be
light, my burden easy.



I know if I believe him and yield my
stubborn will, he will pick me up each
time I stumble.
Someday I will reach my journey's end
and stand face to face with God.

—by June Hill

(June Hill is a member of the Catholic Community of Columbus.)

Entertainment

VIEWING WITH ARNOLD

'Leap of Faith' profiles fake preacher, healer

by James W. Arnold

When the movies take on a fake Christian preacher and healer, the logical tendency is to duck. But the reverse is actually true. In the middle of all those fake miracles, you can bet that something good is going to happen.

So it goes in "Leap of Faith," in which Steven Martin is Jonas Nightengale, an energetic con man traveling the Bible-belt circuit with a state-of-the-art high tech "miracles and wonders" tent show designed to extract hard cash from local believers.

Jonas is not only a great performer and manipulator of audience psychology. He also has a light show worthy of a rock concert and music from a lively chorus of black gospel singers called the Angels of Mercy. Most of all, he has a girlfriend-assistant (Jane, played by Debra Winger) with a computer. She inputs fragments of information gathered by ushers and greeters, then correlates and feeds them to Jonas through an earpiece so that he seems clairvoyant.

As for healing, there's a lot of laying on of hands, noise, emotion and temporary excitement, and that's about it. (The movie describes accurately what happens at many such revival meetings.) But what's new is the open offense cynicism of the minister and the crew.

Most outrageous, when things aren't going well, Jonas is inclined to move to sacrilege. His show uses as a centerpiece a



huge crucifix with a life-size form of Christ, and Jonas changes the face in the middle of the night to lure the gullible into thinking a miracle has occurred. All this might have been shocking a generation ago, but not after the glut of exposes in recent years of TV evangelists and others.

Jonas, the product of a rotten childhood, has some good points. He's no hypocrite (offstage). He also puts on a spectacular show, providing both entertainment and an outlet for religious fervor. He gives benign and soothing answers to ordinary people's troubled questions about death and departed loved ones.

While he does take the money of these trusting rural poor under false pretenses, they get joy and release. "Most go home," as he says, "with a little hope that wasn't there before."

What Jonas doesn't realize is that he's also being used. God is really shameless, at times, in the ways he pursues his people. This script by newcomer Janus Cercone (she says oddly that it came to her in a dream) recalls a theme from the theological films of Ingmar Bergman. The key character, the unbelieving priest-minister, becomes despite himself the channel of grace.

The tent show breaks down in Rustwater, Kan. (no description needed). Jonas decides to put on a revival for a few days despite the pleadings of the sheriff (Liam Neeson) to leave the area—beset by hard times—alone. Also on hand is a pretty waitress (Lolita Davidovich), whose physically disabled teen-age brother (Lukas Haas) has been traumatized by a past experience with a "fake" healer. (You can see this plot setup coming at you like a freight train.)

What's important to know is that, once



'LEAP OF FAITH'—Comic and actor Steve Martin plays the Rev. Jonas Nightengale, a bogus faith healer who rakes in dollars promoting fraudulent miracles, in "Leap of Faith." The U.S. Catholic Conference classification is A-III for adults. (CNS photo from Paramount)

the huge crowd is gathered and lathered up by Jonas's brilliant ravings, the crucifix "figure" pulls off a miracle of his own. It's only the first of several, transforming not only the townspeople but the lives of Jonas and Jane as well.

Clearly, "Leap" intends not only to be a positive film for Christians but one that works on a fairly subtle theological level. Still, a few will be bent on misreading it, especially those who think Hollywood has some secret agenda for undermining religion. (It's the new version of the old communist conspiracy theory.)

Unfortunately, not everything works. The personal relationships among all the major characters are dense foggy. It's particularly hard to take the smooth Irish actor Neeson as a backwater Kansas lawman, and to have somebody as hardbitten as Jane fall for him.

But director Richard Pearce's "Country," "The Long Walk Home" has few peers in getting down-home settings and passions just right. The movie's best scenes are documentary footage of area people (the actual shoot was in Plainview, Texas), the rousing revival sequences, and a final rainstorm that is one of the better purifying rain sequences in recent movie history. The

gospel singers give it all a sound as joyous as the message, i.e., that God is with us.

"Leap" is also a challenging personal exercise for Martin, putting him in serious Oscar range. The role is perfect for him, using his showmanship and energy, and also that edge that makes him seem a bit brassy and superior, somehow remote and not genuine (unlike everyman Robin Williams).

(Not totally successful, but in concept and much of its execution, a rare movie explicitly about God's restless love for his people, satisfactory for youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

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

Cable features Hepburn, networks cover inaugural

by Gerni Pare
 Catholic News Service

A Hollywood icon recalls her life and career in "Katharine Hepburn: All About Me," airing Monday, Jan. 18, from 8 p.m. until 9:30 p.m. on the TNT cable channel.

In retracing her start as a movie actress in the early '30s, Katharine Hepburn is disarmingly objective about the uneven quality of those first roles. Branded as "box-office



RESCUER—Actress Mariel Hemingway stars as a mother who mounts an international rescue attempt to bring her kidnapped daughter home in "Desperate Rescue: The Cathy Mahone Story." The TV documentary will air on Jan. 18 from 9 p.m. until 11 p.m. on NBC. (CNS photo from NBC)

poison" by the end of the decade, the actress saved her flagging career by getting the movie rights to the Philip Barry play, "The Philadelphia Story."

With Cary Grant and James Stewart as co-leads, the 1940 comedy was a smash, followed the next year by an even bigger hit, "Woman of the Year."

The movie proved a turning point in Hepburn's personal as well as professional life because it led to her long relationship with co-star Spencer Tracy.

Speaking delicately of the bond between them which lasted until Tracy's death in 1967, Hepburn is warmed by its memory without minimizing the complications it caused because of Tracy's wife and family.

Yet, there's nothing really new in Hepburn's breezy account of her personal life and the ups and downs of screen stardom.

New, however, are the home movies of the young Hepburn and shots of the actress today still carrying on a vigorous round of activities at age 85.

For film buffs, the documentary provides a nostalgic excursion into Hollywood's past as recalled by one of its most glamorous stars.

For others, it may be of most interest as the autobiography of a career woman whose brittle independence alienated many until she outlasted her critics and was accepted on her own terms.

Longevity has its own rewards.

TV Programs of Note

Sunday, Jan. 17, 9-11 p.m. (CBS) "The Switch." This fact-based drama stars Gary Cole as a man trying to assert some control over his life while coping with suddenly being paralyzed from the neck down.

Monday, Jan. 18, 9-11 p.m. (NBC) "Desperate Rescue: The Cathy Mahone Story." This fact-based drama concerns the international struggle of a mother (Mariel Hemingway) to rescue her 7-year-old daughter (Lindsay Haun), who was taken by her former husband back to his homeland in the Middle East.

Tuesday, Jan. 18, 9-11:30 p.m. (PBS) "Simple Justice." From "The American Experience" series, the program recounts the legal struggle against segregation that culminated in the U.S. Supreme Court's landmark ruling, Brown vs. Board of Education of Topeka.

Wednesday, Jan. 20, 7 a.m.-4 p.m. (NBC) "Coverage of

the Presidential Inauguration." NBC News will provide continuous live coverage of the Presidential Inauguration, including the ceremony itself, the parade, and other related activities as President-elect Bill Clinton assumes leadership.

Wednesday, Jan. 20, 9 a.m.-1 p.m. (CBS) "Presidential Inauguration." Inauguration Day coverage begins as part of an expanded "CBS This Morning" broadcast anchored by Paula Zahn and Harry Smith. CBS anchor Dan Rather will host the remainder of the inaugural broadcast with assistance from various CBS news correspondents throughout the day.

Wednesday, Jan. 20, 10 a.m.-1 p.m. (ABC) "Presidential Inauguration." ABC coverage of the presidential inaugural begins at 10 a.m. until 1 p.m. then continues from 2 p.m. to 4 p.m. ABC inaugural coverage concludes with an hour "Night Line" broadcast from 11:30 p.m. to 12:30 a.m.

Wednesday, Jan. 20, 11 a.m.-2 p.m. (PBS) "The MacNeil-Lehrer Newshour." The show will provide full coverage of the inauguration of President-elect Bill Clinton and Vice President-elect Al Gore in Washington.

Wednesday, Jan. 20, 10-11 p.m. (NBC) "NBC News Special: Inaugural '93." "Today Show" hosts Bryant Gumbel and Katie Couric also host this special inauguration coverage, which includes live highlights of the inaugural balls and other related festivities of the day.

Wednesday, Jan. 20, 10:30-11 p.m. (PBS) "The Presidency: Light Side Up." This special presents the humorous side of creating a presidential image by focusing on campaign managers, press secretaries and presidential chiefs of staff of recent administrations.

Friday, Jan. 22, 8-10 p.m. (NBC) "Perry Mason: The Case of the Fatal Fashion." This rebracketed centers on the mysterious death of a fashion magazine editor who is murdered before she can expose a colleague who has something to hide. Guest stars are Valerie Harper, Diana Muldaur and Scott Bakula, with Raymond Burr as legal eagle Perry Mason.

Saturday, Jan. 23, 11:30 p.m.-1 a.m. (NBC) "The 25th Annual NAACP Image Awards." This awards show coverage features recognition of people of color who present positive images to the public through their work. Awards are given by the National Association for the Advancement of Colored People. Honorees this year include Makolm-Jamal Warner, Jasmine Guy and the music group Kris Kross.

(Check local listings to verify program dates and times. Gerni Pare is a member of the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

QUESTION CORNER

Pastoral associate works with priest

by Fr. John Dietzen

Q Please explain the responsibilities of a pastoral associate. Are their duties the same in all parishes? (New York)

A Let's first be certain of our terminology. Two different kinds of parish ministers have somewhat similar titles. Assistant pastors are often called associate pastors. These are always priests assigned by the bishop and have the more formal canonical title of parochial vicar.

These priests are co-workers with the pastor of the parish and work together with him, and under his authority, in caring for all aspects of parish life (Canons 545-548).

The vicars may be responsible for any part of the parish or any groups in the parish. They can even serve

in certain types of ministry in more than one parish at the same time.

Pastoral associates, or parish associates as they are also called, assist very closely with the pastor in the care of the parish.

Some of these associates are men and women religious, and some are lay men and women.

There is no universal official definition or job description for this ministry. It all depends on what the individual parish needs, what competencies and training the associate possesses, and what tasks the pastor wants such an associate to assume.

One thing is sure. Along with other key parish ministers, many such parish associates are exceptionally well educated theologically and highly trained for the services they perform.

Numerous parishes, both in the United States and other countries, are blessed and greatly enriched by the presence of pastoral associates and the services they perform for their parish communities.

Q My son is an HIV carrier. He plans to marry a non-Catholic woman in a church ceremony.

However, it isn't clear how the Catholic Church rules on this situation. His family is aware of his condition and still

wants to be his wife. We look forward to what information you can give. (New York)

A Being an HIV carrier, or even suffering from the AIDS disease itself, is not an impediment to marriage. In this it is no different from any other sexually transmitted disease.

Obviously, this tragic threat to their lives raises major moral and psychological issues about their marriage relationship and about any future children, which they need to resolve together thoughtfully.

It goes without saying, I hope, that to withhold such information from one's future spouse would be a gross, sinful injustice and could even raise eventual suspicion about the validity of the marriage.

This, of course, is not your son's situation. I hope they will avail themselves of the best possible medical and psychological advice before reaching their final decision.

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

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

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FAMILY TALK

College students like hearing from parents

by Dr. James and Mary Kenny

Dear Dr. Kenny: My oldest child went away to college this fall. He has heard little from him. When we do talk, he says everything is fine.

I did not expect him to be a great letter writer, but I do want to maintain family ties. I want him to know we are interested in him and care. How can we do this when he communicates so little? (Ohio)

Answer: The good news is that your son's life is probably as he describes it: fine. The bad news is that he may not communicate well despite your best efforts.

How do you maintain ties when a child goes off to school or work? Undoubtedly, the best way is for you to write to him. Write faithfully, write often, and don't expect replies.

That advice is not easy. The art of letter writing has almost disappeared. Consequently, parents have almost as much difficulty as their offspring at becoming faithful letter writers.

While the telephone is a wonderful invention, letters have advantages. You need not catch someone at home. Typically, college students are out at all hours.

Mail is highly valued at college. Rare is the student who does not check the mailbox daily. But unless mom or dad comes through, the student will usually find only circulars.

Do not expect students to answer your letters. They are busy with their own agenda, and they put letter writing far down on their list of things to do.

Writing faithfully when you do not get answers calls for maturity. Schedule a regular time to write weekly. It is less difficult to write weekly. You need not remember everything that has happened for a month. Instead, you can tell about the everyday things, precisely the things that your student misses.

Once your student settles in, visit him. Most students welcome a chance to go out to lunch or dinner with family members.

Leave a parting gift. Money and food are the usual treats. Also consider giving him a roll of quarters for laundry, telephone calls, and vending machines, film and a coupon for film developing, discount coupons on products he uses, and if he drives, a tank of gas.

Send packages of homemade food, favorite snacks and modest presents. To ease preparing packages, buy a supply of mailing envelopes, boxes and tape.

If your child reports everything is "fine," believe him and be grateful unless you have evidence to the contrary. Young or old, some children can chat for hours about their activities whereas others, unless they warm up to a subject, answer in monosyllables. Yet both types of children may be equally happy and equally loving.

If you do get a distress call from your student, you must assess the situation from a distance. If he has a problem, listen and give sympathy, but encourage him to solve the problem. If you have suggestions, tell him, but emphasize that they are only suggestions.

If you think your child needs outside help, the dean of students or dorm personnel are the persons in most direct contact with your child. Do not hesitate to call if you are concerned. If you think your child needs your presence, go there.

Even though they do not say so, most college students miss their families. Being away, they begin to appreciate family in a new way. They probably will not write often, but they will appreciate mail, packages, visits and telephone calls from home.

Your grown child needs you in new ways. Remember that college requires students to accept responsibilities for increased academic work which is very time-consuming.

(Questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Bensenville, Ind. 47078.)

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The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be in our files by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1402 N. Meridian St., P.O. Box 1717, Indianapolis, Ind. 46206.

January 15

The Catholic Alumni Club of Indianapolis will join together to watch the Indianapolis Ice battle Fort Wayne. Meet at the front doors of the Coliseum at 7 p.m. Tickets are either \$7 or \$10. Call 317-842-0855 for details.

January 16

St. Mary of the Woods College will host "The Sword in the Stone," presented by ArtKetch Touring Theatre at 2 p.m. in Cecilian Auditorium. For further information, call 812-535-5212.

☆☆☆

The Young Widowed Group is planning to go bowling at North Eastwood Bowl, 809 E. 38th Street at Post Road. For details, call 317-862-3433.

☆☆☆

St. Catherine of Siena, 2245 South Shelby Street, will hold a Monte Carlo from 7 p.m. to 1 a.m. Adults only, \$3.

☆☆☆

Holy Cross, 125 N. Oriental, will hold a Monte Carlo from 8-11 p.m. in the parish hall.

☆☆☆

Any public school student interested in enrolling at Providence High School for the incoming freshman class of 1993 must take a placement test. It will be given at Providence today from 8:30-11:30 a.m. For more information, call 812-945-2538.

January 17

St. Pius X, 7200 Santo Drive, will present "Holy Angels" in concert at 7:30 p.m. For more information call 317-255-4534.

☆☆☆

The Medjugorje Prayer Group of St. Charles Borromeo Parish, Bloomington, will gather from 2:30 to 5:30 p.m. at Wade's Farm. Please be aware that this is a new location. For information or directions, call 812-824-8893.

☆☆☆

St. Michael's Church, Greenfield, will present Gary Landry

in concert at 7 p.m. For details, call 317-462-4240.

☆☆☆

St. Patrick's Church Women's Club, 936 Prospect St., will sponsor a Euchre and Bunco card party at 2 p.m. Admission is \$1.25.

☆☆☆

Christ the King Church, 1827 Kessler Blvd., E. Drive, will sponsor the Donuts and More series, presenting Joan Bumpus from the Pastoral Care Unit of St. Vincent Hospital. She will speak following the 9 a.m. Mass. Program will be held in the Parish Resource Center located in the grade school. For more information, please call 812-945-4448.

☆☆☆

City-wide Youth Snowball Dance will be held at Holy Spirit, 7243 E. 10th St., at 6 p.m. Cost is \$3. For further information, call 317-353-9404.

January 18

"The Dream Lives On" will be the theme of an ecumenical celebration to be held at 2 p.m. at St. Peter and Paul Cathedral today to honor Dr. Martin Luther King Jr. Father John T. Jude, who is known as an author and musician from the Archdiocese of Louisville, will be the speaker.

January 19

The Office of Worship will present "Liturgical Ministry in Today's Church," by Franciscan Father Thomas Rahlstatter from 7-9:30 p.m. at Sacred Heart Church, Jeffersonville. For more information, call the Office of Worship at 317-236-1483.

January 20

The Catholic Alumni Club will celebrate the Chinese New Year at the Oriental Inn, 1421 N. Arlington Ave. Reservations must be in by Jan. 17. Call 317-784-3313.

☆☆☆

St. Vincent Hospital Guild, Inc., will hold a car raffle kick-off business meeting at 10:30 a.m. at the Sheraton Marten House, 1801 W.

☆☆☆

86th St. for all guild members. Call 317-875-6066 for information.

January 21-28

The Beech Grove Benedictine Center, 1402 Southern Avenue, Beech Grove, will hold an intensive and Advanced Centering Prayer retreat. For information, call 317-788-7581.

January 22-24

Fatima Retreat House will hold a retreat about the authority of biblical women and claiming one's own authority. Call 317-345-7681 for details.

January 22-23

Kordes Enrichment Center, Ferdinand, will present a workshop concerning parenting through adolescence. Call 812-867-2313 for information.

January 23

Installation ceremonies for officers and dinner of the A.O.H. Kevin Barry Division will take place tonight. Reservations are required. Call Robert Cottogim at 317-251-1075 for information.

☆☆☆

The Northside In-Betweens will gather for a hockey game. Meet at 7 p.m. in the front of the skate shop at the Fairgrounds Coliseum. Plan to go out afterward. Call 317-297-3329 for information.

January 24

National field director of Couple to Couple League International, Mark Hayden will speak on chaste living in an unchaste society at 2 p.m. at Our Lady of Mt. Carmel Church, 1045 W. 146th St. Call 317-846-4704.

☆☆☆

The Church Federation of Greater Indianapolis will sponsor a city-wide ecumenical prayer service for Christian unity at 4 p.m. with a reception following. It will be held at Lutheran Church of the Good Shepherd, 3535 Kessler Boulevard, East Drive.

☆☆☆

Gather for brunch with the Northside In-Betweens. Meet at St. Monica in the hallway between the church and the school at 12 noon. Call 317-293-8647 for information.

☆☆☆

Catholic Widowed Organization gather together for 10:30 Mass at St. Peter and Paul Cathedral.

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14th and Meridian St., followed by lunch at the North Meridian Inn. Cost of buffet lunch is \$6.95 plus beverages and gratuities. Tables will be reserved for CWO. Make reservations by or on the Jan. 20 meeting. Call 317-253-7628 for information.

☆☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center. New members are most welcome. Call 317-872-6047 for information.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownshurg, 6:30 p.m.; Mt. Sheridan K of C Council, 6:18 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 130 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. County Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30

p.m. Holy Name, Beech Grove, 8:30 p.m. SATURDAY: K of C Council 437, 130 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

People beaten at Mass in Haiti

PORT-AU-PRINCE, Haiti (CNS)—Mass goes were clubbed with sticks and rifle butts and a Haitian priest was threatened by soldiers and an armed mob in early January as he celebrated Mass, a Haitian rights group said. The attack took place at the Church of the Nativity in l'Acad du Nord, a town 7 miles from the northern departmental capital Cap-Haitien, the Haitian Platform for Human Rights reported.

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February 9 - *Elegant Choices, Healing Choices* by Marsha Smetzer
March 16 - *A Search for Wisdom & Spirit*, Thomas Merton's *Theology of the Self* by Anne E. Carr
Time: 7:30 p.m. - 9:00 p.m.
Cost: \$5.00 per person per session
Facilitator: Patricia N. Benson, O.P., Ph.D.
Deadline: one week before session

Faith and the Workplace: Integration vs. Conflict
February 13, 1993
Presenter: Rev. Patrick Collins
Time: 9:30 a.m. - 3:00 p.m.
Cost: \$35.00 early registration - (includes lunch)
\$40.00 after February 1 - (includes lunch)

MORNING RETREAT

February 17, 1993
The Woman at the Well
Presenter: Wanda Wetli, CSJ
Time: 9:00 a.m., and concludes with lunch at noon.
Cost: \$15.00 early registration - \$20.00 Call-in and paid at the door
Call the Center at 788-7581 if you need Child Care

WEEKEND RETREAT

February 19 and 20
Touching the Earth: The Creative Energy of God
Presenters: Christine Parks, ssj and Jeanne Voges, OSB
Time: 7:00 p.m. on Friday, February 19 thru 4:00 p.m. on Saturday, February 20
Cost: \$55.00 per person - early registration
\$60.00 per person - after February 5th
Ash Wednesday Introductory Centering Prayer Experience
February 24, 1993
Time: 1:00 p.m. to 8:00 p.m.
Cost: \$25.00 per person includes dinner.
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Vatican thinking on the use of force in Balkans has evolved

by John Thrvis
Catholic News Service

VATICAN CITY—As the war in the Balkans has systematically devastated thousands of lives, and property, over the last 18 months, the Vatican's thinking has grown steadily tougher.

To the surprise of many, top church officials in late 1992 began recommending limited military intervention as a way to stop the shelling and keep relief lines open in Bosnia-Herzegovina.

At international forums, Vatican officials began to suggest putting teeth into an existing embargo against Yugoslavia and imposing a "no-fly zone" in the embattled region, where the Serbian forces continued to attack civilian targets.

The eventual goal, of course, was a return to peace. But the means employed would be harsher—armed to kill, and warplanes ready to shoot down intruders—a policing force presumably assembled by a United Nations or international coalition.

In December, Pope John Paul II said protecting relief operations was obligatory when the survival of populations and entire ethnic groups are threatened. If this involves interference in the internal affairs of a country, he said, so be it.

Was this the same church that looked so skeptically upon Operation Desert Storm, the U.S.-led war effort to push Iraqi troops out of Kuwait in 1991? Was this the same pope who, two years ago, said that "peace obtained by arms could only prepare new violence?"

Italian political commentators—especially those who had supported Desert Storm—quickly claimed a convert. In their view, Pope John Paul had finally come to see the value of war in some cases.

The same pope who proposed the "absolute illicitness of war" during the Gulf conflict has now "solemnly sanctioned the opposite principle," trumpeted Father Gianni Baget Bozzo, a columnist for *La Repubblica*, a Rome newspaper.

"He has established from the Catholic point of view the right of the international community—as an institution or as individual states—to interfere with force in the internal affairs of another state when human rights are violated on a massive scale," he wrote.

For Father Bozzo, the new papal position "closes a long debate inside the Catholic Church" but raises many new questions, not the least of which is: Can soldiers be asked to risk their lives, not for their own country but to protect the human rights of an ethnic minority that may be unknown to them?

Vatican officials, however, argued that the pope had not changed his mind about war at all. They drew a distinction between the massive military showdown in the Gulf and the limited use of outside force being recommended for what was once Yugoslavia.

Any military action in Bosnia should be "solely protective and dissuasive," a top Vatican diplomat, Archbishop Jean-Louis Tauran, told international representatives in mid-December.

What the Vatican is proposing "is not war," he maintained—although the distinction may have escaped some observers.

The Vatican secretary of state, Cardinal Angelo Sodano, took a similar line. Unlike the Gulf, he said, the numerous failed attempts at negotiation in Bosnia may well be exhausted. Given the "ferocious" violations of human rights by Serbian forces, "it becomes a right and a duty to disarm the aggressor."

Such military action, he added, would be of a restraining nature.

All of which left many people inside and outside the Vatican wondering: Where does "dissuasive" force end and warfare begin? To some, both the Catholic Church and the international community appeared to be feeling their way on this issue.

"I have the impression that we're using traditional, coarse instruments to deal with new situations," said Vatican Radio's director, Jesuit Father Pasquale Borgomeo.

"I think we need to reflect and rethink completely in the light of Christian ethics what constitutes the use of force on behalf of justice and the defense of the weak, and what constitutes unjustifiable violence," he said.

Cardinal Joseph Ratzinger, the Vatican's top doctrinal official, recognized the need to develop detailed moral criteria for new situations like Bosnia and Somalia. His own view, outlined last fall, was that military intervention was justifiable in Bosnia, but only to protect humanitarian relief. Broad use of ground troops or warplanes would only create new problems, he said.

Clearly, the position of the pope and his aides is evolving, prodded in part by the continuing bad news from the Balkan front: millions of people homeless; thousands of civilians killed or maimed and women raped in the name of "ethnic cleansing"; and soldiers suffering in wretched prison camps.

Over the last year and a half, Vatican appeals for dialogue have gone unheeded and the chance for a negotiated solution has slipped away, perhaps forever.

In the face of this dramatic reality, the pope appears to have concluded that the most unforgivable mistake would be international inaction and indifference—in the name of peace.

Aid worker is shot in Somalia

MANCHESTER, England (CNS)—A Catholic aid worker was shot dead in Kismayu, Somalia Jan. 2.

Sean Devoreux, 28, was killed after a dispute with gunmen who had been hired to protect aid supplies. He had been working with UNICEF.

His funeral was in the worker's home town of Farnborough, England.

Prayer of Application to the Holy Spirit:

You who enter all problems, you who lights all roads: so that I may attain my goal, you who give me the divine gift to forget and to forget all will against me, I want this short prayer to thank you for all things and to confirm once again that I never want to be separated from you even in spite of all material illnesses, I wish to be with you for eternal glory. Thank you for your mercy towards me and mine.

—S.P.

(The person must say this prayer for 3 consecutive days. After 1 day the favor may be granted, even if it may appear difficult. This prayer must be published immediately after the favor is granted without mentioning the favor. Only your initials appear at the bottom.)

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Youth News/Views

Math students figure ways to help the needy

by Missy Leist

Students in the junior high mathematics classes at Our Lady of Perpetual Help School in New Albany learned that they can make a difference concerning the social issue of hunger when they participated in their sixth annual "Feed-a-Family" service project.

Each class was given the name of a needy family by Family Services Organization, a United Way agency. Students brought in monetary donations, prepared grocery lists during math classes, and selected four representatives to shop after school. The young people delivered the food to the families before Thanksgiving.

Practices of Catholic faith are incorporated in all classes at Our Lady of Perpetual Help School.

In this project, students used their math skills to provide the needy families with the maximum amount of food for the money they had to spend in the project.

Junior high mathematics teacher Doris Gast said she hopes the students learn to share their blessings with those less fortunate, to reach out to those in need in the community, and to be of service to those around them.

"Louisville Tonight Live" filmed a television show featuring the eighth-grade class as students planned their purchases, went shopping, and delivered the food to the needy family.



SHOPPER—"Louisville Tonight Live" host John O'Conner interviews Our Lady of Perpetual Help eighth-grade student Sarah Freiberger as she shops for groceries to fill a food basket for a needy New Albany-area family.

For the second year, each junior high class also provided food, clothing and gifts for the same families as an Advent service project.

Mary Ann Carrigan, a staff member of the Family Services Bureau, expressed

appreciation to the junior high students on behalf of the families, who were grateful for this holiday assistance.

(Missy Leist is the second-quarter editor of The Crusader Chronicle, the student newspaper at Our Lady of Perpetual Help School.)

Youth groups earn grants for community service

by Mary Ann Wyand

Three Catholic youth groups in Indianapolis are among 30 recipients of 1993 Youth As Resources grants for community service projects in urban areas.

Youth ministry groups from Christ the King and Holy Angels parishes along with students from Marian College will mentor Hispanic youth, received recognition and funding for their award-winning service projects during a Jan. 9 ceremony in the atrium of the Hyatt Regency Hotel.

During the ceremony, Youth As Resources—a new division of United Way of Central Indiana—announced awards of \$39,093 in grants for 30 youth projects designed and run by city teenagers. The 30 funded projects represent the ideas of young people from local community youth organizations, schools, religious

organizations, community centers, the Indiana Girls' School, and Marion County group homes.

Irvn S. Katz, president of United Way of Central Indiana, and Maria Nagorski, deputy director of the National Crime Prevention Council based in Washington, D.C., spoke to grant recipients and guests during the awards ceremony.

Paula Allen, Youth As Resources director, said the grants are given to recognize student leadership and service each year because officials believe that youth who plan and direct projects to meet real community needs develop a healthier sense of the community and an increased sense of responsibility to others.

During the awards ceremony, 25 Christ the King youth ministry participants accepted a \$2,501 grant for their "Special Toys, Special Kids" project.

Project coordinator Betsy Traub will

assist youth group members as they make learning aids such as books, puzzles and educational toys for special needs preschool children from low-income families.

Needy families will be identified through the Noble Centers' Early Childhood Program. "Special Toys, Special Kids" will serve between 200 and 250 families during 1993.

Fifteen Holy Angels youth group members will provide one-on-one tutoring to first-through fourth-graders in reading, math, spelling, social studies and science with an \$820 grant for their "T.O.Y.—Tutoring Our Youth" project this year.

Armon Curod will coordinate the project as youth group members prepare fliers and posters for advertising, put together welcome packets, and keep track of attendance during the three-month project scheduled in January, February and March.

Holy Angels students plan to introduce

their program to parents during an open house tutoring night.

Ten Marian College students are also the recipients of grant funds totaling \$1,610 for a center city education project during 1993.

As part of "Project V.I.D.A." at the Hispanic Education Center, 10 Marian College student volunteers will mentor 20 Hispanic students who attend Arsenal Technical High School in Indianapolis. Coordinated by Colleen Cannon, the Marian student volunteers want to try to encourage positive self-image as well as goal-setting that includes high school graduation and plans for college.

"Project V.I.D.A." activities for the Hispanic youth will include peer counseling as well as research and planning community service projects and college visits designed to introduce the youth to new possibilities and opportunities.

'Encore Awards' judges praise student actors

Roncalli High School juniors Jason Jaffe, Mike Walsh and David Lauck of Indianapolis and Carmel High School junior John David Shepherd of Carmel were awarded the "Judges' Special Award" during the recent "Encore Awards" ceremony in Indianapolis.

Encore judges recognized the student actors for their musical comedy scene "The Mad Scientists" from Footlight

Musical's production of "Li Abner." Each year the "Encore Awards" honor the best performers in Indianapolis area community theater. The award is the local equivalent of Broadway's "Tony Awards."

Any public high school student interested in enrolling at Our Lady of Providence High School in Clarksville for the incoming freshman class of 1995 must complete a free placement test scheduled on Jan. 16 from 8:30 a.m. until 11:30 a.m. at the school.

For more information, contact Providence staff member Rene Lippman at 812-945-2538.

Holy Spirit Parish youth group members will sponsor a "Citywide Snowball Dance" for area teen-agers beginning at 6 p.m. on Jan. 17 at the eastside parish, located at 7243 E. 10th St. in Indianapolis. Admission is \$3.

Cathedral High School junior Ryan Vertner of Indianapolis gained national recognition from McDonald's recently for an award-winning essay he wrote on the topic: "How I Plan to Make an Impact on Black History."

In his essay, Ryan noted that black children need role models and all blacks can benefit from strong leadership. Ryan told Cathedral High School Megaphone reporter Ross Bobenmoyer that, "I just want all African-American students to realize their full intellectual potential and not let society's opinions and stereotypes break down their self-esteem."

As one of 10 winners from central Indiana, Ryan earned a scholarship, McDonald's stock, and all-expense-paid trips to Chicago and Washington, D.C. While in Chicago, he joined other finalists to film a McDonald's commercial which will air nationally.

At Cathedral, Ryan has served the school as president of the freshman and sophomore classes. He was selected for "Who's Who Among American Students" and currently serves as president of the Youth City Council.

Cycle I certificate course work in the Youth Ministry Professional Training Program* continues the weekend of

Feb. 12-14 with "Principles of Multicultural Ministry" at the Catholic Youth Organization Youth Center at 580 Stevens St. in Indianapolis.

Felipe Salinas, coordinator of the Office of Youth Ministry for the Diocese of Brownsville in Texas, will present the three-day course.

The youth ministry certificate program is sponsored by the archdiocesan Catholic Youth Organization and Saint Meinrad School of Theology and is designed to educate adults in youth ministry techniques and principles.

The final Cycle I course, entitled "Leadership Skills for Youth Ministry," is scheduled April 23-25, also at the CYO Youth Center in Indianapolis. Bob McCarty, an author and coordinator for youth ministry training in the Archdiocese of Baltimore in Maryland, is the instructor for that course.

For registration information, telephone the archdiocesan Office of Youth and Young Adult Ministries at the Catholic Center at 317-226-1439.

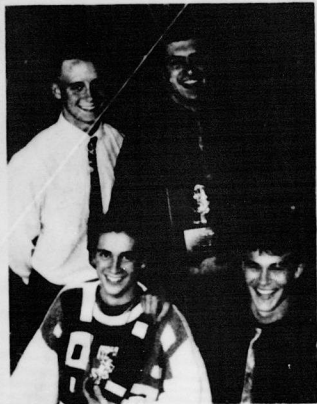
High school juniors and seniors from the archdiocese are invited to register for one of three *Search for Christian Maturity Retreats* scheduled on Jan. 22-24, Feb. 19-21, and March 26-28 at the Catholic Youth Organization Youth Center at 580 Stevens St. in Indianapolis.

The cost is \$65 a person, which includes meals, snacks, lodging and materials. For registration information, telephone the CYO office at 317-632-9311.

Archdiocesan teen-agers who are currently completing their freshman or sophomore year in high school are invited to participate in one of the Catholic Youth Organization's *Quest Retreats* scheduled on Jan. 29-30 and Feb. 26-27 at the CYO Youth Center in Indianapolis.

Registration is \$50 a person, which includes meals, snacks, lodging and materials. To register, call the CYO office at 317-632-9311.

Registrations are currently being accepted for *Young Actors Theater* classes sponsored by the Turners Free University, located at 1505 N. Delaware St. in Indianapolis. Registration concludes on Jan. 30 and classes begin on Feb. 6. For information, call the Turners office at 317-635-7477.



ACTORS—Roncalli High School juniors (clockwise from top left) Jason Jaffe, Mike Walsh and David Lauck and Carmel High School junior John David Shepherd (seated at left) show off "Encore Awards" they received recently.

Campus Corner

Students take Urban Plunge in center city

by Elizabeth Bruns

On Jan. 4, 14 students from Notre Dame University and one student from St. Mary College gathered together at Camp Delliwood in Indianapolis for a welcome and introduction session that began this year's "Urban Plunge."

The Urban Plunge is a program that allows the students to spend three days with the center city poor and homeless. Their visit was coordinated by Diane Orr, director of the Volunteers in Ministry (VIM) program of the Urban Parish Cooperative (UPC).

On Monday evening before they began the hands-on portion of the "plunge," the participants heard from some of the center city leaders. They tried to provide a mental picture of what the next day would bring.

The leaders spoke about their experiences and frustrations, and also of the great deal of satisfaction and happiness they receive from successful work with the center city impoverished. The group was advised to keep journals to remember what they saw and how they felt about it.

Cathy Jansen, the former director of Simeon House at St. Andrew Parish in Indianapolis and currently the temporary administrator at Marquette Manor, spoke to the group on Monday evening about the effects of poverty on the elderly.

John Short, a Notre Dame alumnus, provided the dinner at the IUPUI Confer-

ence Center on Tuesday evening for the students. Other Notre Dame alumni present were Joe Hornett, Rick Valdiserri, Tom Spencer, Mark Gramelspacher, Vince Wagner, Adrian Quill and Ron Renner.

The group of 15 split up to visit various centers for observation. They visited The Damien Center, St. Nicholas Youth Center, Wishard Hospital Emergency Room, Holy Family Shelter, Mount Olive Crisis Center, Holy Trinity Adult Day Care Center and St. Andrew's Small World Preschool and Kindergarten.

Marita Washington, director of Small World Preschool and Kindergarten at St. Andrew, explained the joy and frustration of working with the center city children.

Emily Husted, a sophomore liberal studies English major at Notre Dame from New Palestine, commented on how much she has learned through the program. Urban Plunge was recommended highly to her by a friend.

Amy Cooper, a sophomore psychology major at Notre Dame, said, "I have participated in a lot of service work in the past. I hope to incorporate it into my career as a psychologist."

She was specifically interested in the trip to Small World at St. Andrew because of her interest in children. Cooper is from Greenfield and is a parishioner at St. Michael Parish.

Brian Schneider, a junior pre-med major at Notre Dame, said, "It's nice to see that things are being done... nice to see people



URBAN PLUNGE—Notre Dame sophomore Chad Christopherson, Castleton resident who attends Fort Harrison Chapel, talks with pre-schoolers during snack period at Small World facility at St. Andrew Parish in Indianapolis. (Photo by Margaret Nelson)

who care about those who are thought of as untouchable." Schneider is a parishioner of Our Lady of Mount Carmel Parish in Carmel.

Chad Christopherson, a sophomore mathematics major with concentrations in social science and public service, said his reason for participating in Urban Plunge was "to achieve a fuller awareness of the professional challenges I will face."

Christopherson also looks to his future, commenting, "As a prospective teacher and public servant, the decay of urban America will have a very real impact on my future. As a member of the Catholic Church, human dignity and welfare are continuing concerns for me."

Other college youth from the archdiocese who participated in the Urban Plunge are Joy Cox, New Castle; Daniel Drew, Indianapolis; Megan Frost, Indianapolis; Kathleen Hicks, Bloomington; Michael Lewis, Salem; Lori Lindley, New

Palestine; Thad Nation, Terre Haute; Stephen Steiner, Carmel; and Lawrence Zeiser, Bloomington.

"Throughout the three-day experience, the students seemed in awe of what they were learning, what they were experiencing," Orr said. "We have always had good groups throughout the history of this program and this group wasn't an exception."

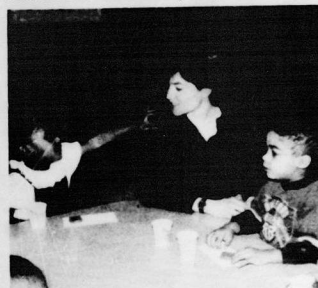
"It's hard for the students to experience this," Orr said, "especially to see it firsthand if they have grown up in a different environment."

One of the students from a previous year wrapped up that feeling quite well. He spoke of a woman who lost her job because of her pregnancy.

He said he heard things from the people that he would read about in the newspaper, but when he sat down and talked with someone about it face-to-face it really hit home with him.



GETTING TO KNOW YOU—Amy Cooper (above) from St. Michael Parish in Greenfield listens to a pre-schooler at Small World at St. Andrew in Indianapolis. Below, Emily Husted from New Palestine talks to several youngsters during the annual center city "Urban Plunge" by students from the university. The Urban Parish Cooperative coordinated the visits. (Photos by Margaret Nelson)



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(The Criterion requests death notices from parishes and/or individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Other priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **ARTERBURN, Bernice D.**, 80, Sacred Heart, Jeffersonville, Dec. 24. Wife of Alfred B. Sr., mother of Alfred B. Jr., William N., Laura, Catherine Felten and Miriam Howard; grandmother of eight.

† **ATTRIDGE, Anne Regina Geoffrey**, 79, St. Anthony of Padua, Clarksville, Dec. 23. Mother of Margaret Dewees and Janice Steward; sister of Teddy Geoffrey, Clarence Geoffrey, Geraldine Spelmer, Marie Short, Doris Regier and Florence Sharnett; grandmother of six; great-grandmother of six.

† **AULL, Rosemary B.**, 71, Holy Spirit, Indianapolis, Dec. 26. Wife of James C., mother of Larry E., Gregory J., and Karl J.; sister of Lucien E. Walsh and Juanita McNulty; grandmother of five.

† **BAKER, Elizabeth S.**, 95, Our Lady of Lourdes, Indianapolis, Dec. 26. Mother of Sterling Baker and Grace Marshall.

† **BOVA, James**, 85, St. Patrick, Indianapolis, Dec. 29. Brother of Joseph V. and Anthony Bova.

† **BRINKER, Paul A.**, 61, St. Andrew, Richmond, Dec. 31. Father of Steve, son of Terry; brother of Robert, Fred, John, Ruth, Rose Morrison and Angela Stearns; grandfather of one.

† **CASHIER, Joseph R.**, 82, St. Margaret Mary, Terre Haute, Jan. 1. Husband of Laveria; father of Charles E. and Frank R.; brother of Melania Edwards; grandfather of six.

† **CHRISTIAN, F. Louise**, 92, Holy Family, New Albany, Dec. 22. Sister of William.

† **COONING, Edward M. Jr.**, 71, St. Mary, Rushville, Dec. 28. Father of Ed, Kevin, Terrence, Timothy, Julie Sallee and Lucy Gordon; grandfather of 16.

† **CROSSLAND, George A.**, 67, St. Joan of Arc, Indianapolis, Dec. 26. Husband of Patricia E. Berry; father of Kathleen Van, Karen, Jehling, Kristine Grosvenor, Katherine, Karol, Kevin, Keith, Thomas, Kerry, Kenneth, Kurt, Kyle, Kelly and Karl; brother of Marnanna Hamilton and Elizabeth Bumgarner; grandfather of 15.

† **DAUBY, Pauline M.**, 92, St. Paul, Tell City, Dec. 20. Mother of Joyce Joseph Dauby, Charles R. Dauby, Mary Ann Lettner and Martha Jean Bate; sister of Martin Kleeman, Walter

Kleeman, Agnes Glenn and Nettie Cummesky; grandmother of 16; great-grandmother of 32.

† **DOLL, William L.**, 92, St. Thomas Aquinas, Indianapolis, Dec. 22. Father of Norma Largent and Carole Lux; grandfather of three.

† **FLANAGAN, Mildred M. Korbe**, 81, Holy Family, New Albany, Dec. 19. Sister of Irma McClure.

† **FRICKS, Philomena**, 96, St. Martin, Yorkville, Dec. 2. Aunt of several nephews and nieces.

† **GRANECKI, Leona "Maude"**, 73, St. Mary, Mitchell, Jan. 2. Wife of Stanley; mother of Joseph; sister of Mildred Fartner.

† **GRANT, Anna Brice**, 93, Little Flower, Indianapolis, Dec. 23. Mother of Barbara Mattingly and Rose K. Smith; sister of Mabel Smith, Rose Hughes and Elizabeth Fedorick; grandmother of four.

† **HARMON, James R.**, 67, St. Andrew, the Apostle, Indianapolis, Jan. 3. Husband of Shirley N.; father of Katherine Ann, Tom J., Tom Patrick, Margaret Smith, Christine Edmister and Mary Kay Gatties; step-father of Diane Evling, Debbie Catron and David, Jim, and Gary Delfendall; brother of Helen Sibbald.

† **HURM, Thomas Joseph**, 66, St. Mark, Indianapolis, Dec. 29. Husband of Mary Anna Dunbar; father of Laura M. Collins, Cynthia J., Ganshoun, Thomas Jr., Felix E., Arthur W. and Michael D.; brother of Hilda-garde Horsman, Estella Clark, Rosie McKee, Helen Perkins, Leo, Linus and James Hurm; grandfather of 12; great-grandfather of one.

† **KINSILLA, Mae W.**, 95, Holy Family, Richmond, Dec. 25. Mother of Catherine K. Harris, Anna Marie Kaiser and Brother Thomas; sister of Joseph.

† **KIRK, Helen L.**, 93, Our Lady of the Greenwood, Greenwood, Dec. 15. Aunt of five.

† **KUNZ, Frieda Catherine Kiefer**, 87, St. Joan of Arc, Indianapolis, Dec. 29. Mother of Ronald J., Richard L., and Carol Ann Willy; grandmother of 11; great-grandmother of two.

† **MILLER, Richard F.**, 60, St. Mary, North Vernon, Jan. 3. Husband of Louise West; father of Shawn, Richard, Paul, Susan, Tina Walker and Cindy Taskay; brother of Edward J. Miller, Charles Miller, Ann Talant and Dorene May; grandfather of four.

† **NEAD, Jerome Alan**, 55, St. John the Baptist, Dover, Dec. 22. Husband of Barbara, father of Thomas Nead and Bonnie Weatherford; son of Thomas E. Nead; grandfather of three.

† **OSBOURN, Joseph R.**, 94, Holy Family, New Albany, Jan. 2. Father of May Kay Wolford, brother of Bert Scales.

† **PIERCE, Eileen**, 29, St. Mary, Richmond, Dec. 29. Wife of Weldon, mother of Joe; sister of John Cotter, Mary Asbury, Martha Snyder and Marjorie Deubner; grandmother of two.

† **PORTISH, Charles**, 65, St. Anthony, Indianapolis, Dec. 30. Husband of Rita Mae Wagner; father of Thomas V., Angela K. Basore, Pamela A. McMahon, Gina M. Evans, brother of Paul, Robert, and Mary Ellen Peneau; grandfather of seven.

† **QUALTERS, Mary Agnes**, 81, Our Lady of Lourdes, Indianapolis, Dec. 31. Aunt of two.

† **RICH, Florentine D.**, 70, St. Mary, Richmond, Dec. 25. Husband of Betty Rich; father of Rebecca Alexander, Betty Patterson, Paula Rich and Samuel Rich; brother of Samuel, Rich, Josephine Chitila, Virginia Stephens, Carmela Fresh and Antoinette Strayer; grandfather of six.

† **ROBERTSON, Leona LaVern**, 71, St. Philip, North Indianapolis, Dec. 30. Mother of John, Dan, Steve and Patricia Rayner; sister of John Ames and Jeanne Miller.

† **SCHINDLER, Leo**, 85, Little Flower, Indianapolis, Dec. 28. Father of Angela Hundert.

† **SHERMAN, Edward J.**, 80, St. Jude, Indianapolis, Dec. 23. Husband of Verle; father of William E., Robert F., Edward J., Jim J., Michael G., Chuck T., Betty M., Joanne A., Alice A. Bates and Susan M.; grandson: brother of Catherine Chaplin and Joseph Sherman; grandfather of 20; great-grandfather of one.

† **SIDA, Joseph L.**, 55, Our Lady of the Greenwood, Greenwood, Dec. 25. Husband of Barbara L.; father of Angie L. Adams, Michelle M., Joe S. and Kevin P.; brother of Eva Oakley and Mary Lou Kelly.

† **SOOTS, Bernice A.**, 85, Little Flower, Indianapolis, Dec. 29. Mother of Rose Mascari, Jeanne L. Vix and Acta Thomas; sister of Joseph; grandmother of 11; great-grandmother of nine.

† **STILES, Joseph Marvin**, 71, St. Paul, Tell City, Dec. 12. Husband of Rose; father of Marvin, Robert, Barry and Joyce Watkins; brother to Henry E. and Norma Baysinger.

† **THOMAS, Dorothea Lou Simpson**, 87, Our Lady of Lourdes, Indianapolis, Jan. 2. Mother of Clarence H. Thomas Jr.; grandmother of six.

† **WELLS, Katherine Marie**, 73, St. Barnabas, Indianapolis, Dec. 20. Mother of Beverly Deblair.

† **WEYER, Merinda J.**, 33, St. Anthony of Padua, Clarksville, Dec. 24. Daughter of Edgar and Mary; sister of Karen Thompson, Kathy Smith and Cheryl Herrington.

† **WOLTER, Frances**, 62, St. Mary, Greensburg, Jan. 6. Wife of Charles B.; mother of Steven A. Mickel, Judith L., Cynthia A. Wickizer, Timothy C. and Sandra W. Richardson; sister of Joseph L. Hellreich, Alice Hall and Grace Eilerman.

† **WYETH, Stella J.**, 81, St. Philip, North Indianapolis, Dec. 30. Mother of Charles, Edwin, Frederick W., John T., Philip M., Marie C. Powell and Mary Virginia Lang; sister of John Klausner, Vata Titus and Sister Lucia Marie.

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Franciscan Father Philip Johnson dies at age 85

Benedictine Sister Feliciana Peters dies at age 88

Benedictine Sister Feliciana Peters, 88, of the Monastery Immaculate Conception in Ferdinand, Indiana, died on Jan. 9 at St. Joseph Hospital in Huntingburg, Indiana.

The former Martha Peters, daughter of Edward and Harriet Peters, was born on April 12, 1904, in Ranger, Indiana. Sister Feliciana entered the Sisters of St. Benedict in 1931 and professed her final vows in 1936.

Sister Feliciana served in domestic work at the monastery and at Tell City, Cincinnati, and St. Mary, Perry Co. She assisted with crafts and sewing in the monastery for 35 years until 1991.

Sister Feliciana is survived by four sisters, Benedictine Sisters Rosemarie, Agnes, Peters, Anna Goffinet, and Henrietta Dauby; and three brothers, Edward, Ormer and Claude.

Contributions in memory of Sister Feliciana may be made to the Sisters of St. Benedict.



A Mass of Christian Burial was celebrated on Jan. 4 at St. Clement Church, Ohio, for Franciscan Father Philip Johnson, 85, who died on Jan. 1 at St. Clare Retirement Community. Father Johnson's most recent assignment was as associate pastor at St. Joseph Church in Louisville, Kentucky.

Father Johnson entered the Franciscan Order in 1927, and was ordained in 1935. He served as a pastor at St. Lawrence in Lafayette, Indiana, from 1966 to 1975.

Born in Batesville, Father Johnson was the son of the late Charles and Margaret Johnson. He attended the Batesville parochial school before studying at St. Francis seminary in Cincinnati, Ohio. He had his theological training at Holy Family Friary in Oldenburg, Indiana.

Father Johnson is survived by Mildred Hillenbrand, Mary Wake and Joyce Henderson.

Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

Aladdin A-I
 Alberto Express A-I
 Bad Lieutenant O
 Becoming Colette O
 Bodyguard A-III
 The Bram Stoker's Dracula O
 Brother's Keeper A-III

Candyman O
 Captain Ron A-III
 Chaplin A-III
 Close to Eden A-III
 Consenting Adults O
 Crying Game, The A-IV
 Damage O
 Damned in the U.S.A. A-III
 Danzou A-III
 Distinguished A-III
 Gentleman, The O
 Dr. Giggles O
 Efficiency Expert, The A-III
 Enchanted April A-III
 Few Good Men, A A-III
 Fine Romance, A A-III
 Flirting A-III
 Forever Young A-III
 1492: Conquest A-III
 of Paradise A-III
 Gas, Food, Lodging A-III
 Glenngary Glen Ross A-III
 Here A-III
 Hoffa A-III
 Home Alone 2: Lost in New York A-III
 Honeymoon in Vegas A-III

Howards End A-III
 Indivisible A-III
 Intimacy A-III
 Jennifer 8 A-III
 Johnnie Steppano A-III
 Last of the Mohicans A-III
 League of Their Own, A A-III
 Leap of Faith A-III
 Love Field A-III
 Lorena's Oil A-III
 Love Potion No. 9 A-III
 Lover, The O
 Malcolm X A-III
 Match Factory A-III
 Girl, The A-III
 Merry Men, The A-III
 Mistress A-III
 Money Man A-III
 Mr. Baseball A-III
 Mr. Saturday Night A-III
 My New Gun A-III
 Night and the City A-III

Of Mice and Men A-III
 Passenger 57 A-III
 Passion Fish A-III
 Peter's Friends A-III
 Pure Country A-III
 Rampage A-III
 Reservoir Dogs O
 River Runs A-III
 Through It, A A-III
 Scent of a Woman A-III
 Simple Men A-III
 Single White Female A-III
 Sneakers A-III
 3 Ninjas A-III
 Tousles Matins A-III
 Le Monde A-III

Toys A-III
 Traces of Red O
 Trespass O
 Under Siege O
 Unforgotten A-IV
 Used People A-III
 Venice-Venice O
 Waterland A-III

For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-8888. This free 24-hour-a-day service is made possible by your contributions to the United Catholic Appeal.

Family Rosary to collect more rosaries for Russia

by Catholic News Service

ALBANY, N.Y.—A campaign to collect 1 million rosaries for Russia and other formerly communist European countries has exceeded its goal and been extended to seek another 1 million rosaries.

The campaign was begun in October 1991 by Holy Cross Father Patrick Peyton, founder of the Family Rosary movement who died in June 1992.

Thus far, 670,000 rosaries have been shipped to people in the former Soviet bloc and distributed through relief agencies and Mother Teresa's Missionaries of Charity. Robert Klein, executive director of the Albany-based Family Rosary, said efforts are being made to distribute the other 330,000 rosaries.

"We have been in contact with more than 40 bishops in various dioceses throughout the countries of Central and Eastern Europe who have said they could easily use another 300,000 rosaries," Klein said.

Because of the great response from bishops requesting rosaries and from people who collected and donated the first 1 million rosaries, Family Rosary set a goal of raising another 1 million rosaries.

Rosaries can be sent to Family Rosary Inc., Executive Park Drive, Albany, N.Y. 12203-3594. Phone: (518) 489-8900.

Classifications of recent video cassettes

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos are the same as those for theatrical movies in the list above.

Buffy the Vampire Slayer A-III
 Christopher Columbus: The Discovery A-III
 City of Joy A-III
 Cousin Bobby A-III
 Cousin Eddie A-III
 Cutting Edge: The Daughters of the Dust A-III
 Deep Cover A-III
 Digstones A-III
 Double Edge A-III
 Encino Man A-III
 Falling from Grace A-III
 Far and Away A-III
 Favor, the Watch and the World A-III
 Very Big Fish A-III
 Ferngully: The Last Rainforest A-III
 Final Analysis A-III
 Folks! A-III
 Gladiator A-III
 Hard Promises A-III
 Hear My Song A-III
 Honey, I Blew Up the Kid A-III

Housebuster A-III
 Incident at Agila A-III
 JFK A-III
 K2 A-III
 Karaoke A-III
 Leaving Normal A-III
 Lethal Weapon 3 O
 Love Crimes A-III
 Mamba Kings, The A-III
 Man in the Moon, The A-III
 Man Trouble A-III
 Midnight Clear A-III
 Misspissipi Masala A-III
 Mom and Dad Save the World A-III
 Newsies A-III
 Night on Earth A-III
 Noises Off A-III
 One False Move A-III
 Out on a Limb A-III
 Passed Away A-III
 Patriot Games A-III
 Playboys, The A-III
 Payson Ivy O
 Power of One, The A-III

Prelude to a Kiss A-III
 Proof A-III
 Raising Cain A-III
 RKO A-III
 Roadside Prophets A-III
 Rock a Doodle A-III
 Rush A-IV
 Shakes the Clown O
 The Shartons A-III
 Shining Through A-III
 Sister Act A-III
 Storyville A-III
 Strangers in Good Company A-III
 This Is My Life A-III
 Thunderbolt A-III
 True Identity A-III
 Universal Soldier O
 Uranus A-III
 Wayne's World A-III
 White Men Can't Jump A-III
 White Sands A-III
 Year of the Comet A-III

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Priest finds optimism about Mideast peace negotiations

by Tracy Early
Catholic News Service

NEW YORK—The head of the Catholic Near East Welfare Association said he found continuing optimism about Middle East peace negotiations during a December visit to the area, though he said Israel's deportation of Palestinians was seen as a step backwards.

Msgr. Robert L. Stern, who is the association's general secretary and also president of the Pontifical Mission for Palestine, said he found everyone waiting to see what approach the Clinton administration will take to Middle East issues.

Msgr. Stern, interviewed at his New York office, visited Jerusalem and Bethlehem as well as Beirut, Lebanon, and Damascus, Syria, during a Dec. 15-26 tour of the region.

In Bethlehem, he celebrated midnight Christmas Mass and the Christmas morning Mass with Latin-rite Patriarch Michel Sabbah of Jerusalem.

He said Bethlehem Mayor Elias Freij had planned the first public Christmas celebration in the town since the Palestinian uprising, the intifada, began in December 1987. But Israel's deportation of some 400 Palestinians associated with the fundamentalist Muslim group Hamas, "changed the whole complexion," and led the mayor to cancel the public celebration, Msgr. Stern said.

He said, however, that the church was packed, mostly with pilgrims, at the midnight Mass. The Christmas

morning Mass, he said, drew a congregation largely from the local community.

The patriarch viewed Israel's deportation of the Palestinians as a "major step back" in the peace process, Msgr. Stern reported.

Hamas is a more radical rival of the Palestine Liberation Organization and seeks to disrupt negotiations in which the PLO is involved, Msgr. Stern said. The deportations are viewed as unjust in the Palestinian community, and put pressure on the PLO to take a harder line, he said.

Msgr. Stern added that he would be exploring with the Pontifical Mission's Jerusalem director, Christian Brother Donald Mansir, the possibility of aiding the deported Palestinians, who have been left on the border, unwanted by either Israel or Lebanon.

Msgr. Stern said he would make another visit to Jerusalem in February for further meetings.

Msgr. Stern said he reported to Lebanese religious and political leaders on the delegation led by Cardinal John J. O'Connor of New York, president of Catholic Near East, to see President Bush at the White House on behalf of Lebanon last September.

He said all the people he talked with in Lebanon expressed deep appreciation for the cardinal's efforts to aid their country.

However, Msgr. Stern, who participated in the White House meeting, said Bush never took any of the actions the delegation proposed. Among points the group raised were requests for study of the possibilities for restoring U.S. consular services in Beirut and ending restrictions on air travel to Lebanon by Americans.

In Syria, Msgr. Stern reported, the church is "monitored but not interfered with" and does not complain about its treatment by the government.

Msgr. Stern said Israel's relation to Syria was key to a peace settlement. If an agreement is reached with Syria, second in strength only to Egypt among Israel's neighbors, Jordan will be able to make peace and Lebanon will then go along, he predicted.

When he returns to Jerusalem in February, Msgr. Stern plans to install Father William D. Corcoran of the Diocese of Burlington, Vt., as the new director of the Pontifical Mission's Amman, Jordan, office.

African refugees' plight called 'open wound'

by John Thattis
Catholic News Service

VATICAN CITY—The plight of Africa's six million refugees and 16 million internally displaced people represents an open wound on the continent, a top Vatican official said.

Archbishop Giovanni Cheli, president of the Pontifical Council for Migrants and Travelers, said the tragic situation in Somalia is only the visible tip of a continent-wide drama.

"In 1982, Pope John Paul II called the refugee problem a 'shameful wound of our time.' Today, 10 years later, this wound continues to bleed without any prospect of solution, especially on the African continent," Archbishop Cheli said in an interview with Vatican Radio Jan. 3.

Reviewing Africa's refugee map, Archbishop Cheli noted that some 420,000 Somalis have fled to Kenya to escape civil strife and famine, while another 500,000 have taken refuge in Ethiopia.

Nearby, the war in Sudan has led hundreds of thousands of southern Sudanese to seek haven in Zaire and Uganda, he said. Mozambique's long civil war has forced a million and a half refugees into Malawi, Zimbabwe and other neighboring countries.

Civil war in Liberia has caused an exodus of 750,000 refugees. In Angola, where a peace accord broke down again in January, hundreds of thousands have already been forced into exile, he said.

Since the 1960s, more than 500,000 Rwandan citizens have fled civil strife and are still awaiting permanent acceptance from neighboring countries, the archbishop said.

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