

by John F. Fink

Archbishop Daniel M. Buechlein will preside at a Mass at 11 a.m. in SS. Peter & Paul Cathedral. The public is invited.

The apostolic decree of Pope Pius XII creating the Archdiocese of Indianapolis was issued Oct. 21, 1944. On Dec. 19, 1944, the apostolic delegate to the United States, Archbishop Amleto Giovanni Cicognani, solemnly proclaimed the archdiocese and installed Archbishop Joseph Elmer Ritter as the first Archbishop of Indianapolis.

The state of Indiana is the metropolitan area for the archdiocese. The suffragan sees are Fort Wayne-South Bend, Evansville, Lafayette, and Gary. Fort Wayne was already a diocese in 1944, having been established in 1857. The same decree that made Indianapolis an archdiocese also created the dioceses of Evansville and Lafayette. Gary, which had been part of the Fort Wayne Diocese, was created a diocese in 1957.

Archbishop Buechlein is the fifth Archbishop of Indianapolis. Previous archbishops were Archbishop Ritter, Archbishop Paul C. Schulte, Archbishop George J. Biskup, and Archbishop Edward T. O'Meara.

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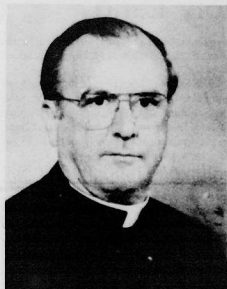
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December 2, 1994

Msgr. Tuohy named protonotary apostolic, Fathers Richard Lawler, Schmitz, Sweeney, Wright appointed prelates of honor

by John F. Fink

Msgr. Tuohy is currently pastor of St. Luke Parish in Indianapolis, but will become pastor of Christ the King Parish in



Msgr. Francis R. Tuohy

Msgr. Lawler is pastor of St. Mark Parish in Indianapolis. Born May 26, 1933, he was ordained May 11, 1959. Among his numerous previous assignments were principal of Shawe Memorial High School, dean of the Tell City Deanery, (See FIVE LOCAL, page 3)



Msgr. Richard C. Lawler



Msgr. Bernard R. Schmitz



Msgr. Kenneth C. Sweeney



Msgr. John M. Wright

by William R. Bruns

Archbishop Daniel M. Buechlein, chairman of the Indiana Catholic Conference—the public policy voice of the Catholic Church in the state—issued the statement at a news conference at the Catholic Center in Indianapolis. As metropolitan archbishop of the Indianapolis Province of the Catholic

The bishops said that because they know of no evidence that the death penalty deters violence and crime, they do not believe that "the circumstances of our day provide sufficient moral justification for the death penalty."

"We believe," said the bishops, "that the
(See IND. BISHOPS, page 2)

care workers advise them to refuse to honor abortion laws. Pg. 28.

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SEEKING THE FACE OF THE LORD

We need to keep "The Last Things" in mind

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

Last week my sixth grade teacher died. Sister A. Celeste was one of the Sisters of Providence who has a profound effect on my education. It wasn't so much what she said or taught, rather it was that all through the years she went out of her way to keep in touch. It was that way from sixth grade on. I still remember my surprise when at a swimming instructor whom I admired at summer camp said that Sister Agnes Celeste told him to treat me right. I am confident that she will not abandon me in her intercessory prayers now. May she rest in peace.



Sisters passing on to the kingdom and reading Pope John Paul's best seller, "Crossing the Threshold of Hope," last week suggest a timely topic for this first week of Advent. I see why the pope's book has been number one on the best-seller list for the last three weeks. He's amazing as he answers the timely and provocative questions of an Italian journalist.

Toward the end of the book (pages 178-187) the journalist asks, "Does eternal life exist?" He makes the point that recently in the church lots of "documents" have been produced on topical issues, but it doesn't seem like much is said about eternal life. "Your Holiness, do heaven, purgatory, and hell still exist?" he asks.

Pope John Paul says, "Open the Vatican Council's Dogmatic Constitution on the Church, *Lumen Gentium*, to Chapter 7." The Council talked about the connection between "The Last Things" (eschatology) and the church on earth. The pope says he tends to agree that pastoral practice on this perspective of the church seems to have diminished. He mentions that, especially in parish missions and retreats, sermons about death, judgment, heaven, hell and purgatory were "a standard part of the program. This pastoral style was profoundly personal." He goes on to say that these sermons went to the very heart of our inner world and they stirred our consciences, brought us to our knees and led "to the screen of the confessional."

The Holy Father stresses the importance of this individual and personal approach to "the last things." He also points out the Second Vatican Council wanted to raise up the awareness of the eschatology of the church and the world as well. Both as individuals and as church in the world we need to keep "The Last Things" in mind. After all, the ultimate vocation of every one of us is the call to eternal life. And we receive and pursue that call in the church in this world.

The Season of Advent has begun. As the very name implies, Advent is a time set aside by the church for expectation and waiting. Liturgically, we not only look toward the anniversary of Christ's birth, Christmas, but we also renew our sense of Christ's presence, his coming among us in word and sacrament now. As the liturgical readings remind us, Advent is also a time in which we renew our sense of vigilance and expectation of the final coming of

Christ and the fullness of his kingdom. It is this latter expectation and anticipation that speaks to our sense of "the last things."

Who doesn't need to be reminded that this earthly life is but the vestibule to an even more wonderful kingdom? It is easy to forget our vocation to eternal life in the stuff of everyday life. Who doesn't need to be reminded that there will indeed be a final and irreversible moment of truth about ourselves and God? Who doesn't need to be reminded that God is merciful, but God is also truthful and just? We need to remember that we can lose faith, we are free to say no to God and sometimes we do. We sin. If we consciously let loose of our faith in God, we toy with the possibility of spending eternity without God; that is hell. And it seems reasonable that if we die with a rather unperfect love for God, we will be in for a time of purifying fire before we enjoy the fullness of the kingdom that is purgatory.

Our teaching about "The Last Things" is based on the fact that with our marvelous gift of human freedom goes responsibility. We are able to respond to God's word, to God's love, even if sometimes we don't want to. Through the church, Christ makes the sacrament of nourishment, the eucharist, and the sacrament of healing, penance and reconciliation, available to us for the times we fail. The truthful thing to do is to acknowledge our sins, to confess them and to repent.

The Advent reminder of the kingdom which is yet to come and the reminder of "The Last Things" are timely.

EDITORIAL COMMENTARY

Peace is still elusive in the Holy Land

by John F. Fink
Editor, The Criterion

JERUSALEM, Nov. 19—The uprising in Gaza yesterday, that resulted in the killing of at least 13 Gazans and the wounding of 200 more shows how volatile the situation is among the Palestinians.

The Gazans were shot by Yasser Arafat's police force. The rioters were protesting the lack of economic progress in Gaza and the West Bank since the Palestinians received autonomy.

But so far foreign countries seem to be throwing efforts for peace instead of encouraging them. When the accords were signed, the Palestinian National Authority, was promised \$700 million for 1994. So far they have seen little of that money.

The problems of the Palestinians in Gaza were described in detail to me two days ago (Nov. 17) by Father Denis Madden, the director of the Pontifical Mission for Palestine here in Jerusalem. This office was established by the Vatican to help the Palestinians.

Father Madden made it clear that, contrary to the beliefs of many Americans, the Palestinians are hurting more today than ever before. We are lulled by the peace process into thinking that conditions are improving. They are not, he said.

For example, the Israeli government has sealed off Gaza so residents there cannot leave; it's a virtual prison. Formerly, Gazans were able to travel to Israel to work on farms or in construction projects. Since they cannot do that anymore, unemployment in Gaza has risen from the former 40 percent to 70 percent now.

The best Palestinian hospitals are located in East Jerusalem, but Gazans are now unable to go to them. West Bank residents

can get special permits to go to them, but the permits have been obtained for each doctor's visit or each hospital visit and it takes most of a day to get the permit.

The Pontifical Mission now has about 100 projects to help the Palestinians, including five health clinics and three dental clinics, but it cannot meet the demand.

These are only a couple examples of what the Palestinians are putting up with. As things get more desperate, it's no wonder that Hamas is getting more support. And, Father Madden said, there are Arab groups, such as the Islamic Jihad, that are even more radical than Hamas.

"Hamas is a product of Israel," Father Madden told me. It developed in the late '80s during the intifada and Israel saw it as an

option to Arafat and a way of splitting Fatah, Arafat's faction in the PLO. Then it got out of hand.

For peace to survive, Arafat must be supported, Father Madden said. He must receive the help that was promised to him. If he doesn't, and as economic conditions don't improve, there will continue to be threats to peace.

He said that he is convinced that most Israelis, as well as most Palestinians, want peace, and he feels sure that Israeli Prime Minister Yitzhak Rabin would have the support of the Jews if he were to encourage more support for Arafat.

He said that he is hopeful about the future, but thinks now is a critical time. "If

Ind. bishops oppose death penalty

(Continued from page 1)

more effective deterrent to criminals would be life imprisonment without parole."

The bishops acknowledged serious concerns about the cost of imprisonment, but they noted that some studies have shown that "the death penalty with the appeals that are part of that process is more costly to our society than life imprisonment."

The call of the state's bishops for an end to the death penalty draws on a statement to the death penalty draws on "Confronting a Culture of Violence," a statement approved recently by the National Conference of Catholic Bishops. The national statement recognizes the Catholic Church in the United States to a consistent ethic of life, which, the document says, "remains the surest foundation of our life together."

The full text of the statement follows: "In view of the imminent possibility of the resumption of capital punishment in Indiana, we, the Roman Catholic bishops in Indiana, express our deep concern, realizing that the morality of capital punishment is complex and controversial.

"The 'Catechism of the Catholic Church' keeps open the remote possibility that there could be conceivable circumstances which might justify capital punishment. It applies the principle of self-defense to the protection of society. At the same time, the catechism states:

"If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority should limit itself to such means, because they better correspond to the concrete conditions of common good and are more in conformity to the dignity of the human person" (n. 2267).

"In our recent statement, 'Confronting a Culture of Violence,' the bishops of the United States have once again expressed our commitment to a consistent ethic of life. Because we believe in the sacredness and dignity of all human life, we must speak out strongly against the violence and death

which now permeate all aspects of our society. In this culture, which is steadily losing its respect for human life, and in this contemporary climate of violence, it is our best judgment as pastors devoted to defending life that capital punishment will only serve to inflame the culture of violence which is already too prevalent in our State. We know of no evidence that the death penalty has, in fact, deterred violence and crime in those states where it has been restored, and, therefore, we do not believe that the circumstances of our day provide sufficient moral justification for the death penalty.

"We believe that the more effective deterrent to criminals would be life imprisonment without parole. We acknowledge serious concerns about the cost of criminal imprisonment. In response to that concern we note the existence of studies which document the fact that the death penalty with the appeals which are part of that process is more costly to our society than life imprisonment.

"As bishops, we call for a more radical solution to violence and crime in our society. Our church remains consistent and in support of the sacredness of human life and the dignity of the human person from conception until death. In our recent statement 'Confronting a Culture of Violence,' we bishops of the United States say:

"We cannot ignore the underlying cultural values that help to create the environment where violence grows: a denial of right and wrong, education that ignores fundamental values, an abandonment of personal responsibility, an excessive and selfish focus on our individual desires, a diminishing sense of obligation to our children and neighbors, a misplaced priority on acquisitions, and media glorification of violence and sexual irresponsibility. In short, we often fail to value life and cherish human beings above possessions, power and pleasure. . . . A consistent ethic of life remains the surest foundation of our life together."

we don't do it right we might have to pick up the pieces for 20 years," he said.

Father Madden also commented on President Clinton's visit to Israel. He gave me a statement from the Coordinating Committee of International Non-Governmental Agencies that criticized the visit because of "the one-sided nature of President Clinton's remarks, especially in the Israeli Knesset." It went on for a couple pages to point out "the insensitivity to the reality of the Israeli-Palestinian conflict" because not once did he mention the Palestinians or acknowledge their existence. "Peace is still elusive in the Holy Land."

OFFICIAL
APPOINTMENTS

Effective November 11, 1994

REV. GUERRIC DeBONA, O.S.B., appointed parochial administrator, St. John, Bloomington, during Father Myles Smith health leave. (Father Myles Smith remains as pastor and will continue his pastorate upon his return.)

Effective January 4, 1995

REV. RONALD ASHMORE, leaving the pastorate at St. Charles, Bloomington. Granted sabbatical.

Effective February 15, 1995

REV. FRANCIS TUOHY, (pastor of St. Luke, Indianapolis), appointed pastor, Christ the King 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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United Catholic Appeal exceeds goal by \$500,000

Final report shows that more than 34,000 Catholic households participated in the 1994 appeal

by Dan Conway

Final figures for the 1994 United Catholic Appeal show that the annual drive has exceeded its \$3.2 million goal by more than \$500,000 with total gifts and pledges to date at \$3,703,744.

More than 34,000 Catholic households (47 percent of the archdiocese) participated in the 1994 appeal—an increase of more than 23 percent. The 1993 appeal raised \$3,381,370 from just over 30,000 households.

The 1994 final report was discussed at a meeting of the United Catholic Appeal Steering Committee on Tuesday, Nov. 18. At this meeting, the archdiocese's executive director for stewardship and development, Scott G. Lubansky, described some of the main reasons why the 1994 appeal was so successful.

"First of all," he said, "we had the exceptional leadership of our general chairman, James Magee, and his wife, Peggy. Their willingness to give so much of their time and talent to attend

meetings and dinners in all regions of the archdiocese was a significant factor in the overall success of the campaign. In fact, in the two years that Jim and Peggy have played leadership roles in the appeal, the number of major gifts to the United Catholic Appeal has increased by 43 percent and the dollar amount has nearly doubled—from approximately \$600,000 in 1992 to more than \$1,150,000 in 1994."

Lubansky also attributed the 1994 appeal's success to the personal involvement of Archbishop Daniel M. Buehlein, the steering committee, clergy and parish life coordinators. "There is no question that the archbishop's presence, leadership and vision for the archdiocese were critical to the success of the appeal," he said.

"The archbishop makes a strong case for the growing needs of the church in central and southern Indiana," Lubansky said. "But I think the main thing is his emphasis on stewardship—as a concrete way of showing, on a daily basis, that we're grateful for the

gifts we've received and that we care about the needs of others."

L.H. Bayley, who is chairman of the 1995 United Catholic Appeal, strongly agrees that the archbishop's emphasis on stewardship has made a big difference. "Stewardship is much more than money," Bayley said. "It's also giving your time and talent—your whole heart and soul—out of gratitude for God's many blessings. Sure, the dollars make a difference, but the greatest gift is when we join with 34,000 other Catholic families all over central and southern Indiana to say that we really do care about our religion, about the education of our children, and about the human and spiritual needs of people."

A new feature of the 1994 appeal was a telephone follow-up effort that resulted in an additional \$250,000 from nearly 5,000 donors. "No one likes to be contacted by telephone," Lubansky said, "so we waited until the very end, when all other means had been exhausted. Fortunately, the majority of

people we contacted were very understanding, and the results speak for themselves."

"We're especially pleased to note," Lubansky added, "that the telephone follow-up made it possible for several parishes to reach their goals or to qualify for funds from parish sharing."

To date, 81 parishes have met or exceeded their 1994 goals and an additional 38 parishes have qualified for parish sharing funds by raising more than 76 percent of their goals. Nearly \$800,000 of the total funds raised will be returned to parishes as part of the parish sharing component of the appeal.

The United Catholic Appeal is one of three major income sources for the Archdiocese of Indianapolis. Along with parish assessments and investment income, the appeal supports archdiocesan programs in five major areas of the church's ministry: spiritual growth (30 percent), family development (11 percent), social services (15 percent), educational excellence (19 percent), and parish projects (25 percent).

ACEE is at the center of the archdiocesan education ministry

The Archdiocesan Council for Educational Excellence has been established

The archdiocesan Office of Catholic Education (OCE) has established a committee known as the Archdiocesan Council for Educational Excellence (ACEE).

ACEE is a group of representative educational/catechetical leaders that advises the Archdiocesan Board of Education in matters of policy, and consults with the OCE in curriculum development matters. The council will serve as a resource for improving curriculum development.

Members of the council are parish and school administrators, teachers and catechists. They are: Diane Burns, director of religious education, St. Malachy, Brownsburg; Joanne Cauchi, principal, St. Mark School; Barbara Crehul, teacher, Immaculate Heart School; Jeanette Colburn, principal, Holy Name School; Nancy Ellis, teacher, St. Patrick School; Terre Haute; Martha Hartman, principal, St. Mary, Greensburg; and Benedictine Sister Joann Hunt, Holy Spirit.

Other ACEE members are: Elaine Jerrell, teacher, Roncalli High School; Annette "Mickey" Lentz, OCE; Robert Leonard, director, Aquinas Center, Clarksville; Peggy Crawford, OCE; Julie Niece, director of religious education, St. Thomas Aquinas; and Mary Powell, teacher, St. Charles Borromeo School, Bloomington.

Kent Schwartz, principal, Holy Spirit School; Mary Schulz, teacher, Our Lady of the Greenwood School; Bob Casey, assistant principal, and Gerald Wilkins, principal, Our Lady of Providence High School, Clarksville.

Yvonne Sheek is chairperson for the ACEE; Sister for Christian Community Michelle Faltus is coordinator, and Dan Elsener, executive director of the OCE, is a member of the council.

"It's important that the curriculum be written by people in classrooms who know the needs of the students in the classrooms," said Sister Michelle.

The ACEE communicates with teachers, OCE staff, students, administrators, catechists, pastors, local boards, and parents.

The whole idea is to strengthen the

curriculum, which was already good, she said. The meetings are pre-arranged and is critical to the success of the program, said Sister Michelle. "While we work at the diocesan level, we are still working at site-based management."

"Grass roots" people in the field are writing the curriculum. The subject area committee members survey all the teachers about their concerns for the curriculum in their own areas. A sample curriculum is worked out and teachers in that particular area are interviewed.

The council meets monthly. Subject area committees meet between and report back to the ACEE.

In two years, the curricula will be ready for religion, fine arts and computer. Pilot programs will be introduced in these areas will during the 1995-96 school year. The reading and language arts curricula will begin in three years.

Nativity hosts Thanksgiving service

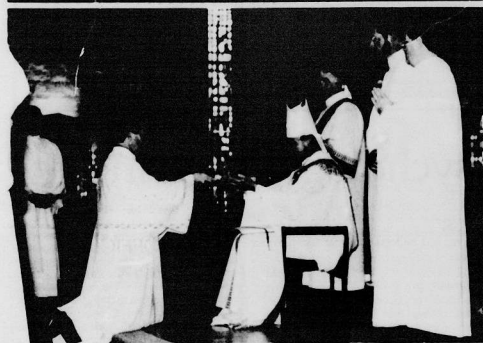
On Nov. 20, Nativity Church hosted the annual ecumenical Thanksgiving service of the Franklin Township Ministerial Association.

A congregation of about 300, composed of members of churches in the township, shared prayer, God's word, and fellowship. They brought food and clothing for the ministry of Rev. Lucious Newsom, a retired Baptist minister who works with the poor and homeless in Indianapolis.

The homilist, Rev. James E. Rudiger, pastor of Southminster Presbyterian Church, preached on the relationship between gratitude and generosity.

Benedictine Sister Renée Wargel coordinated the service and directed the Nativity Choir. Donna Rudiger provided musical leadership for a brass ensemble composed of members of several churches. Seventh- and eighth-grade students at Nativity School offered liturgical dance.

Besides Nativity's pastor, Father Steven Schwab, and Rev. Rudiger, pastors of Zion United Church of Christ, Acton Baptist, Acton United Methodist, New Bethel Baptist, Bethany Moravian and Franklin Central Christian churches were present.



DEACON ORDINATION—Evansville Bishop Gerald A. Gettelfinger presents the Lectionary to Ken Ciano during Ciano's ordination to the diaconate at Sacred Heart Seminary in Hales Corners, Wis., Nov. 19. (Photo by John Fuller)

Ken Ciano is ordained a deacon; will be ordained priest in June

by John Fuller

"This is a great day for Ken Ciano and a good day for St. Patrick," said Father Todd Keibe on the morning of Nov. 19. He joined 38 members of St. Patrick Parish in Terre Haute as they boarded the 4:30 a.m. bus for a five-hour trip to Sacred Heart Seminary in Hales Corners, Wis., for the ordination to the diaconate of Ken Ciano.

Father Riebe prayed with and blessed the group. The trip was sponsored by the parish in cooperation with the Terre Haute Serra Club. Several Serrans and their wives joined St. Patrick parishioners, students and high school youth.

"We want to show our support for Ken and his ministry," said Father Riebe. The Comboni Missionary priest is filling in during the sabbatical of St. Patrick's pastor, Father Larry Moran.

Besides Ciano, Scott Mansfield and Rick Eldred greeted the St. Patrick group in Hales Corners. The two are former Terre Haute residents who are in their first year at the seminary.

"We think this is really great that this group came all the way from Terre Haute to celebrate with us," said Mansfield. "It is especially nice to have such a good group of young people attend."

Ciano was ordained to the diaconate by Evansville Bishop Gerald Gettelfinger, along with five other men from around the country.

Deacon Ciano is a St. Patrick parish-

ioner who will be ordained to the priesthood on June 3 at St. Peter and Paul Cathedral. He will celebrate his first Mass on June 4 at St. Patrick.

Five local priests receive papal honors

(Continued from page 1)

archdiocese's board of consultants. At present he is dean of the Indianapolis South Deanery.

Msgr. Schmitz is pastor of St. Anthony, Morris, St. Nicholas, Ripley County, and St. Charles Borromeo, Milan, and administrator of St. Pius, Ripley County. Born June 11, 1931, he was ordained May 3, 1957. After early assignments, he has been administrator or pastor of St. Anthony, Morris, since 1970.

Msgr. Sweeney is pastor of Christ the King Parish, Indianapolis. Born June 2, 1926, he was ordained Feb. 26, 1953. He has served as director of the Catholic Communications Center and as director of Fatima Retreat House. He is the senior member of the board of consultants, and is dean of the Indianapolis North Deanery.

Msgr. Wright is a chaplain in the U.S. Navy, with the rank of captain. Born Sept. 23, 1936, he was ordained May 6, 1962. After serving at St. Pius X and at Holy Spirit in Indianapolis, he entered the Navy in 1967.



COUNCIL—The Archdiocesan Council for Educational Excellence includes coordinator Christian Community Sister Michelle Faltus, Martha Hartman, Mary Schulz, Elaine Jerrell, and Julie Niece. Yvonne Sheek is chairperson. (Photo by Margaret Nelson)

FROM THE EDITOR

What the church teaches us about faith

by John F. Fink

Last week, when I wrote about grace, I also had a lot to say about faith. This week, I thought I would say more about what the church teaches about faith. I will hardly exhaust the subject, though, since all of Christianity is a faith and the entire new "Catechism of the Catholic Church" is divided into four parts: the profession of faith, the sacraments of faith, the life of faith, and prayer, i.e., the life of faith.

Most writers about faith (and nearly every theologian of stature has written about faith) start by quoting the Letter to the Hebrews: "Faith is the assurance of things hoped for, the conviction of things not seen" (Heb. 11:1). American theologian Jesuit Father Avery Dulles, in fact, titled his latest book "The Assurance of Things Hoped For," with the subtitle "A Theology of Christian Faith." I will be quoting the book in this column.



THE COUNCIL OF TRENT in 1563 called faith "the beginning of human salvation, the foundation and root of all justification, without which it is impossible to please God and to join the fellowship of God's children." To that the First Vatican Council in 1870 added: "Since 'without faith it is impossible to please God' and to attain to the fellowship of his sons, therefore without faith no one has ever attained justification, nor will anyone obtain eternal life 'but he who endures to the end.'"

Last week's column pointed out that faith is a free gift from God. It also must be freely accepted; it is not imposed on us by God. As the new catechism says, quoting Vatican II's "Dignitatis humanae," "Man's response to God must be free and... therefore nobody is to be forced to embrace the faith against his

will. The act of faith is of its very nature a free act" (No. 160). Or, as St. Thomas Aquinas put it, "Believing is an act of the intellect assenting to the divine truth by command of the will moved by God through grace" ("Summa Theologiae").

Baptism is the sacrament of faith. The church teaches that "baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament" ("Catechism of the Catholic Church," No. 1257).

THE QUESTION THAT immediately arises when we say that faith and baptism are necessary for salvation is, "What about good people who don't believe what the Catholic Church teaches or who aren't baptized?" There is no doubt that the church once taught that there is no salvation outside the Catholic Church. The Council of Florence in 1445 stated: The church "firmly believes, professes, and preaches that none of those who exist outside of the Catholic Church—not only pagans but also Jews or heretics and schismatics—can become sharers of eternal life; rather, they will go into the eternal fire, 'that was prepared for the devil and his angels' unless, before the end of their lives, they are joined to that same church" ("Enchiridion symbolorum," 1351).

That position has changed through the centuries. In 1863 Pope Pius IX wrote that God "in his wisdom... the mercy will by no means permit anyone who is not guilty of voluntary fault to suffer eternal punishments" ("Singulari quadam," quoted in Father Dulles' book).

The Second Vatican Council published numerous texts on this problem, including this: "Those also can attain to everlasting salvation who through no fault of their own do not know the gospel of Christ or his church, yet sincerely seek God and, moved by grace, strive by their deeds to do his will as it is known to them through the dictates of conscience. Nor does divine providence deny the help necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God,

but who strive to live a good life, thanks to his grace" ("Lumen gentium," No. 16).

What about unbaptized infants? This is another problem the church has wrestled with through history. St. Augustine taught that unbaptized infants go to hell. This was modified later by St. Anselm and St. Thomas Aquinas who held that they would suffer no positive pains but would be deprived of the beatific vision. That evolved into the teaching of Francisco Suarez that they would go to a place called limbo where they would not experience the beatific vision but would enjoy natural happiness.

The existence of limbo was never officially taught by the Catholic Church. In fact, it was once condemned by the Council of Carthage in 418. It is not even mentioned in the "Catechism of the Catholic Church." Instead, it says, "As regards children who have died without baptism, the church can only entrust them to the mercy of God, as she does in her funeral rites for them" (No. 1261).

THE CATECHISM ALSO tells us, "For all the baptized, children or adults, faith must grow after baptism" (No. 1254). St. Thomas Aquinas noted three ways faith can grow: through a more complete knowledge of the things to be believed, in a more certain and steadfast assent, and by belief with greater devotion and trust.

Father Dulles tells us what our faith should consist of: "In our own day, Christians may be considered to have a relatively educated faith if they are familiar with the general outlines of Scripture, the principal doctrines of the church, and the common teaching of theologians about the main points of faith."

And how do we achieve this? Father Dulles again: "The increase of faith normally depends on the regular listening to the word of God, participation in the sacraments, and the support of a believing community. These means of grace should lead to personal prayer and contemplation, deeper spiritual experience, and greater personal responsibility for one's own faith."

A VIEW FROM THE CENTER

Stewardship and the psychology of giving

by Dan Cortazy

(This column was supposed to run last week, and last week's column was supposed to run this week. We regret that they were inadvertently run out of sequence.—Editor)

What motivates people to become good stewards and to freely share their time, talent and treasure with others? Could a better understanding of the psychology of giving help churches and other non-profit organizations to improve the methods they use to communicate with prospective donors and ask for their support?



The psychology of giving is the subject of a book recently published by Jossey-Bass Publishers, called "The Seven Faces of Philanthropy." In this book authors Russ Prince and Karen Fie identify seven different psychographic profiles of individuals

who have made significant gifts to non-profit organizations. Here is a brief description of the basic characteristics of "major donors" as outlined in "The Seven Faces of Philanthropy."

1. **Altruists** are people who give because they believe that giving is a moral imperative which gives life a sense of purpose. Altruists tend to give to social causes (anonymously), and they frequently focus their giving on the poor and the elderly. (Nine percent of major donors are altruists.)

2. **Communarians'** primary motivation is to improve the community. They believe that service on boards and participation in philanthropic activities can be good for business. Communarians tend to support religious, educational and charitable organizations which "give something back" to the community, and more than other groups of donors, they want some say in how their gifts will be used. (Twenty-six percent of major donors are communarians.)

3. **The Devout** are religiously motivated in their giving, and they channel 96 percent of their philanthropy to religious organizations. Donors characterized as devout are

less likely than others to demand strict accountability for their gifts, and they are generally indifferent to recognition or awards. (Twenty-one percent of major donors are devout.)

4. **Dynasts** are people who have inherited wealth and have grown up in a family that has a history of philanthropic giving. These donors believe that everyone should be philanthropic, and more than any other group of donors, they are willing to take risks and support activities and organizations that are outside the mainstream of society. Although dynasts give to a wider range of non-profits than other donors do, they are among the most careful in selecting which organizations. (Eight percent of major donors are dynasts.)

5. **Investors** give with one eye on the cause and the other eye on estate and tax benefits. These donors tend to be very concerned with the effectiveness and efficiency of the organizations they support. They carefully scrutinize the organizations they support, and they demand evidence that their support truly is

"making a difference." (Fifteen percent of major donors are investors.)

6. **Repayers** are people who have received some personal benefit from the organizations they support, so they give out of a strong sense of personal loyalty. Most repayers have come to believe (usually late in life) that it is important to "give something back" to God, the community or to organizations that have made a difference in their lives (frequently churches, schools or medical centers). (Ten percent of major donors are repayers.)

7. **Socialites** want to make the world a better place and have a good time doing it. They also like to be recognized for their good works. Socialites tend to support high visibility organizations that are part of a complex social network. (Eleven percent of major donors are socialites.)

In last week's column, I asked how these seven characteristics of "wealthy donors" compare with the gifts of time, talent and treasure that "ordinary" people make. We also discussed the relationship between the motives described and the biblical concept of stewardship.

THE BOTTOM LINE

Death penalty is the most wrenching moral issue of our time

by Antoinette Bosco

Death penalty mania is sweeping the country. If anyone scoffs at this, I suggest recalling this fall's TV campaign ads. In some places it appeared that to get elected this year you had to be outspoken in favor of the death penalty.

Certainly the death penalty has gained momentum ever since the U.S. Supreme Court re-instated it in 1976, holding that "the punishment of death does not inevitably violate the Constitution." The execution of Harold Otis, 43, on Sept. 2, in Nebraska, brought to 250 the number of persons lawfully executed in the United States since 1976.

Worth of reflection is the sad fact that the United States is the only Western industrialized nation that practices execution.



No one can deny that capital punishment causes confusion and pain. Even dedicated human rights advocates struggle with the arguments for and against the death penalty when circumstances put their heads and hearts at odds.

The death penalty may be the most wrenching moral dilemma of our time. It is an issue that can't really be dealt with from our human perspective, but only through finding our higher selves.

Recently I spoke with Bill Pelke, whose grandmother was murdered in Indiana in 1983 by 15-year old Paula Cooper, who was sentenced to 60 years in prison for the crime.

Pelke said that at first he had to search his soul, and then he decided that an eye-for-an-eye response would not heal the hurt of losing his grandmother.

Pelke said he prayed for strength, and "When God granted my request of love and compassion, the forgiveness was automatic. I no longer wanted Paula to die."

Pelke then went on to found Murder Victims' Families for Reconciliation, an organization for people who suffer because a family member was murdered but who advocate abolishing the death penalty.

Pelke said his organization believes that hatred and the desire for revenge are harmful to a desecrated soul—to themselves most of all. Members "share their struggles to let go of their vindictive feelings" and seek healthier ways of dealing with their grief, he said.

To reaffirm how serious it is to take the life of another human being—whether this is done by a criminal or by the state—we should go back to the Bible to be reminded of the origins and worth of a human life, and God's mandate not to kill.

Maybe we should reread what God said to Cain after Cain murdered his brother Abel. "Listen to the sound of your brother's blood, crying out to me from the ground. Now be accused and driven from the ground that has opened its mouth to receive your brother's blood at your hands" (Genesis 4:10).

The Creator did not, note "did not," impose the death penalty.

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Point of View

The elections: after the dust settles

by Bishop James T. McHugh

As the election dust continues to settle, it is important to look at the results and their implications for the pro-life movement. Many factors brought about an apparently enormous shift, and more time is needed for careful analysis, but it is clear that abortion was a significant factor.

In a Nov. 9 Wirthlin poll, 26 percent of voters said the issue of abortion affected their votes; 18 percent voted for candidates who oppose abortion, while 9 percent voted for candidates who favor abortion. Even President Clinton admitted that abortion was a "big part" of the vote that totally changed Congress and some highly visible governor's seats. In any case, some facts are already clear and should give us reason for careful planning.

First, no pro-life incumbent lost his or her seat because of a pro-life position. In one or two races, an incumbent pro-life Democrat lost to a Republican pro-life challenger.

A second phenomenon is also interesting. Many of those newly elected, both in Congress and in governorships, are at least less in favor of abortion than their adversaries. For example, in New York, defeated Gov. Mario Cuomo had made his pro-abortion position very clear; the newly-elected governor, George Pataki, favors some restrictions on abortion, but did not campaign on the issue.

In Pennsylvania, where Mark Singel and Thomas Ridge campaigned for the open seat being vacated by Gov. Robert Casey, Singel was a strong abortion advocate, while Ridge, who won the election, supported Pennsylvania

law's which mandates informed consent for women, parental notification, and other protections.

In that state's Senate race, winning Republican Rick Santorum is pro-life, while defeated Democrat Harris Wofford had asserted his pro-abortion position. Governor Casey, the state's leading Democrat, had refused to endorse Singel and Wofford because of their pro-abortion positions.

Perhaps even more interesting, Peg Lukusik (a self-avowed "Mom in tennis shoes" with no political history), who ran for governor of Pennsylvania on a pro-life platform and spent less than \$300,000, garnered almost 15 percent of the vote. Lukusik had been generally dismissed as a viable candidate, but she campaigned well, her people worked hard for her, and her pro-life position was a definite plus.

An important factor in the election was also the work done by the Christian Coalition. Often dismissed as the "radical religious right," the Coalition applied itself to the hard organizational work that gets people elected. It educated people about issues, and let people know where candidates stood on issues of concern. Because of its efforts, many voters who might otherwise have stayed home came out to vote.

Another factor may also be that those who align themselves with the very liberal end of the political spectrum, including a great number of Democratic leaders, and including some Catholic leaders, have closed their eyes to the disastrous implications of their positions on abortion and sexual freedom.

The American people remain very uncomfortable with abortion, and generally would allow it in very few instances. Members of the "silent majority" may not enter the public debate, but they clearly do not accept abortion on demand, which

is—just as clearly—the position of those who call themselves pro-choice.

Where to go from here? The present pro-choice mentality will not be changed immediately, nor will the American people's discomfort with abortion go away. And it is unlikely that the next Congress will adopt a constitutional amendment protecting the unborn. But the immediate pro-life agenda should look to restricting federal funds for abortion at home and abroad; health care reform should exclude abortion; states should adopt laws with Pennsylvania-type protections which have already been upheld by the courts; then further protections for women and unborn children should be sought.

In short, pro-lifers should seize the immediately doable, and then further strengthen the often unspoken opposition to abortion on demand that is out there and that was so evident in a careful reading of the election results.

(Bishop McHugh is the bishop of Camden and a member of the Bishops' conference's Committee for Pro-Life Activities.)

Carpe diem because tempus fugit

by Shirley Vogler Meister

Post-Communion time for me is precious. Once I return to my place after receiving the Holy Eucharist, I'm rarely distracted by other communicants filing by. One Sunday, however, I raised my eyes and saw a woman receive the host, then almost immediately look at her wristwatch. I tried to imagine the reasons for her doing so. None seemed logical.

My meditation changed from anxious pondering, and I concluded that looking at her watch must have just been a habit.

My mother-in-law had the same propensity. Repeatedly during the day, she would compare her watch with the multiple clocks in her home, and she'd be upset if they didn't jibe. She would glance at her watch when she saw a plane roar overhead or if she heard the phone ring.

Perhaps she sensed time's importance because she knew her life was ebbing. As English author Samuel Johnson said, "Time

moves slowly to one whose whole employment is to watch its flight."

Tempus fugit, time flies.

American poet Henry Wadsworth Longfellow wrote in his "Salmon of Life": "Art is long, and Time is fleeting/And our hearts, though stout and brave/Still, like muffled drums, are beating/Funeral marches to the grave."

Through the parade of life, each of us chooses how we spend time—or, better, how we can use it constructively.

Like the elderly woman, most of us usually watch our time. Rulers, calls and alarms jar us into daily routines, responsibilities and pleasures. With calendars, we keep order—or disorder—in our lives, often cramming more into a day than is comfortable or possible.

The film "Dead Poet's Society" emphasized *carpe diem*, seize the day. This doesn't mean throttling it with a frenzy of activities. Time isn't the manic scattering dust, as English poet Alfred Lord Tennyson thought. Stress, the enemy of longevity, is. With firmness, seize the day, then embrace it gently with a reasonable schedule.

American statesman Benjamin Franklin equated the wasting of time with the lack of prosperity. "Time is money," he said. True, industrious action produces success. But financial ambition can be quickly tempered with the Chinese proverb, "An inch of time cannot be bought by an inch of gold."

As I try to understand time and its applications, I think of St. Augustine, who observed, "I know what time is, until you ask me to explain it." Scholars continue to try, however, with lucid words and examples through poetry and philosophy, linguistics and anthropology, history and mythology, metaphysics and science.

Like the women with their watches, we are all "time-haunted," a term J.B. Priestly, British novelist and dramatist, applied to himself when he wrote his intriguing book "Man and Time." Despite ponderings, time is elusive and rare.

German-American Nobel Prize-winning physicist Albert Einstein's comment on his theory of relativity shows, simply, how perceptions of time vary: "When you're with a nice girl for two hours, you think it's only a minute. But when you sit on a hot stove for a minute, you think it's two hours."

So when my mother-in-law "wasted" time by checking planes overhead or a communicant peeked at her watch, both for no apparent reasons, that's relative to their time. The women . . . Holy Eucharist . . . post-Communion meditation . . . life . . . time: all are precious.

To the Editor

Fr. Congar made good use of exile

May I be allowed to append a footnote to the editor's comment (Criterion, Nov. 18) made on the occasion of Dominican Father Yves Congar being named a cardinal?

In the 1940s, in France, I had the privilege of knowing Father Congar. Some years later, when I served on the faculty of Cambridge University (England), I was surprised to meet them there. When questioned about the reasons for his presence, he laughingly answered that, considered too bothersome for his superiors in France, he had been "exiled" (his word) to the Dominicans in Cambridge. Father Congar hoped that with the help of the university's splendid library, he would make good use of the time of his exile. To all evidence, he did.

Depressed as I have been by witnessing the recent hounding out of an outstanding priest from his parish by a bunch of intriguers, the news of Father Congar's elevation gave me double pleasure. There is hope for redress on condition that you reach 90.

Professor Denis Sinor

Bloomington

Why some Catholics approve euthanasia

The Nov. 4 edition of *The Criterion* carried an editorial commentary by John Fink titled "A New Poll on Physician-Assisted Suicide." He said that a recent poll showed that more Catholics approve of euthanasia, and fewer oppose it, than do our fundamentalist Protestant brothers and sisters.

Although the Catholic Church is clear in its teaching of the sacredness of all human life, Mr. Fink is disturbed and astonished, as he should be, that the

word is not getting through to the Catholic people.

This should not be hard to understand, it seems to me.

As one who talks to people from several different parishes regularly, it is apparent to me that many of our priests are not teaching what the church teaches as they should, and as many Protestant ministers do. Whether it's from a misguided fear of losing their tax exemption or what, I do not know.

If it is this fear of losing their tax exemption, they should listen to the 700 Club. Pat Robertson does not hesitate to tell his listeners how they should vote. Perhaps he feels it is important that he does his duty as a minister and teach properly than to worry about his tax exemption.

The only way people learn is by being taught. And, since so many people do not read, the only way they will learn is to be told in plain English. I have read that approximately 40 percent of Catholics voted for President Clinton, even though he was strongly in favor of abortion. Perhaps, with proper teaching, they would have voted differently, and we would not have had two more liberal appointees to the Supreme Court, fetal tissue experimentation, etc.

Mary E. Taylor

Indianapolis

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are relevant, well-expressed, temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason.

Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206.

LIGHT ONE CANDLE

Might women become deacons?

by Fr. John Catoir
Director, The Christophers

As you know, the apostolic letter of Pope John Paul II declaring that the church has no authority whatsoever to ordain women to the priesthood jolted the hopes and aspirations of a significant number of Catholics.

Immediately after the Holy Father issued this statement, Cardinal Carlo Martini of Milan encouraged those who were disappointed by the pronouncement to focus on what the pope did not say. For instance, he reminded us that the ordination of women to the diaconate was not ruled out. After all, deaconesses are mentioned in the New Testament.

In more recent times the idea of reestablishing deaconesses has been gaining favor. In 1976, when Pope Paul VI approved a declaration by the Congregation for the Doctrine of the Faith entitled "Inter Insigniores," he affirmed the need for more study on the question of the ordination of women to the diaconate. Echoing this recommendation, an early draft of the bishops' "Pastoral Letter on Women's Concerns" also favored it. Though that letter was never promulgated, the first few drafts expressed an openness to the exploration of new forms of ministry for women in the church.

Many Catholics oppose any form of change regarding the role of women. Some go too far. I remember reading an article by a priest in which he scolded the pope for the

serious mistake of allowing girls to serve at Mass. This priest claimed that the pope's permission only excited the appetite of feminists for ordination to the priesthood. He then had the temerity to urge the Holy Father to withdraw his permission and disbar altar girls at Mass. Fortunately, the pope did not listen.

The church upholds an essential equality between men and women, but many women are not impressed by mere words. The church is in fact a patriarchal society. Dr. Catherine Mowry LaCugna, a theologian at Notre Dame, writes: "God did not preordain or intend that men are superior and women inferior, rather this is the order of fallen human nature." Her reasoning is rooted in the theology of the Blessed Trinity, and she makes a strong case.

Why does being a woman eliminate a person from certain ministerial roles in the church? In nearly every other society, women are eligible for positions of influence and power. The pope's recent apostolic letter attempts to answer this objection.

It is possible that there might come a day when women will be ordained deacons in the church? I think it is highly possible. "Gaudium et Spes" (The Pastoral Constitution on the Church in the Modern World) committed all future popes to be open to the signs of the times in these words: "The church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel" (No. 4).

It seems to me that there will be more scrutinizing on this issue in the years ahead. (For a free copy of the *Christopher News Note* "Shaping the Future," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)

CORNUCOPIA

Open the window to life

by Alice Dailey

A kitchen window that looks out upon a busy street is a perfect place for watching the world come awake, for savoring a sky full of dreams.

"Seize the moment," a commercial has told me many times, so this was the moment to seize along with an armload of breakfast no-no's, and to settle down to a leisurely breakfast with no demands or interruptions.

Why, then, in the midst of my chomping, did I get a sense of eyes staring at me? A window is a two-way street; three little sparrows were perched on the outside feeder, watching every bite I took and giving me a "What's holding up the birdseed?" look. Who could savor a meal in full view of the starving? I had to get off my duif and respond.

Isn't that part of what life is all about? That as long as there are hungry to be fed we can't just sit and grow fat?

However, seeing the world through a window that reflects others' problems can be therapeutic and thought-provoking; can help diminish any problems we have. It is inspiring to contemplate the pretty little woman, saddled with care of a chronically ill spouse, passing on her way to and from daily Mass where she finds repose and renewal.

Watching a couple of big, lumbering school buses carrying little riders far from their neighborhood schools and familiar environs make me question the wisdom of such a demanding law. Has it been worth it?

I'm entertained at the dexterity of a white collar worker, in a rush to join the interstate crush, who steers his car with

one hand while juggling a sticky doughnut and hot coffee with the other.

Does all of this sound like a Saga of a Snoop Sister avidly awaiting the movements of others? Let's hope not. Kitchens were made to cook and to eat in, and windows were put there for light and enjoyment of God's world. So should I wear blinders?

Speaking of blinders and snoops I am reminded that architects of my childhood days, with infinite sensitivity, designed houses where dining room and kitchen windows were placed exactly opposite duplicate windows next door. Although we never knew when the woman next door ate our evening meal, she knew when we ate ours. Drawing up a chair behind her window curtain she proceeded to watch while we ate.

More than once my angered father got up from the table and abruptly jerked the kitchen blind down. Protest from my mother, "Oh, that's so ignorant!" drew glances from him. "So who's she? Emily Post?"

The time and circumstance for viewing the outside world from my window are varied. Not all days are April-in-Ferdinand-in-blossom days. Some are strictly D as in dismal.

But that doesn't deter some good people who are striving to make the world a more liveable place. There is a middle-aged woman donning raincoat and bonnet, setting out to keep a standing date with her prayer/breakfast support group who help each other cope with loss of a spouse.

An aging neighbor, plagued with a series of health problems, never lets a little rain keep her from Volunteer Day at a retirement center. She helps residents there; they help her feel needed. And who of us doesn't want to be needed?

Many windows mirroring needs abound. In a world of greedily downsizing where hardworking people have lost jobs there is hunger and fear. Not freeloaders who make a career of welfare, they need any help we can give and they need it now.

Several church and food pantries in any given area will gratefully accept whatever we can give, whether the extra food package or the extra dollar.

check-it-out . . .

Marian Heights Academy in Ferdinand, formerly known as Academy Immaculate Conception, will kick off its 125th anniversary by hosting regional gatherings of alumnae on Sunday, Dec. 4. Bloomington area alumnae will attend 10 a.m. Mass at St. Charles Borromeo Church, followed by a brunch. Call Linda (Sutton) Blackwell, 77 at 812-339-7538 for details. Alumnae from the Indianapolis area will attend 11 a.m. Mass at St. John Church, and lunch at the Omni Hotel afterward. Call Maureen Dobie, 74 at 317-257-7051. New Albany and Clarksville area alumnae will attend St. Mary Church in New Albany for 9 a.m. Mass. A meal will be held at 10:30 a.m. in the upstairs ballroom of the Robert E. Lee Inn. Call Margaret Flispart, 53 at 812-945-8974.

The Board of Catholic Education of St. Michael School, 3322 W. 30th Street will host the **6th Annual Angel's Attic scholarship benefit** from 9 a.m. to 4 p.m. on Saturday, Dec. 3. Everything from quilts, clothing, country animals, jewelry, Raggedy Ann and porcupine, tree toppers, sweatshirts and wood crafts will be available. Admission is \$1 for adults, children free. Hot lunches and snacks will be available all day.

The **Second Orthodox/Catholic Forum to Highlight Monastic Life** will be held at 7:30 p.m. on Tuesday, DECEMBER 6 in the Blessed Sacrament Chapel of St. Peter and Paul Cathedral, located at 1347 N. Meridian Street. The free event will focus on the contemplative role and the role of monastic groups in churches.

Free Bereavement Seminars to assist families who are grieving during the holiday season will be held early this month. "Surviving the Holidays" will be hosted by Feeney-Hornak Mortuaries at 2 p.m. on Sunday, Dec. 4 in the Shadeland Chapel, 1307 N. Shadeland Ave. "Hope and Healing for Those who Grieve" will be sponsored by Kraft Funeral Home, New Albany from 2 to 4 p.m. also on Sunday, Dec. 4.

A **Prayer Vigil and Rosary for Life** will be held at 7 p.m. on Monday, Dec. 5 in St. Patrick Church, Terre Haute. The evening's events will include song, Scripture readings, reflection and recitation of the rosary.

The **Apostolate for Family Consecration** is currently running two Novenas in the area. A "Divine Mercy" Novena is being held at St. John Parish, Starlight, and a "Healing Through Consecration to Jesus through Mary" Novena at St. Anthony of Padua Parish in Clarksville. Both Novenas begin at 6 p.m. and end at 7 p.m. on Sunday evening. Confessions are heard at St. Anthony's during the Holy Hour, ending with Benediction. Call 812-948-2003 for more information.

An **Angel Display** is being held at St. Meinrad Archabbey library through December 31, except for the Dec. 23-26 holiday. The exhibit, open to the public from 8:30 to 11:30 a.m. Monday through Friday E.S.T., and from 1 to 4:30 p.m. Monday through Sunday, includes more than 400 ornaments, artwork and figurines in the angel motif.

The **Archdiocese Parish Secretaries Support Group** will hold its monthly

luncheon meeting at 12 noon on Wednesday, Dec. 14 at St. Peter and Paul Cathedral rectory, 1347 N. Meridian Street. There will be a \$5 donation for lunch, with donations due by Dec. 5. Bring your church bulletin and a \$5 exchange gift.

Alumni basketball stars from **Indiana and Purdue Universities** will face off for the sixth time at 2 p.m. on Sunday, Dec. 11 in Southport High School gymnasium for the benefit of the Boy Scouts of America. Admission to the "Harder's Shootout for Scouts" is \$5 for adults accompanied by registered Cub Scouts, Boy Scouts, and Explorers. Children under six admitted free. For more information call 317-925-1900.

The Mental Health Association of Marion County will hold its 44th annual **Christmas Gift Lift**, serving people suffering from mental illness who live in local community-based residential facilities. Donations of new, unwrapped gifts of clothing and personal care items in particular are welcome. They may be taken to all Indianapolis city fire stations, township and surrounding community fire stations, and the IFALCO lobby on Monument Circle.

vips . . .



Benedictine Sister Romaine Kuntz, originator of Monastery Immaculate Conception in Ferdinand, has been appointed as superior of *Monasterio Paz de la Cruz* in Morropón, Peru. She will serve as superior of the Peruvian mission, of which she was a founding member in 1969 until 1988. Sister Romaine is the daughter of Helen (Weigand) Evans and the late Carl Kuntz. Born in Evansville and raised in Fulda, she entered the Ferdinand monastery in 1956. She made final monastic profession in 1961.

The 1994 recipients of Regan-Evvard-Curley scholarships at St. Meinrad Archabbey have been named. They are: **Nicholas Serpas**, a sophomore from Indianapolis; **Benedictine Brother Brendan Moss**, in third-year theology at St. Meinrad Archabbey; **Eric Wayt**, a senior from Seymour; and **Darvin Winters**, a senior from Indianapolis. The scholarships are awarded to preshadow candidates studying for the Archdiocese of Indianapolis and St. Meinrad Archabbey.

CORRECTION! The announcement of the 50th Wedding Anniversary of **Thomas and Catherine Steppe** in the Nov. 18 *Criterion* contained several mistakes, for which we apologize. The Steppes renewed their vows at a Mass on Sunday, Nov. 20. They have SEVEN children: Mary Elizabeth, Helene, Michael, Margaret Price, Alice, Tom and James.



PROVIDENCE CHAPEL—Nativity School eighth-grader Marc Ertel proclaims a Scripture reading during the first Mass celebrated in Providence Chapel, a remodeled worship space in the Nativity Parish Center.

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Three from Tell City receive Charity awards

by Peg Hall

Catholic Charities of the archdiocese recognized outstanding accomplishments of three women of the Tell City Deaconry.

Peg Brenner, who has been on the board of Tell City Deaconry Catholic Charities since 1987 and currently serves as treasurer, was presented the board member of the year

award by Archbishop Daniel M. Buechlein at the Nov. 8 awards dinner in Indianapolis.

Brenner was cited for her interest in charity and social justice. In addition to Catholic Charities, she is active in her parish of St. Paul, Tell City, as lector, choir member, eucharistic minister and member of the stewardship committee.

Her community involvement includes the Council of Agencies and

membership on the executive board of Perry County Leadership.

Janice Werne and Susan Hughes, co-directors of the Latch Key program at Rainbow Cottage in Tell City, were named staff members of the year. Since their responsibilities kept them from attending the ceremony, they received them on the following day from Tom Gaybrick, secretary of Catholic Charities for the archdiocese.

Tell City Deaconry began its Latch Key program in 1987. Hughes joined the staff in 1988 and Werne in 1989. They became co-directors in 1991.

In presenting their awards, Gaybrick said, "Both Susan and Janice consider the

care and well-being of children to be their calling in life, having served as teacher's aides or providing child care in their homes.

Their love and concern for children is obvious when one visits Rainbow Cottage. We would hope that all day care centers would have a Janice and a Susan. We consider ourselves indeed fortunate that we do," he said.

The Rainbow Cottage serves preschool, kindergarten and elementary school children in a home-like atmosphere. Drop-in child care is available for routine or emergency situations. It is administered by Catholic Charities and a small hourly fee is charged.



TELL CITY THREE—Tom Gaybrick, archdiocesan secretary of Catholic Charities, gathers with the Tell City Deaconry winners of annual awards (from left): Susan Hughes, Janice Werne and Peg Brenner. (Photo by Peg Hall)

Advent penance services set

Parishes throughout the archdiocese have announced communal penance services for Advent. Several confessors will be present at each location.

Following is a list of the services which have been reported to *The Criterion*.

Indianapolis North Deaconry

December 6, 1 p.m., St. Luke children.
December 6, 7 p.m., St. Matthew.
December 7, 1 p.m., St. Luke children.
December 10, 10 a.m., Christ the King.
December 11, 3 p.m., Joan of Arc.
December 13, 9:30 a.m., Cathedral High School.
December 13, 7:30 p.m., St. Luke.
December 14, 7:30 p.m., St. Thomas Aquinas.
December 14, 7:30 p.m., St. Andrew.
December 15, 8:15 a.m., Immaculate Heart children.
December 15, 7 p.m., Immaculate Heart.
December 16, 8:45 a.m., Christ the King children.
December 19, 9:30 a.m., Chatard High School.
December 19, 7:30 p.m., St. Lawrence.
December 21, 7 p.m., St. Pius X.

Indianapolis East Deaconry

December 13, 7 p.m., SS. Peter and Paul Cathedral.
December 13, 7 p.m., St. Philip Neri.
December 14, 7 p.m., St. Rita.
December 14, 7 p.m., Holy Cross.
December 15, 7 p.m., St. Michael, Greenfield.
December 19, 7 p.m., Little Flower.
December 19, 7:30 p.m., St. Simon.
December 20, 7 p.m., St. Thomas, Fortville.
December 21, 7 p.m., St. Mary.

Indianapolis South Deaconry

December 6, 7:30 p.m., St. Catherine.
December 12, 7:30 p.m., Nativity.
December 12, 7 p.m., St. Roch.
December 13, 7:30 p.m., St. Mark.
December 18, 4 p.m., St. Patrick.
December 19, 7 p.m., St. Jude.
December 20, 7:30 p.m., St. Barnabas.
December 21, 7:30 p.m., Holy Name.

Indianapolis West Deaconry

December 5, 7:30 p.m., St. Gabriel.
December 13, 7 p.m., St. Monica.
December 13, 7 p.m., St. Susanna, Plainfield.
December 14, 7 p.m., Holy Angels.
December 14, 7:30 p.m., St. Christopher.
December 14, 7 p.m., St. Joseph.
December 15, 7 p.m., St. Michael.
December 18, 2 p.m., Holy Trinity.
December 19, 7:30 p.m., St. Malachy, Brownsburg.
December 20, 8:20 a.m.-12:45 p.m., Cardinal Ritter High School.

Bloomington Deaconry

December 5, 7 p.m., St. Paul Catholic Center, Bloomington.

December 12, 7 p.m., Our Lady of the Springs, French Lick.
December 12, 7:30 p.m., St. Charles Borromeo, Bloomington.
December 13, 7:30 p.m., St. John the Apostle, Bloomington.
December 13, 7:30 p.m., St. Agnes, Nashville.
December 13, 7 p.m., St. Jude, Spencer.
December 15, 7 p.m., Christ the King, Paoli.

New Albany Deaconry

December 7, 7 p.m., St. Michael, Bradford.
December 11, 3 p.m., St. Joseph, Corydon.
December 11, 7 p.m., St. Mary, Lanesville.
December 12, 7 p.m., St. Mary of the Knobs, Floyd's Knobs.
December 12, 7 p.m., St. Mary, Navilleton.
December 13, 7 p.m., St. Michael, Charlestown.
December 13, 7 p.m., St. John, Starlight.
December 14, 7 p.m., St. Joseph Hill.
December 14, Providence High School.
December 15, 10 a.m./7 p.m., St. Anthony, Clarksville.
December 15, 7 p.m., Holy Family, New Albany.
December 15, 7:30 p.m., St. Augustine at Sacred Heart, Jeffersonville.
December 19, 7:30 p.m., St. Mary, Navilleton at Our Lady of Perpetual Help, New Albany.
December 21, 7 p.m., St. Paul, Sellersburg.

Seymour Deaconry

December 11, 2 p.m., St. Rose of Lima, Franklin.
December 13, 7 p.m., Prince of Peace, Madison.
December 14, 7 p.m., St. Patrick, Salem.
December 14, 7 p.m., St. Bartholomew, Columbus.
December 15, TBA, St. Vincent, Shelby Co.
December 18, 2 p.m., Holy Trinity, Edinburg.
TBA, St. Mary, North Vernon.

Tell City Deaconry

December 18, 4 p.m., St. Paul, Tell City.

Terre Haute Deaconry

December 5, 7 p.m., Sacred Heart, Clinton.
December 6, 7 p.m., St. Paul, Greencastle.
December 11, 6 p.m., St. Patrick, Terre Haute.
December 11, 7 p.m., St. Joseph, Rockville.
December 13, 7 p.m., St. Joseph, Universal.
December 15, 1:30 p.m., St. Ann, Terre Haute.
December 15, 7:30 p.m., St. Joseph, Terre Haute.
December 17, after 5:30 p.m. Mass, Holy Rosary, Seelyville.
December 18, after 9 a.m. Mass, Holy Rosary, Seelyville.

Archdiocesan parishes to observe feast of Our Lady of Guadalupe

At 1:15 p.m. on Sunday, Dec. 11, a Spanish Mass will be celebrated in SS. Peter and Paul Cathedral in honor of Our Lady of Guadalupe, Queen of the three Americas in the continent, according to Father Mauro Rodas, pastor of St. Mary who is a native of Ecuador.

Archbishop Daniel M. Buechlein will be the presider, with other priests interested in the Hispanic ministry concelebrating. The procession will begin at noon, with a musical prelude at 12:30 p.m. before the eucharistic celebration begins.

Delia Diaz said that there will be an emphasis on the young Hispanic people during the celebration.

All those who attend the Mass are invited to the fiesta reception at the Catholic Center Assembly Hall afterwards.

On the actual feast day, there will be a Mass in honor of Our Lady of Guadalupe, as patroness of Mexico, at St. Patrick Church in Indianapolis, with mananitas

prayers beginning at 6 p.m., Mass at 7 p.m. and a fiesta afterwards.

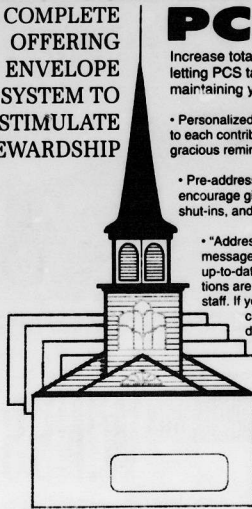
But festivities begin on Dec. 3, with novena prayers at different host homes for nine nights. Participants will pray the rosary and other devotions, sing, and listen to Scripture readings.

On Dec. 8, there will be a 10:30 a.m. Mass at Holy Cross Central School, followed by lunch for the children.

On Dec. 9, a 7 p.m. at St. Philip Neri Church, the beatified man who saw Mary.

There will also be a children's Mass at 10:45 a.m. on Dec. 11 at St. Agnes, Nashville. Religious education classes, grades pre-school through sixth grade will participate. During the offertory procession children will bring baby gifts in anticipation of the coming of the Christ Child. These gifts will be given to the Crisis Pregnancy Center to help single mothers with their newborn babies.

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SPOTLIGHT ON SEYMOUR DEANERY

One Madison parish now serves area Catholics

Prince of Peace Parish
formed from St. Mary,
St. Michael, St. Patrick
and St. Anthony parishes

by Peter Agostinelli

Madison is well known as a river town with a wealth of heritage and block after block of historic buildings.

But in Madison's growing Catholic community, the top priority these days is building anew and looking ahead to the future.

Madison's three former parishes, St. Patrick, St. Michael and St. Mary, along with St. Anthony Parish in China, were closed in 1993 to create a new parish. The new Prince of Peace Parish now serves more than 900 Catholic families from Madison and Jefferson County.

Parishioners of Prince of Peace Parish now use the former St. Mary Church in downtown Madison.

Father John Meyer, who came to the Madison parishes in 1990, has been pastor of Prince of Peace Parish since its beginning in January of 1993. Because he was there during the parish closings, he knows it has been a difficult and sometimes touchy process, especially given the deep roots of many local Catholics. It just hasn't been easy to meet the changes and worship in one space

after having several different churches for so many years.

"That was easier for some people than it was for others," Father Meyer said.

The pastor said there has been good support in the use of the new parish's facilities. The current parish center, located on the same street as the school and right next to the old St. Patrick Church, houses the parish offices and meeting space.

Now that the new parish has been in place for some time, Father Meyer said parishioners and staff are raising questions about the need for a new parish hall. The pastor said the community currently lacks sufficient meeting and parking space. A new facility would create more room as well as a better environment for group assembly.

But despite the challenges of the transition, significant groundwork had been laid for the changes that were about to come. For example, St. Mary, St. Michael, St. Patrick and St. Anthony parishes had contributed for years to the community's Shawe Memorial Junior/Senior High School and Pope John XXIII grade school. Besides the commonality of those schools, there also was an important presence in the community of uniting for other forms of Catholic education and the various religious education programs.

One other thing that helped was that the parishes had started employing a merged parish council with joint representation. Looking back on it now, Father Meyer said, it was part of the process of growing together that indicated a re-founded parish could become a reality.

"It's almost like the refunding con-



REFOUNDED—Prince of Peace Parish serves parishioners from three former Madison parishes and the former St. Anthony Parish in China. (Photos by Peter Agostinelli)

firmed what we were already beginning to do," said Father Meyer, who also serves as pastor of Most Sorrowful Mother of God Parish in the nearby town of Vevay.

Shawe Junior/Senior High School continues to play a unique role for the Catholic community. Shawe is the only Catholic junior/senior high school in the Seymour Deanery. And along with Our Lady of Providence Junior/Senior High School in Clarksville, Shawe is the only high school operated by the Archdiocese of Indianapolis in the deaneries outside Indianapolis. More than 130 students attend the school.

Prince of Peace also enjoys the service of its grade school, Pope John XXIII School. The

school includes almost 300 students in preschool through sixth grade.

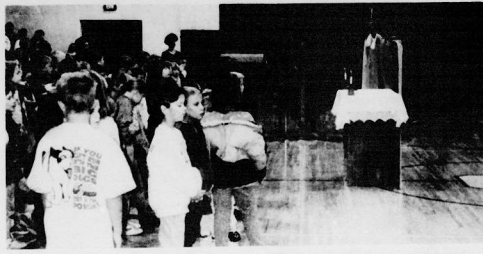
Catholic education is one of the parish's top priorities. The enrollment at both Shawe and Pope John XXIII schools has grown in recent years. Father Meyer thinks both schools bring a certain dynamic to the community and help foster the value of Catholic education.

"It's enjoyable to be at a parish that has both a grade school and a high school," the priest said. "There's a sense of healthiness in a parish that has Catholic education as a major priority." Parish life also has grown in participation and involvement. Despite the diffi-

(continued on page 9)



CATHOLIC HIGH SCHOOL—Shawe Memorial Junior/Senior High School serves more than 130 students in grades seven through 12. Prince of Peace's grade school, Pope John XXIII School, serves more than 270 students in primary grades.



SCHOOL MASS—Students at Pope John XXIII School and Shawe Memorial Junior/Senior High School attended a Mass in the Shawe gymnasium. The Nov. 1 service, celebrated by Father John Meyer, was held in observance of the Feast of All Saints.

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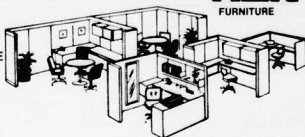
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(continued from page 8)

cult transition, Father Meyer said, there is a growing activity and enthusiasm at Prince of Peace. He said one of the most notable signs of that is that the three Mass services are nearly always full.

The religious education programs are another big part of parish life. Benedictine Sister Alice Marie Gronotte, pastoral associate at Prince of Peace, is coordinator for religious education programs. Among the programs offered are a Bible study program and small faith groups. Religious education classes are held Sunday mornings.

Also, the adult catechetical team brings important input to the religious education programs.

Prince of Peace Parish

Year founded: 1993

Address: 413 East Second Street, Madison, IN 47250

Telephone: (812)265-4166

Pastor: Father John Meyer

Pastoral associate: Benedictine Sister Alice Marie Gronotte

Parish administrator of religious education: Benedictine Sister Alice Marie Gronotte

Pastoral minister/Director of youth ministry: Joseph Seaver

Parish secretaries: Rosemary Dirksen, Mary Jo Jankosky

Grade school: Pope John XXIII School (preschool-6)

Number of students: 279

Principal: Tami Krueger

Junior High/High School: Shawe Memorial High School

Number of students: 136

Principal: Rita King

Catholic Community Center: 305 West State Street, Madison, IN 47250

Number of households: 914

Church capacity: 450

Masses: Saturday-6 p.m.; Sunday-8 a.m., 10 a.m. (June through August) or 11 a.m. (September through May)

Joseph Seaver, pastoral minister at Prince of Peace, helps coordinate youth ministry activities amid his other jobs at the parish. One plan underway is a return trip in the spring to Oaxaca, Mexico. A group from the parish journeyed to the area last spring to contribute humanitarian aid at facilities such as nursing homes and in children's homes.

The mission provided help for the people of Oaxaca, as well as volunteer experience for the youth from Madison. But it also helped develop an awareness of how people can contribute to the lives of other people. Students who made the trip last year recently offered a presentation to other students about the experience. In other youth-oriented programs, the parish offers four high school youth retreats. The retreats are available for all high schoolers, including those who don't attend Shawe.

Also, a Christian awakening retreat was held in October. Another regular youth ministry feature is the open youth night held on Wednesdays. The parish center is open for several hours so youth can stop in and gather for fellowship or to study.

Another thing that contributes to Prince of Peace's youth ministry is the youth council, which was established several years ago. Seaver said it helps steer activities, plus the parish youth can provide important input.

"With the youth council established, it lets the kids discern the direction in which they want to go and the things they want to do, rather than just a youth minister or person in charge telling them what to do," Seaver said. "It's good to let them decide the direction. That way we're more sure that we're meeting their needs."

Madison's diverse Catholic community demands many different ministries. Along

with the people at Prince of Peace parish and Most Sorrowful Mother of God Parish in Vevay, there are about 200 Catholic students at Hanover College in the nearby town of Hanover. There also are the students at Pope John XXIII School and Shawe High School.

The parish stewardship program is underway too. Seaver, who also ministers to Most Sorrowful Mother of God parishioners in Vevay, said it's going pretty well, with a good response coming back from parishioners who have filled out the stewardship cards.

A handicap-accessible entrance has been added to the church. Some remodeling work was among other recent projects.

The community still has two chapels—the old St. Patrick Church next to the parish center in Madison and the old St. Anthony Church in China. Also, a local preservation group, the Historic Madison Foundation, Inc., is repairing and cleaning St. Michael Church. The preservation project will ensure that future generations recognize the significance and traditions of St. Michael Church, the second-oldest Catholic church in Indiana.

One challenge for the people at Prince

of Peace will be reaching out to Catholics who have been alienated by the re-founding. That will take some time, but it's definitely an area that needs to be addressed, Father Meyer said.

Parish life seems to be coming back to the most important things, the pastor added, such as liturgies and religious education. He said it has taken great effort during the re-founding to deal with the immediate circumstances of the new parish and the closing of the old one.

One of the positive things Father Meyer pointed out is the gradual growing together of the three former congregations. He said there's something special about one parish, where people with similar backgrounds can celebrate Mass in one space. That reality has hit home now that Prince of Peace Parish has served Madison-area Catholics for almost two years.

"I don't look around during Mass anymore and say, 'Oh, that used to be a St. Patrick person,'" Father Meyer said. And, he added, "despite the challenge in transition, there is great life in this parish."



SOUTHERN ELIZABETH'S—Staff and volunteers for St. Elizabeth's Southern Indiana regional maternity center participate in the Harvest Homecoming parade in New Albany. The float, which won the President's Award, featured 161 balloons to signify births through the agency.

Weekly profiles will include all parishes

The Criterion publishes an ongoing series of parish profiles. Every week a different parish is featured. Several parishes from a deanery are featured every month.

After coverage of every deanery, the series starts over again with the Seymour Deanery. The process will repeat until every parish has been featured.

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Priest leads relief effort to his country of Zimbabwe

While at Indiana University he is seeking books for libraries and medical supplies for hospitals

by Peter Agostinelli

Father Emmanuel Ribeiro has been getting to know the student life again.

A priest from the African country of Zimbabwe, Father Emmanuel has been in Bloomington for several years studying for a doctorate in ethnomusicology at Indiana University. He's on leave from the Archdiocese of Harare in Zimbabwe.

Father Emmanuel spends his spare time helping at parishes in Bloomington and the surrounding area. But he also has

undertaken an additional project to help people in his country.

The project is a relief effort to supply books for libraries and medical supplies for needy hospitals in Zimbabwe. With help from an Indianapolis-area relief organization, Father Emmanuel is overseeing the collection and transport of these goods to Zimbabwe.

The need for these items follows the country's achievement of independence in 1980. At the time of independence, Father Emmanuel said, most of Zim-

babwe's wealth was concentrated among its white citizens, who comprised a small percentage of the population. The native Africans were faced with a lack of sufficient health care and schools.

Father Emmanuel said such services are markedly improved since 1980, but the country has struggled to desegregate its schools and other institutions, including the congregations of local Catholic churches. He said school officials in Zimbabwe have learned a lot from officials in other African countries. But still there are glaring problems, such as library buildings with few books.

"They'll have a building, but the children may not have enough books to read," Father Emmanuel said. "Some schools are well set up and some are not, depending on where they are. If it was formerly an all-white school, they have books. They had the money, (and) they had the infrastructure."

The priest said Zimbabwe's universities are overloaded. When the country achieved independence, only one university existed to serve educational needs. But there are four, and a Catholic university is scheduled to open next year.

In the Archdiocese of Harare, Father Emmanuel served in parishes and also in government ministries. He was a prison chaplain from 1968-1982. Father Emmanuel also served in parishes except for the period when he worked in the prisons.

Opportunities in music and dance attracted the priest to IU. The university needed input and materials in African folk music and traditional dance, and Father Emmanuel had worked as artistic director of a dance company. He also had spent another part of his priesthood developing liturgical music for parishes in Zimbabwe. His job was to make sure the music met liturgical standards and that it was taught properly in the diocese. Father Emmanuel has composed a good deal of this music. He helped bring its focus back to the drum, the main instrument of African music.

But these days the relief effort is among his biggest concerns. The three parties heading it up include:

- Father Emmanuel;
- EarthArc, a Zionsville-based relief organization. Its 15 members are coordinating the collection and transport of the goods, including more than 2,000 books for Zimbabwean libraries.

- and REMEDY, a project founded at Yale-Newhaven Hospital and headed locally by Dr. Chris Slack, an orthopedic surgeon, and Carolyn Whitaker, a surgical technician, both of St. Vincent Hospital in Indianapolis. The group has donated unused medical equipment and supplies to the effort.

Colonel Dennis P. Harrington, vice commander of the Indiana Air National Guard unit at Stout Field in Indianapolis, confirmed that the guard will attempt to provide transport to Zimbabwe. Seldon Bradley, co-founder of EarthArc, said he hopes to send off the initial transport from Indiana in January.

EarthArc cannot yet accept donated goods from the public. So far its members have coordinated pickups directly with the people at St. Vincent. They're planning to set up a network that eventually will help with the collection and transportation of items.

EarthArc actually formed out of a long series of conversations Bradley and others had with Father Emmanuel. The priest, displaying what Bradley calls his "magnetic personality," told them about Zimbabwe's people and some of their struggles.

"We came to realize that there was a synchronicity between many of the needs that the people of Zimbabwe have and our resources," Bradley said. "We knew a lot of physicians and we knew people in a position to help humanitarian causes, so it simply coalesced. There was no plan before initiating these conversations to come up with a humanitarian organization. But it evolved out of many hours of conversations."

In the eight months that Bradley and others in EarthArc have worked with Father Emmanuel, the group has selected a specific hospital in one Zimbabwean province to work with. Later it will identify other hospitals in need of help. Eventually, Bradley said, EarthArc will establish a network to obtain information about needs so it can supply those needs more easily.

That way, "it's not just working blindly and hoping what we send is what they need," Bradley said. "It's really an organized health care delivery system."

"This is simply the embryonic form of a larger organization," he added. "We



Father Emmanuel Ribeiro

don't want to put any limit on this. If we make this grow, then we would look outside of Zimbabwe. But that's very far into the future."

Father Emmanuel's government connections in Zimbabwe make a lot of the work possible, Bradley said. For example, Bradley and other members of EarthArc hosted Amos Midzi, Zimbabwe's ambassador to the United States, for a visit to Indianapolis last month. The ambassador was able to meet staff members, answer some of their questions and visit a storage facility.

"That's the level of contact we are able to take advantage of through Father Emmanuel Ribeiro," Bradley said.

It's been a difficult project to coordinate. But for Father Emmanuel, the needs and the roots of the problems are too personal to ignore. He lived through the war that preceded Zimbabwe's independence. He buried people who were killed in the bombings. He saw his priest shot and killed.

"All this evolves from my home, my personal history and the whole development of my country," the priest said.

"These are social issues. These are political issues. Social issues impeach on the spiritual, and so can political on spiritual. They are all integrated in one person, and you have to find a way to address these problems. You can't say you're only willing to talk with someone about spiritual matters . . . because the needs—social or material needs—might be the pressing things at the moment. Spiritual needs might not mean a thing."

"So one has to look for that balance. When you're coming from a country that has these problems, as a priest you are torn up—you have before you people who traveled to come and had Mass with empty stomachs. You are there preaching to them, and you know when they go back they might not get there. You cannot avoid their physical needs."

"If one looks at this in a holistic way, if a person becomes healthy, he will give you a smile. And if this person lives a healthy life, at least this person will be able to look after his children, and he will become a worthy receptacle for other things."

Call (317) 789-4700 for more information about the relief project or to donate goods.

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Deadline for receipt is Tuesday, Dec. 6. The stories to be published will be selected by the editors.

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RETIREMENT FUND FOR RELIGIOUS

'Work' of these retired sisters is prayer



by Marilyn Bisch

Every year each Sister of Providence receives a ministry card—a special card listing her "work" for the year.

For many sisters the ministry listed on the card—third-grade teacher or hospital chaplain, director of religious education or associate professor—becomes a focus of prayer. Through prayer, the sisters bring before God the needs of their students, patients and co-workers.

For sisters at Saint Mary of the Woods who are retired from full-time work, the ministry listed on the card is "prayer." Their work is not the focus of their prayer; their work is "prayer."

These "workers" are at the heart of the congregation's prayer ministry.

"Prayer ministry is traditional in our congregation. Each retired sister and each sister in health care who is assigned a ministry of prayer is given an intention or person to pray for as her official ministry," said Sister Nancy Nolan, general superior for the Sisters of Providence.

"Many of these sisters spend the greater part of their day in prayer. Some are unable to hear or see, and so they direct their minds and hearts to God in prayer."

At the age of 86, Sister Bernadetta Ryan is a little bit of a woman. She is delicate in appearance, but her spirit is strong, gentle and loving. She is among the retired Sisters of Providence who devote their time to prayer.

"My whole life is based on prayer," she said. "I am so happy to have time to pray. When I was working, with all the busyness, there was little time for prayer. Time is a treasure we have as we get older, so now I spend a lot of time in prayer. It is quality time, not hours and hours. I think you can make your whole day a prayer."

Sister Bernadetta talks to God throughout

her day—both alone and with companion sisters. She starts and ends each day with prayer. "During the day, I keep in touch with short little prayers, aspirations, good things that happen in the morning," she said. "I live near the chapel on the second floor at Providence Hall, so I can pop in for visits. Centering prayer is my greatest love right now," she said. "In centering prayer, you let go of your imagination. You clear your mind completely, relax and stay in the presence of God and give God a chance to speak to you. There is a quietness about it."

In between prayers, Sister Bernadetta gives time to spiritual reading and to the Scriptures, both the Old and New Testaments. "You have to read the Scriptures to build a prayer life," she said.

She also prays the rosary. "The rosary is very special to me. I can't get through the day without saying the rosary at least once," she said. "The Blessed Mother pleads with us to say the rosary."

A former teacher of elementary grades, Sister Bernadetta holds a special affection for children. "They lift my heart," she said.

"They are in my prayers. My prayers are for the abused children and for all children. My prayers are for the world. I think of peace. God, please give us peace."

"We have come to realize how much it means to people to know that these good women who have given their entire lives to God's service are remembering them in prayers," Sister Nancy said. "People really feel supported and uplifted when they know the sisters are praying for them."

The peacefulness of Saint Mary of the Woods inspires prayer. In the hours of early morning and then again in the twilight, sisters walk alone or in pairs along the paths to the cemetery and the shrines. They pray as they walk, their lips moving in quiet chant, their fingers lingering on the beads of the rosary.



PRAYER—Providence Sister Louise Gertrude Borden folds her hands in prayer at a celebration of the Venerable Mother Theodore Guerin, foundress of the congregation. The ministry of prayer has been central to the life of the Sisters of Providence since the founding of the congregation in 1860.

Each morning, lay staff and sisters pray at the National Shrine of Our Lady of Providence. Families are the focus of their prayers, but they pray, too, for specific intentions placed before Our Lady of Providence, Queen of the Home.

In the Blessed Sacrament Chapel, sisters pray from 6 a.m. to 5 p.m. for the needs of the world and especially remem-

ber those people who are members of the Blessed Sacrament Association.

"Sisters pray every hour," said Sister Jean Karier, a retired sister who ministers as coordinator of the Blessed Sacrament Association. "Our Lord understands. He knows all of our needs."

Sisters of Providence find opportunities for prayer everywhere. Sister Helen Therese Conway publishes and circulates a listing of intensive prayer requests three times a week at Saint Mary of the Woods.

Sister Dorothy McLaughlin, a retired sister who ministers in the Office of Congregational Advancement at St. Mary of the Woods, compiles monthly "elevator lists." They are posted in elevators, on bulletin boards and other spots of notice, the names of people to be remembered in prayer at the time of marriage, anniversary, birthday and death.

"I see prayer in every person I meet and in the wonders of God's world," Sister Dorothy said. "Life is a chalice and prayer keeps it filled."

Your contributions to the Retirement Fund for Religious annual appeal help support the work of these retired sisters. The Sisters of Providence is one of more than 600 religious communities which benefit from the funds distributed by the Tri-Conference Retirement Office.

The Sisters of Providence place those funds directly in the Sister of Providence Retirement Fund, also referred to as the Community Support Trust.

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Sisters help nun recover from tragic accident

Sister Wendy, a physical education teacher, was hit by a truck while riding a bicycle in 1987

by Penny Blaker Mitchell
First of two parts

"Be not afraid," God said, "for I am with you."

When the hour is especially dark, God reaches down and folds us close in an embrace that gives us strength and life. Providence Sister Wendy Workman knows that is so. She knows God is with her.

Even now, while she continues her recovery from a traumatic brain injury sustained in a truck-bicycle accident in 1987, Sister Wendy says, "I feel chosen."

She does not know why her body was so cruelly injured, or why her life was so completely changed. She does know God holds her up when her body is weak and protects her when her mind falters. She knows God is near. She is not afraid.

Sister Wendy's journey of faith, her story of tragedy and triumph, began in August of 1984 when she professed perpetual vows with the Sisters of Providence at St. Mary of the Woods.

Vivacious, full of mirth and energy, she was given to occasional whimsy and noted for the carefully chosen words of sarcasm that she liked to sprinkle into a conversation.

She was a teacher and a professor of physical education, ardent in her love of sports and competition. Above all, though, she was a woman religious, a woman devoted to the Sisters of Providence, a woman in love with Catholicism, the faith she adopted while attending St. Mary of the Woods College.

At the age of 33, Sister Wendy was happy and fulfilled and looking forward to a bright future. She already was chairperson of the

physical education department at St. Mary of the Woods College.

As a Sister of Providence, she was eager to assume the congregation's commitment to further God's providence through works of love, mercy and justice in service among God's people.

Sister Wendy did not expect tragedy to transform her life, but on March 7, 1987, she was struck by a truck while riding a bicycle along a country road near Paris, Ill. Even though she was wearing a helmet, her injuries were massive. She suffered a traumatic injury to the brain, multiple rib fractures, and various orthopedic injuries.

The prognosis was grim. The accident-induced coma lingered, leading medical personnel to fear that if she survived she would not be able to function as an adult human being.

From the moment they learned of Sister Wendy's accident, many members of the Sisters of Providence began a vigil of prayer. Always, they prayed that her healing—both physical and mental—would be total.

Sister Wendy slowly awakened from the coma and began the long, painful struggle of recovery. Her goal, from the moment of awareness, was to return to St. Mary of the Woods.

When it was apparent she would survive, Sister Wendy was transferred from the trauma center of an Illinois hospital to health care and rehabilitation facilities located in Indianapolis. Later she was moved to a health care center in Wisconsin that specializes in the treatment of people with head injuries.

For a few months in 1990, Sister Wendy returned to St. Mary of the Woods, where she lived with companion sisters in an



OUTDOOR FUN—Providence Sister Wendy Workman (center) talks with Nina Stewart and her 2-year-old son, Sean, at Collett Park in Terre Haute. (Photo courtesy of the Sisters of Providence)

apartment in one of the congregation's health care facilities. But her healing was not complete. Her behavior was unpredictable, aggressive, and sometimes violent.

Now Sister Wendy describes her behavior then as "unsisterly." At the time, she could not understand what was happening or why she was acting in inappropriate ways.

No one understood her behavior. Providence sisters were dismayed, and some of the sisters were fearful. However, no one was ready to give up. The congregation searched for another source of treatment for Sister Wendy, and eventually discovered the Center for Comprehensive Services at Carbondale, Ill., a facility considered among the best in the nation.

In a manner both prayerful and hopeful, Sister Wendy, the Providence sisters, and the health care professionals working with her decided to seek the additional treatment at the Carbondale facility.

"From the beginning, our priorities were to find the highest quality of life for Wendy and to determine how she could best be reunited with the Sisters of Providence community," said Sister Ann Margaret O'Hara, one of the congregation's general officers and Sister Wendy's personal guardian.

At the center in Carbondale, physicians determined that complex partial seizures were causing Sister Wendy's aggressive and violent behavior.

"In the past, because we didn't know

Sister Wendy was having seizures, treatment involved medication to try to control her behavior," Rodney Rowland, Sister Wendy's life skills coordinator, explained. "Actually, the treatment was sedating or masking the real Sister Wendy and her capabilities. The medication for complex partial seizures controlled the seizures. That, in turn, set her up for being herself and able to progress. And that was quite a blessing. Once that happened and people saw she could do things, they started working with her and we were able to bring her to the point of returning to St. Mary of the Woods."

Sister Wendy left the Center for Comprehensive Services in November of 1993. She lives in an apartment near the Wabash River on the north edge of Terre Haute, just a few miles from St. Mary of the Woods. Two Sisters of Providence live next door.

Sister Wendy is never alone. Because she has sustained a loss of short-term memory and some paralysis in her neck and throat, she must always have a companion.

She is busy building a new life and discovering new ministries. She works several afternoons a week at St. Mary of the Woods College, where her duties include using a computer to update alumnae files, folding newsletters, and stuffing and labeling envelopes.

Sister Wendy has developed a ministry of visiting with Sisters of Providence and other persons in hospitals, nursing homes, and health care centers. She practices reading aloud from the Bible so she can read Scripture to people who are blind or infirm.

On nice days, her ministry takes her to a neighborhood park, where she walks along the paths and watches children on the playground. Her expression changes from wistful to one of merriment as she watches tennis matches, to anxious at the sight of young bicycle riders careening haphazardly through the park. She is apt to linger with young mothers and their toddlers, sharing friendly words of praise and comfort. But she does so only after introducing herself and asking permission to talk to the children.

During the years of rehabilitation, Sister Wendy accomplished another goal, one that is especially satisfying to her because it is personal. Even long before the accident, she had struggled to control her weight. While at the Carbondale center, she began participating in a diet program and lost nearly 100 pounds. The weight loss improved her general health, eased the stress on her knees, and bolstered her self-confidence and self-esteem.

"It's a whole new Wendy," Sister Wendy Workman said recently, "and I like her."

(Next week: Hope for the future.)

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St. Rose, Franklin, establishes parish school for fall of 1995

The pastoral council of St. Rose of Lima Parish in Franklin has approved the establishment of a parish school.

When opened, St. Rose School will be the first Catholic grade school to be established in central Indiana in 30 years. In 1965, St. Barnabas School in southern Marion County was the last parish school to open.

St. Rose's board of education approved the action in November. The resolution was ratified immediately by Father Daniel Mahan, pastor of St. Rose.

The 126-year-old Franklin parish currently operates a preschool and kindergarten.

Plans call for the opening of a first and second grade in the fall of 1995. Other grades will be added in subsequent years until a complete elementary school of kindergarten through eighth grades is established.

Long-range plans call for the additional remodeling of the 10,000-square-foot parish hall for the preschool through fifth grades and an arts and music center, as well as the construction of an adjoining 10,000-square-foot multipurpose building that will house sixth, seventh and eighth grades. When classes are not in session, various parish groups will use the facilities.

St. Rose is developing plans for scholarships and financial aid packages. Father Mahan said these plans will help the parish fund ways to meet its goal that no parish child be denied the opportunity

for a Catholic education because of financial need alone.

Tuition charges will not be established until January, when the parish has some idea of potential enrollment.

About 470 households belong to St. Rose of Lima Parish. Of those households, 112 are families with at least one child in the primary grades.

Kendrick Memorial joins St. Vincent Community network

The leadership of St. Vincent-Community Health Network and Kendrick Memorial Hospital in Mooresville announced Nov. 21 that they have signed a network affiliation agreement.

This will allow the hospitals to work together to ensure that residents of Mooresville and other communities in southwest and south central Indiana have access to a full range of health care services.

Through the affiliation, the hospitals will undertake joint actions to lower costs, improve the quality, and improve access to broader services within the health care delivery system.

Faith Alive!

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Adult spirituality matures with life experiences

by Fr. Robert Kinast

The laity are called to adulthood.
In 1980 the U.S. bishops published their reflections on the life of the church's lay people in a brief document titled "Called and Gifted." The bishops spoke of four calls, the first of which was the call to adulthood.

Almost 15 years later it is even more obvious that the characteristics of adulthood are central to a mature life of faith and a healthy spirituality. But what characterizes adulthood, and how do these characteristics shape adult spirituality?

First, adults have experience. By contrast with children and teenagers, adults have been in diverse situations, met numerous people, faced a variety of obstacles and opportunities, made countless personal decisions, and witnessed the consequences of the ways people act.

An adult spirituality draws upon this personal history in nourishing a relationship with God. One parishioner I know is twice as busy as I ever will be—running a family business, raising three children, cultivating a loving relationship with her husband, and remaining involved in church and civic activities.

Intrigued by her keen sense of God's presence, I once asked her what she used for her daily prayer. She gave me a puzzled look and then patiently answered, "My day, of course." She obviously valued her experience as a resource for spirituality.

A second characteristic of adults is that they tend to focus on the immediate tasks and responsibilities of their lives. These tasks change over the course of an adult's life and, as they do, they shape adult existence and adult spirituality.

A classmate of mine from college expressed this to me recently. "When we were in college," he said, "my spirituality consisted mostly of spiritual reading and private meditation. When I married, my spirituality became more relational. When I became a father, my spirituality was channeled through the responsibilities of parenting and providing. Now that the kids are on their own and we have a little more free time, I find that I'm meditating again and getting a little more involved in the parish."

The practical concerns which shape adult experience are not limited to personal events. Historic and cultural changes can have the same effect. Those of us who became adults during the turbulent 1960s tend to include some degree of social justice activism in our spirituality. Our parents, who spent most of their adulthood surviving the Great Depression and World War II, value a spirituality of stability and security.

And many young adults today, sensitive

to the environment, seek a spirituality in harmony with nature. Others are influenced in their spirituality by an awareness of global interdependence.

A third characteristic of adulthood is the realization that the most valuable goals are achieved gradually. In contrast with the impatience and high energy of youth, adults know that the fruits of a loving relationship or a successful career come slowly, not all at once. The same is true for spirituality.

A friend of mine who was appointed spiritual director in his diocesan seminary found an effective way to convey this point to frustrated seminarians. When they expressed dismay that they were too busy to pray, he urged them to "befriend" their busyness. When they complained that their prayer time was empty, sterile and dry, he urged them to befriend their deserts.

By encouraging them to befriend their situations, he was teaching them that the spiritual life takes its own time and that they had to be comfortable with postponed gratification. That is, they had to be adults.

Regardless of the changes in their personal and cultural life, adults remain self-directive—a fourth characteristic of adulthood. A person who abdicates all self-direction and becomes overdependent on others is considered immature and is usually encouraged to "grow up."

Being self-directive does not mean acting autonomously or pretending to be self-sufficient. It means relying on others, valuing their insights, while deciding how to use the resources and opportunities they present.

The clearest example of this in the spiritual life is spiritual direction. In former times, seeking spiritual direction may have implied a desire completely to place one's spiritual life in the hands of a director. At the present time, the relationship is more like companions on a common journey.

The role of the spiritual director is akin to a wise and faithful friend who accompanies a person, making suggestions, raising questions, posing options.

I once asked a well-known spiritual director what she expected from her own director. "Someone who cares enough to listen to my story," she said, "who knows enough to make me think, and who is free enough to let me chart my own path."

Adults are self-directing persons. As the bishops commented in "Called and Gifted," lay people "feel themselves called to exercise the same mature interdependence and practical self-direction which characterize them in other areas of life."

In short, the first requirement of adult spirituality is that adults be true to their adulthood.

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



MATURITY—What characterizes adulthood is an adult's ability to be guided by experiences, to focus on the immediate tasks of life, to wait to achieve goals, and to remain self-directive. These characteristics are central to a mature life of faith and a healthy spirituality. (CNS photo by Mimi Forsyth)

DISCUSSION POINT

Spirituality deepens with age

This Week's Question

How has your spirituality grown this past decade?

"Just the ongoing growth in patient acceptance of the events in my life as they manifest God's will for my life and God's personal love for me. With that is a growing awareness and acceptance of my own limitations." (Robert Sladky, Middleton, Wis.)

"My prayer life has deepened radically, partly because of deepened involvement with Scripture, partly due to involvement with the Rite of Christian Initiation of Adults, and especially through much contact with other people in settings that allow for the sharing of faith stories." (Raina Lewis, Roanoke, Va.)

"Getting older, my spirituality has gotten deeper, more focused on endurance and staying the course. I'm more comfortable with the fact that I'm aging. In my prayer, I've gone back to something I learned in Catholic school, saying ejaculations or quick prayers. I find it helps me not be so consumed with my job." (Phil Walsh, Colts Neck, N.J.)

"Through contact with other Christians and sharing

personal faith stories. When people speak their stories from the heart, more than facts are told. Feelings, emotions and understanding are shared, and those are what really help people grow." (Paul Skervington, McLean, Va.)

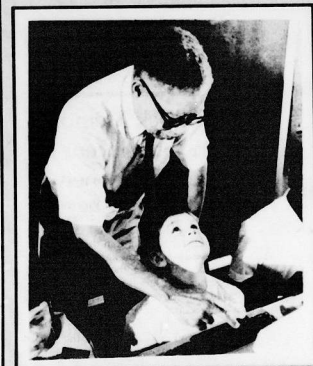
"The biggest growth has come in an awareness of and appreciation for the holiness in all of life. The other part of it is an increased sense of the presence of God within me and others." (Lynne Lomquist, Roanoke, Va.)

"Two years ago I was ordained a priest. That whole eight-year process of seminary made me truly realize the plan God had for me and how to implement it. . . I have a spiritual director from the seminary that I continue to see who is a big help in my spiritual growth." (Father Dan Nade, Fairfax, Va.)

Lend Us Your Voice

An upcoming edition asks: What fuels hope for you in difficult circumstances? What gives birth to hope?

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



The seeds of adulthood grow from early lessons

by Carole Norris Greene

Driven by an irresistible curiosity and a dare from my older brother, I marched up to the altar rail one Sunday and received Communion several months before my scheduled debut with my First Communion classmates.

Such impatience was characteristic of my childhood after hearing of the invisible and beautiful place called heaven and of God who lived there and wanted me to live there too when I "died"—when I stopped breathing, or so I understood. Dying was so hard to grasp.

My little world was very self-focused. I prayed for my mom and dad, my brothers and sisters, for all the people "I loved and all the things I" wanted.

But pain with its emotional and physical brutality ultimately would change that. It would lead me from the memorized prayer petitions of my youth to actually wanting to hear from God.

On the road to adulthood, I also would be guided toward an understanding of forgiveness.

I still remember one summer in the early '60s when I made fun of a neighborhood girl whom I and my girlfriends did not like. But it was her mean-looking big sister who challenged me to a fight. The older girl made fun of how hard I was trembling.

"Oh, yeah!" I responded, striking the first blow in a moment of temporary insanity.

"Let them fight," her mother said. And the fight was on. Mercifully, my cousin broke it up.

When I ran up to my room, free to cry at last, I thought again about heaven and the absence of pain. To my surprise, I picked up the rosary my grandmother often urged me to pray. It had always been too heavy-duty for me, but now I was desperate for

heavy-duty help in forgetting the humiliation of that room.

That winter the girl and I were reconciled. She came to me when I fell while roller-skating in the street. Speaking again felt so good for both of us.

Whether we realized it or not, we'd done an adult thing by seeking reconciliation. And we did not wait for our friends' approval.

To risk rejection is nearly impossible for a child, but an adult takes the chance, looking beyond that obstacle to the freedom found in forgiveness. Naturally, an adult has the benefit of experience, which teaches what to expect of certain choices in life.

As I matured I could pray, "Lord, it is not enough to seek what I think I want. I need you now for survival itself, and I need to meet you on your terms, not mine. Lord, who are you?"

The adult I was becoming recognized that I did not have all the answers. To move toward an actual relationship with the Lord, I'd also turn to the church—now not merely from habit but with purpose. I'd need the insights of other Christian adults who radiated the peace that comes from trusting God.

St. Augustine said that to love God is the greatest of romances, to seek God the greatest of adventures, to find God the highest human achievement.

I would add that to share the good news of God is the most generous of things to do for another human being.

Romance, adventure, the thrill of achieving worthwhile goals, the opportunity to help others—these are adult spiritual needs. Wonderfully, when met this spiritual nourishment makes adults the children of God they were created to be.

(Carole Norris Greene is the associate editor of Faith Alive!)



GROWING IN PATIENCE—Children often are impatient to experience life in the adult world, but eventually realize that growing up involves a lot more responsibilities. To risk rejection in life is nearly impossible for a child, but an adult takes the chance, looking beyond that obstacle to the freedom found in forgiveness. (CNS photos by Michael Hoyt, top right, and Mimi Forsyth, bottom left)

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QUESTION CORNER

Catholic returning to church inquires about penance

by Fr. John Dietzen

Q I was born and raised a Catholic. Like many others, I strayed from Mass attendance for years. I went to a Catholic grammar school and Catholic high school, and I feel I had a good education.

I imagine a lot of Catholics returning to the church have the same questions I do. Some have to do with confession, now called reconciliation.

What is the present procedure? Do we still say the act of contrition while the priest is giving absolution?

In the past, we had to go to confession during the week before receiving Communion on Sunday. Today it seems like all the congregation receives Communion, but it's unlikely that every one of them went to confession before Mass.

I also see that people drink from the cup at Communion time. Is that mandatory or optional? (Pennsylvania)

A The external procedures for the rite of penance are not really all that different today. The "changes" in the sacrament of penance are not so much in procedures as in greater attention to the sources of our sinfulness, and particularly to our cooperation with the healing graces of God in committing ourselves to greater holiness of life.

We do confess our sins, of course, particularly the serious ones. In this sacrament, however, God's concerns and graces are directed much more to the future than the past. The past is history; we place it in his merciful hands.

God is much more interested in how we will improve the direction of our lives after we walk out the door.

Please don't worry about which words to use or what to do. Usually the priest will say a brief prayer before you begin, and possibly read a short passage from the Gospels. Then say whatever you are familiar with. The priest will ask you to fill in the gaps, if any.

As you may remember from your religion classes, it is not necessary to receive the sacrament of penance before

Communion, unless of course one is conscious of having sinned seriously.

The church encourages receiving Communion under both forms of bread and wine at appropriate times, even at every Mass where that is practical. It responds more fully and symbolically to the command of our Lord, repeated at the consecration to "eat" his body and "drink" his blood of the new covenant.

Receiving under both forms is not mandatory. Christ's eucharistic presence is whole and entire under each of them.

Q When an Episcopal priest, married with children, becomes a priest in the Roman Catholic Church, is there any difference in the duties he may perform compared to other Roman Catholic priests?

I say the former Episcopal priest is the same as a Catholic priest. Some friends say there are things he cannot do. (Massachusetts)

A Such a man, ordained a priest in the Roman Catholic Church, is the same as any other priest. He may perform any priestly duties that are compatible with the circumstances of his life.

Q When we had our first child, we asked my brother, who at that time was a strong Catholic, to be godfather.

Since then he has not only left the Catholic faith, but is active in another fundamentalist church. To be honest, we still adore our daughter to consider him as a "model" Christian that she should look up to.

Is it possible for us to designate a different sponsor for her? She is still young enough for us to do that. We feel a godfather can be very important, and we would like to do something official if that can be done. (Pennsylvania)

A I'm glad you feel as you do about the baptismal sponsor for your daughter. A good and thoughtful godfather (and godmother) will be a wonderful support for your child's spiritual and emotional growth for many years.

First of all, apart from anything that might be done officially, you can designate someone else among your family and friends to serve your child in this capacity. The right person could have a wonderful effect on her life.

Beyond that, the church has acknowledged precisely the problem you have and allows a new godparent to be designated when one of them abandons the Catholic faith.

The bishop of a diocese may designate a substitute sponsor, whose name could be inscribed on the official baptismal register. This applies to the United States and Canada, and perhaps to other countries (Reply of Nov. 13, 1984, in the 1985 "Roman Replies of the Canon Law Society of America").

There may be on occasion good reason for this kind of official change of godparent. As I said, however, a loving, concerned friend or relative may do just as much good for the child without going through all this formality.

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

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FAMILY TALK

Use loving guidance when teaching children

by Dr. James and Mary Kenny

Dear Mary: My husband and I have a 2-year-old daughter. Over the past few months she has done everything to try to be independent. My trouble lies in trying to show the child that she needs to listen to the adult with her.

When we go to the store, she refuses to sit in a cart. If I try to force her, she begins kicking and screaming. I've been trying to teach her she must hold someone's hand when walking. Is there any special approach I can use? (Nebraska)

Answer: Thank you for a vivid description of a 2-year-old. Your child's behavior is normal. The challenge for you is to change your parenting techniques as your child progresses from infancy to childhood.

Infants are to love. What they want is what they need. Limit-setting does not enter into caring for infants; just patience, stamina, and the ability of parents to adjust their own needs.

With the arrival of the toddler age, much changes. In the second year, the child begins to know that she is a person distinct from other persons. By age 2 this quest for independence can become very strong. The need for limits arises. La Leche League calls this loving guidance. This discipline is not punitive, not hurtful, but loving. It is also guidance by an adult.

Going to the store is an excellent opportunity to use loving guidance. Your goal is appropriate behavior in the store. First, define appropriate behavior. You mention riding in a cart or holding an adult's hand. Select one. For a short time, all your shopping trips with her need to focus on guiding her behavior.

Plan a very short shopping trip with your daughter. Five minutes to make one purchase would be a good start.

You mention that she needs to learn to listen. Listening is of minor importance with small children. Action is far more important. You are going to guide through action far more than through talking.

Before entering the store, give her a brief explanation of your purchase, preferably one that might involve her interest. If your daughter screams, pick her up and leave the store promptly. No explanation is necessary. Leaving is an example of physical discipline. It is not painful, not punitive, but it demonstrates by action the result of screaming in the store.

If your daughter complies, notice and praise her behavior. "What a nice girl you're being, Angie. Mommy's so happy."

While your daughter is learning store behavior, continue your trips with her to a very few minutes. Lengthen the time as her behavior improves. Until she has mastered store behavior, plan to go to your longer, more serious shopping without her.

Set a goal. Teach in small steps. Use actions rather than words. Stick to your program until she learns the appropriate behavior. Discipline for the toddler is not punishment. It is loving guidance which benefits both you and her.

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Bensenville, Ill. 47978.)

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Entertainment

VIEWING WITH ARNOLD

'The War' heats up with two kinds of conflicts

by James W. Arnold

"The War" is certainly one of the more openly religious movies this year—at least in the traditional movie non-sectarian way, that is, very cautiously and vaguely, to cover all the popular options.

Kevin Costner stars as Stephen Simmons, a sort of low-key, blue collar saint, a damaged veteran who has managed to recover from post-Vietnam War syndrome with gentle, new understanding and insight.

He's finally recovered, except for some guilty nightmares about leaving his wounded best friend behind during a combat chopper evacuation. He returns to his struggling wife and pre-adolescent children in rural Mississippi in the 1970s to rebuild his family and his life. At various times, he speaks for faith, hope and love. It's great, but not much is subtle about it.

"Don't you believe in anything you can't see?" he asks his almost-teen-age daughter Lidia (Lexi Randall), when she asks him if he believes in angels. He argues that her "granddaddy" watches over them and that when he dies, he'll take his place—a bit of improvised theology that sets up an ending with miraculous overtones.

Stephen feels that his main purpose in life is to preserve the hope that exists in Lidia and his son, Stuart (Elijah Wood), despite their poverty and general hard times. "They still believe that anything is possible... They'll make a difference in this world, and that means I'll make a difference."

Lidia and Stu are deeply involved in the film's other "war," a kids' war with the roughneck, bullying Lipnicks, offspring of the foul-tempered operator (symbolically enough) the local junkyard. In his soft drawl, Stephen tells them: "In

war I killed more people than I saved and lost more friends than I made before or since... The only thing that keeps people truly safe and happy is love."

The Simmons kids have their own motley group of associates. Stu hangs with a trio of country boy pals, and his sister has bonded with two black girls, the spirited Elvaine and the chubby but unflappable Amber. First, boys and girls contend over who controls a tree house "fort" they're building in one of those huge, spreading southern oaks.

Then the competition grows. The Lipnicks have been beating the other kids up on a regular basis, and when they learn about the secret tree house, and that the girls have lifted all its stuff from their father's junkyard, they're looking for revenge.

On a deeper level, "The War," produced and directed by Jon Avnet ("Fried Green Tomatoes") from a script by Kathy McWhorter, is about whether the Vietnam generation can pass on what it has learned about violence to its children.

When his father dies prematurely—actually, in a act of redemption for the past, since he dies saving a co-worker in a mine cave-in—Stu loses faith. (Costner Wood really lets loose. "What did I do so wrong? He had to take my daddy? I needed him more than you, God.") He escalates the tree house "war" to a new level of nastiness.

It really does take several implied supernatural interventions to bring events to a benign conclusion. These positive assertions of grace are upbeat, if calculated. Lidia, in a touching school essay, lays it out for us: "With God's help, human beings can do anything."

Yet this is not so much religious profundity as a reply of fundamental American Protestant optimism. Catholics seem more aware that things can go wrong, that success in earthly affairs isn't necessarily part of the divine plan. It's also surely not strange in movies to have the departed take a decisive hand in their children's lives.



THE WAR—Actors Kevin Costner and Elijah Wood play a father and son learning about the futility of war and the need for love in "The War." The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Universal City Studios)

(Consider even Disney's animated "The Lion King.")

Costner and Marc Wunningham (as the plucky wife and mother) bring a gritty kindness plus authority that anchor the film. But the focus is on the children, who seem much more normal than most movie kids until the combat gets out of control. Their accents are valid enough to be almost impenetrable at times to Yankee ears.

Most of the action is at the tree house, but it spreads to a nearby quarry when Lidia makes the mistake of suggesting that differences be settled by a dare. The Lipnicks climb to the top of a water tower, and then deep into its bowels for a harrowing sequence that makes "The River Wild" seem like a creek.

As a Vietnam-related film, "The War" recalls "In Country," both in its southern rural setting and its theme of the difficulties of passing on the lessons of the war to the next generation. There are also flashbacks to combat, but Vietnam is only a secondary motif.

Race also fingers as a theme. Like his

daughter, Stephen's best friend, whom he saves in the mine, is black. In the most unexpected scene, young Elvaine (LaToya Chisholm) stands up to a bigoted white teacher in the country schoolhouse, and articulates why she can't agree that "life is a bowl of cherries."

(Often strained and obvious, but uplifting and far from dull, OK for mature youth and adults).

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Juror.....	A-III
Mrs. Parker and the Vicious Circle.....	A-III
The Pagemaster.....	A-I
Star Trek Generations.....	A-II
A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive.	

'Creativity: Touching the Divine' explores giftedness

by Henry Heryx
Catholic News Service

The connection between art, life and the human spirit makes an intriguing subject as imaginatively explored in "Creativity: Touching the Divine," a one-hour special airing Sunday, Dec. 4, on many ABC stations.

WRTV Channel 6 in Indianapolis will air the documentary at 1 p.m. on Dec. 4, while WKRC-TV in Cincinnati will broadcast the program at 1 p.m. on Dec. 24. WTVN in Evansville plans to show the special at 5:30 a.m. on Dec. 11.

Produced by the Catholic Communication Campaign, the documentary begins with Michelangelo's image of the Creator stretching forth to touch fingertips with

Adam. Ignited by that prime spark of originality, the program becomes a lively journey introducing viewers to a variety of creative people, their work, and insights on art and the creative process.

One of the themes running through their remarks is that creativity is a universal human virtue which finds expression in a variety of ways ranging from the heights of the fine arts to ordinary levels of everyday life. Another theme presents a theological understanding of creativity as a human attribute which transcends the individual self, is rooted beyond the physical, and somehow is linked to the divine inspiration of the universe's Creator.

The program is less concerned with abstract definitions of creativity than in seeing concrete examples of what has been achieved by those who put it into practice.

Among those visited are Thomas Moore, the author of "Care of the Soul," and Madeleine L'Engle, the author of the young adult classic "A Wrinkle in Time." Others include Rick Hart, the sculptor of "The Three Servicemen" monument at the Vietnam Veterans Memorial in Washington, D.C., and glass harpist Jamey Turner, who is equally at home making beautiful music for audiences on street corners as he is playing with symphony orchestras in concert halls.

Folk artists Eneida and Arturo Vasquez and African-American Carol Lyles talk about the spiritual traditions underlying their work, and Cathy Kapikian, an artist-in-residence at Wesley Theological Seminary, sees art as a part of theology.

Showing that one doesn't have to be an artist to be creative is Kent Amos, the adoptive father of 87 needy youngsters and

founder of the Urban Family Institute, which works with communities to develop safe environments for children.

Spending an hour with such interesting and imaginative people is a rare experience, both enlivening to the mind and refreshing to the spirit. If it awakens within viewers a sense of their own creativity in the way they live, the documentary will have succeeded in one of its principal aims.

"Our job," L'Engle explains, "is to make our whole lives a creative act."

Produced by Martin Doblmeier, "Creativity: Touching the Divine" is part of the "Vision & Values" series developed for the ABC television network by the Interfaith Broadcasting Commission, whose members are the National Council of Churches, the New York Board of Rabbis, the Southern Baptist Convention, and the U.S. Catholic Conference.

TV Programs of Note

Sunday, Dec. 4, 8-10 p.m. (INT Cable) "Jacob's" The Old Testament story of the rivalry between two brothers is dramatized anew in the latest offering in the "TNT Bible Stories" series. The program will be reshown seven times during December.

Sunday, Dec. 4, 9-11 p.m. (CBS) "The Return of the Native" Thomas Hardy's literary classic gets melodramatic treatment in this "Hallmark Hall of Fame" presentation.

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



CREATIVITY—Trained musician Jamey Turner plays the glass harp for pedestrians in Virginia's Old Town Alexandria in a scene from "Creativity: Touching the Divine." The program airs on ABC stations which broadcast in the archdiocese on three different dates. See the story above for program dates and times. (Photo courtesy of the Catholic Communication Campaign)

SECOND SUNDAY OF ADVENT

The Sunday Readings

Sunday, Dec. 4, 1994

Baruch 5:1-9 — Philippians 1:4-6, 8-11 — Luke 3:1-6

by Fr. Owen F. Campion

The Book of Baruch is the source of this Advent weekend's first reading.

By any standard, the escape of God's people from slavery in Egypt, their subsequent wanderings across the Sinai peninsula, and eventually their arrival in the land God promised them together composed the most important event in their history.

Before the coming of Christ and the destruction of Jerusalem several generations after Christ, the momentous happening was the exile in Babylon of hostages taken captive by the Babylonian army when it swept across what today we call the Holy Land.

This week's reading is attributed to Baruch, the scribe and friend of the great prophet Jeremiah. Baruch laments the hardship and anguish experienced by God's faithful people as they lay beneath the heels of the Babylonians. It also catches their longing to return home. Returning home and the freedom surrounding it were God's gifts.

For its second reading, this liturgy turns to the Epistle to the Philippians. Philippi was a Greek city named in fact for the father of Alexander the Great. By the time of the First Century A.D. it was a Roman city, an important center in the empire. The epistle was addressed to the Christian community there.

Philippians is a biblical work of great eloquence. The passage read today is an example of such magnificence. It salutes

Jesus as the source of salvation itself. By linking with Jesus in faith, and in obedience to God, Christians achieve salvation.

St. Luke's Gospel furnishes the final reading. Luke cannot be called a historian in the sense that history is written today. The authors of the Gospels simply were without the tools of communication, research, and record-keeping that are essential now to the composition of history.

Nonetheless in this reading, Luke's Gospel takes pains to situate the beginning of the Lord's public life in time. The great political powers and personalities are mentioned by name. This merely underscores the Gospel's belief that the arrival of Jesus upon the stage of human history was the most compelling development of all time.

The Gospel sees the Lord as the perfect, long-awaited fulfillment of the intense human yearnings for life, peace, and love, yearnings so movingly expressed by prophets such as Isaiah. The Gospel quotes the second part of Isaiah (Isaiah 40:3-5) at this point.

Reflection

These readings remind us that freedom and genuine power come to us when we situate God at the summit of our priorities and hopes. Only in God is there true peace, true life.

God is in our lives, here and now, because Jesus is in our lives. The Church in Advent reminds us that God became human flesh in Jesus at a moment in history, at the Nativity in Bethlehem in Judea. We have a blessed event. It can be repeated in its glory for each of us if individually we truly turn to the Lord. The Church invites us to turn to Jesus the Lord. If we do, how splendid the reward, how consuming the peace, how everlasting the life.

MY JOURNEY TO GOD
Litany for Michael and Alex

Quem of Angels,
pray for us.
Sudden stillness, pressure of water
Silvery streaks swimming in
murky silence
Slow trickle of water down
window seams
Strapped in comfort, trapped in safety
Watching and listening to
roaring darkness
Quem of Martyrs,
pray for us.
Oh mother, my mother, is this our
journey's end?
The dark flood, depths of silence?
Shall our little lives blink out so soon
Before the flame has burned with life?
Where is our mother, Madonna of
our hearts?
Why is the darkness all that is left to us?
Mother of Christ,
pray for us.
Oh my children, my sons, my dear ones
Mother is here. Mother is with you
Let the flood pour through pressure-
shattered glass
Let waving fronds reach inside like
lacy fingers
To caress your face and tangle in
your hair
Let silvery fish tickle your chin and ear
See the sleeping babes in their
watery grave
They feed no more
The sweet bodies that encased
your spirits
Are cast aside, unneeded,
Split like a chrysalis from which
emerges the winged moth
Gale of Heaven,
pray for us.
Oh my sons, crucified all over again
Crucified this time in water
and darkness
Come down from your cross once more

Into my arms, and we'll speed
for home
Suffer the little children to come
unto Me
The little children whose suffering
is over
... of such is the kingdom ...
Mirror of Justice,
pray for us.
Now is the millstone tied tight
around her neck
Weighing heavy upon spirit and soul
She has offended My little ones
And shall be herself drowned in
the depths
The darkness of the flood enfolds
her now
And the song of drowned babes will
sing forever in her ears
Refuge of Sinners,
pray for us.
What heart is great enough to forgive
the horror?
What soul big enough to shelter agony
and comfort grief?
The hearts of babes
The souls of the innocents
Bottomless depths of perfect love
Mystical Rose,
pray for us.
So like God are the little ones
That to look into baby eyes is to see
the soul of God
All is forgiven in the eyes of babes
Their forgiveness is the wretched
mother's burden
Their love her heavy cross
For even such as his mother help
bear the cross
Queen of Peace,
pray for us.

by Rebecca Barnes

(Rebecca Barnes is a member of Our Lady of Lourdes Parish in Indianapolis. This litany is dedicated to Michael and Alexander Smith of Union, S.C., whose deaths by drowning touched the hearts of Americans. Their mother, Susan Smith, has been charged with two counts of murder.)

Daily Readings

Monday, Dec. 5
Advent weekday
Isaiah 35:1-10
Psalm 85:9-14
Luke 5:17-26
Tuesday, Dec. 6
Nicholas, bishop
Advent weekday
Isaiah 40:1-11
Psalm 96:1-3, 10-13
Matthew 18:12-14
Wednesday, Dec. 7
Ambrose, bishop,
doctor of the church
Advent weekday
Isaiah 40:25-31
Psalm 103:1-4, 8, 10
Matthew 11:28-30

Thursday, Dec. 8
Immaculate Conception of
the Virgin Mary
Genesis 3:9-15, 20
Psalm 98:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38
Friday, Dec. 9
Blessed Juan Diego, hermit
Advent weekday
Isaiah 48:17-19
Psalm 1:1-4, 6
Matthew 11:16-19
Saturday, Dec. 10
Advent weekday
Isaiah 48:1-4, 9-11
Psalm 80:2-3, 15-16, 18-19
Matthew 17:10-13

THE POPE TEACHES

Chastity gives witness to faithfulness

by Pope John Paul II
Remarks at audience Nov. 23

The profession of consecrated chastity enables religious—in the words of the Second Vatican Council—to "give witness to all Christ's faithful of that wondrous marriage in which the church has Christ for her only spouse" (*"Perfectae Caritatis,"* 12).

This use of marriage imagery is deeply rooted in the prophetic tradition of the Old Testament and in the words of Christ. Jesus called himself the bridegroom (cf. Mark 2:19-20), the one who would bring about the marriage of God and humanity.

St. Paul employs the same imagery in

describing the mystery of the union of the Lord and his church, a union which will be fully revealed in the world to come.

This great mystery is manifested both by Christian marriage (cf. Ephesians 5:25) and by the life of consecrated chastity for the kingdom of heaven, of which the Blessed Virgin Mary is the most shining example.

The state of consecrated virginity or celibacy has a profound eschatological significance, since it is a foretaste and proclamation of the joyful union which all the blessed will one day enjoy with Christ in heaven. Consecrated chastity and Christian marriage are closely linked in God's plan, since both are signs of the indissoluble unity of the Lord and his church.

SAINT OF THE WEEK

St. Nicholas has long been one of church's most popular saints

by John F. Fink

Next Tuesday, Dec. 6, is the feast of St. Nicholas. Any child can tell you that St. Nicholas was the original Santa Claus, and thus is a popular saint among children. But his popularity isn't confined to children. In both the Eastern and Western churches, he has been represented by Christian artists more than any other saint except the Blessed Virgin. And in the Middle Ages, nearly 400 churches in England alone were dedicated to him. Probably the most magnificent Basilica of St. Nicholas is in Prague, Czech Republic.

What do we know about St. Nicholas? We know that he was the Bishop of Myra, a city in Lycia, a province of Asia Minor, during the fourth century. We also know that he was an opponent of the Arian heresy that denied the divinity of Christ. We know that because St. Methodius wrote that "thanks to the teaching of St. Nicholas the metropolis of Myra alone was untouched by the filth of the Arian heresy, which it firmly rejected as death-dealing poison." That is all we know for sure about this week's saint.

However, if probability is also true, as the Greek histories of his life attest, that Nicholas was imprisoned for his faith during the latter part of the persecution of Diocletian, and that he later was present at the First Council of Nicaea that condemned Arianism. There is a tradition, whether true or not, that at the council he got so excited that he slapped Anus, for whom the Arian heresy is named. The conciliar fathers put him in prison for that breach of etiquette, but Jesus and his mother appeared to him there and released him.

The legends about St. Nicholas, though, are what have made him popular. He is said to have been a wealthy young man determined to use his wealth to help the poor. It happened that a citizen of Patara had lost his money and was unable to provide dowries for his three daughters. Rather than see them

resort to prostitution, Nicholas secretly tossed a bag of gold through the poor man's window on three separate occasions, enabling the young women to marry. The third time he did it the father caught him and overwhelmed him with gratitude. This is the legend that, over the centuries, evolved into the custom—especially in Germany, Switzerland and the Netherlands—of gift-giving on St. Nicholas Day and then into the tradition of Santa Claus.

This legend gave way to a ridiculous story. The three purses that Nicholas threw into the window were represented in pictures and, in time, they came to be mistaken for the heads of three children. Somehow this gave rise to the story that St. Nicholas had resuscitated three children who had been killed by an innkeeper and picked up in a bramble-bush.

Another legend about St. Nicholas concerned some sailors who were caught in a storm off the coast of Lycia. Suddenly Nicholas, who was then in Myra, appeared to them and brought them safely to port. The saint is venerated in the East as the patron saint of sailors.

Legends aside, Nicholas must have been widely admired during his lifetime because, shortly after his death, a basilica in his honor was built in Constantinople. In the 11th century, when Myra and its great shrine to St. Nicholas fell into the hands of the Saracens, a competition erupted between the Italian cities of Venice and Bari to acquire the saint's relics. Bari won and the Muslims allowed the relics to be carried off. On May 9, 1087, they arrived at Bari. Pope Urban II was present to dedicate a new church there. Soon miracles attributed to St. Nicholas' intercession were reported and he became as popular in the West as he already was in the East.

Today St. Nicholas is not only the patron saint of children and of sailors, but also the patron of Russia.

The Active List

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

December 2

A Couples' Night Out on "Celebrating Our Giftedness" will be held at 6:30 p.m. at Mount St. Francis Retreat Center. Pre-registration required. Call 812-923-8817.

December 2-4

The Annual Charismatic Retreat will be held at Fatima Retreat House, 5353 E. 56th St. following 7:30 p.m. Mass Fri. at St. Matthew Church. Call 317-545-7681 for details.

☆☆

A workshop on "The Inner Quest for Self Discovery" will be held at Kordes Enrichment Center. Call 1-800-880-2777 for information.

December 3

Benedictine Father Hilary O-

lensmeyer will conduct an Advent retreat on "God Dwells Among Us" from 10 a.m.-4 p.m. at Beech Grove Benedictine Center. A Centering Prayer Advent Retreat Day will be conducted from 9 a.m.-4 p.m. at the Center. Call 317-788-7581 for information on both events.

☆☆

A Mass in honor of archdiocesan patron St. Francis Xavier will be celebrated at 11 a.m. in SS Peter and Paul Cathedral. Schola cantorum will sing.

☆☆

Our Lady of Mt. Carmel Parish continues its Saturday evening Adult Lecture Series with "Bioethics: Human Reproduction Technology" beginning at 6:30 p.m.

☆☆

A Greccio Christmas Bazaar will be held from 9 a.m.-3 p.m. at Mount St. Francis Retreat Center. Lunch served 11 a.m. to 1 p.m.

☆☆

The Board of Catholic Education of St. Michael School, 3352 W. 30th St. will present its 6th annual Angel's Attic from 9 a.m.-4 p.m. Arts, crafts, dried flowers, primitive Santas, more.

☆☆

The Girl Scout troop of Immaculate Heart of Mary Parish will sponsor a Holiday Craft Sale from 10 a.m.-2 p.m. in the auditorium. Crafts, baked goods, flea market. Proceeds benefit St. Joseph's Shelter.

☆☆

A pro-life rosary is prayed each Sat. at 9:30 a.m. at the Clinic for Women, 38th and Parker.

December 3-4

The Women's Club of St. Monica Parish, 6131 N. Michigan Rd. will hold a Cookie Walk after Masses. Homemade Christmas cookies for \$5/pound.

☆☆

St. Jude Women's Club will hold its Annual Bazaar. Proceeds fill holiday food baskets for the needy.

☆☆

A Christmas Boutique will be held from 9 a.m.-6 p.m. Sat. and from 8 a.m.-12 noon Sun. at St. Anthony Parish hall, 379 N. Warman. Booths, crafts, raffle, bakery.

☆☆

A Christmas Bazaar will begin at 11 a.m. at St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Chili supper Sat., white elephants, more.

☆☆

St. Bernadette Parish, 4826 Fletcher Ave. will hold its Annual Christmas Bazaar from 10 a.m.-8 p.m. Sat. and from 9 a.m.-12 noon Sun. Baked goods, candy, white elephants.

☆☆

The third annual Breakfast and Lunch with Santa will be held from 9 a.m.-11 a.m. at Sacred Heart School, Terre Haute. Lunch served 11 a.m.-2 p.m. Pictures with Santa, Christmas store.

December 4

The monks and students of St. Meinrad will present a free Advent Concert at 2:30 p.m. in the archabbey church.

☆☆

Providence Parent Guild will sponsor a "Holly" Day Bazaar from 12 noon-5 p.m. at Providence High School cafeteria, New Albany. More than 20 craft booths, Christmas kitchen, Christmas cookies and candy.

☆☆

The Catholic Golden Age group will hold an annual Christmas luncheon at 2 p.m. at the Iron Skillet. Call 317-356-4057 for information.

☆☆

Medjugorje in America will sponsor an Advent program from 7:30-9 p.m. at St. Luke Parish. Call 317-488-0873 or Mary Ann Barosky 317-255-2076 for more information.

☆☆

St. Vincent Hospital Guild's Annual Christmas Brunch begins with 12 noon social hour at the Ritz Charles, 12156 N. Meridian St., Carmel. 1812/person. Call 317-253-2864.

☆☆

The Adult Catechetical Team of Our Lady of Lourdes Parish will sponsor a concert of the "Music of Tazee" by the adult choir at 7 p.m. in church. Admission free, but canned food donations.

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for St. Vincent de Paul Society will be appreciated.

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Barnabas, 8300 Rahke Rd., 845 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

December 5

The "Job and Suffering" Scripture study film series concludes from 7:30-9 p.m. at St. Luke Parish.

☆☆

A Prayer Vigil and Rosary for

Life will be held at 7 p.m. in St. Patrick Church, Terre Haute. For more information call Rick Mascari at 812-466-6807.

December 6

Providence High School, Clarksville will hold its annual Open House for prospective students now in grades 5-8 and their parents from 6-9 p.m.

☆☆

The prayer group of St. Lawrence Parish, 4650 N. Shadeland Ave. will meet at 7:30 p.m. in the Chapel. All welcome.

☆☆

Prayer and devotion to Jesus and the Blessed Mother will be held from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. Call 317-786-7817.

☆☆

Benediction of the Blessed Sac-

Knights of Columbus

St. Joseph Council—5290

"The Family Council"

4322 North German Church Road

P.O. Box 26544, Indianapolis, Indiana 46226

HALL & GROUND RENTALS

Available for Receptions & Parties

— 898-2370 —

Greccio Christmas Bazaar

Saturday, December 3, 1994

Crafts and Baked Goods
Available in the Lower Chapel
from 9:00 a.m. - 5:00 p.m.

Lunch Served in the Retreat Center Dining Room
from 11:00 a.m. - 1 p.m.
Mt. St. Francis

Featuring Many Homemade Craft and Culinary Gift Items
made by Mt. St. Francis Volunteers

Salsa • Relishes • Herbs • Jellies • Copper Kettle Apple Butter
Cakes • Cookies • Pasta • Bread • Breakfast Rolls
Assorted Franciscan Chocolates • And More
Chances available on a Quilt
and a framed Needlepoint Christmas Tree

Join us for a Soup and Sandwich lunch,
from 11:00 a.m. until the food runs out!
NEW! This year we will have chicken and dumplings!

Mt. St. Francis is at the intersection of Highway 150 West
and Paoli Pike. Call 812-923-8817 for more details and directions.

Greccio is the city in Italy where St. Francis of Assisi received permission to re-enact the nativity.
Many witnesses saw the figure of the Christ child move when St. Francis placed it in the manger.

An Invitation To Travel With Father Harold Kneuen In 1995

A Personal Lenten
Journey To Rome
Attend Outdoor Palm Sunday
Papa Mass in St. Peter's Square
April 3 - 10, 1995

"I Walked Today
Where Jesus Walked"

A Spiritual Journey
in The Holy Land

June 2 - 14, 1995

Optional add-on

ROME - 1 day, 2 nights

Call or write:

Rev. Harold Kneuen

Our Lady of Greenwood Church

335 S. Meridian St., Greenwood, IN 46143

(317) 888-2861



Fr. Harold Kneuen

Reserve your spot by December 15, and your
name is included in our drawing for \$500.00.
Prize may be applied to land or air cost.
What a great Christmas present!



Mount Saint Francis Retreat Center



(located in beautiful Southern Indiana, on Highway 150 West, minutes from I-64 and Louisville)

Greccio Christmas Bazaar

December 3, 1994

9:00 a.m. - 5:00 p.m.

Coping and Hoping with the Holidays - Dealing with Holiday Stress

December 10, 1994

Registration - 9:30 a.m. Program - 10:00 a.m.-3:00 p.m.
Fee: \$20 including lunch

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:

CALL: (812) 923-8817 OR WRITE: Director of Retreats;

Mount Saint Francis Retreat Center

101 St. Anthony Drive, Mount Saint Francis, Indiana 47146

Mount Saint Francis Retreat Center is an apostolate of the Conventual Franciscans

rament will be held at 7:30 p.m. in Divine Mercy Adoration Chapel next to Ritter High school. Confessions heard 6:30 p.m.

December 7

The Italian Heritage Society of Indiana will meet at 6:30 p.m. in Holy Rosary Parish social hall, 520 Stevens for business meeting and Christmas picnic in dinner. Bring main dish, salad or dessert.

December 8

A Family Eucharist Holy Hour with rosary and Benediction will be held from 7-8 p.m. in St. Roch Church, 3600 S. Pennsylvania St. All welcome.

☆☆

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

☆☆

A reflection day on "Mary in the Public Life of Jesus and Today" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆

A Mass in honor of Our Lady of Guadalupe will be celebrated at 10:30 a.m. at Holy Cross School, 125 N. Oriental St. followed by lunch for children.

December 8-11

Marian College Madrigal Diners will begin with reception at 6:30 p.m. Call 317-929-0993 for tickets and reservations.

December 9

Mass for Beato Juan Diego who saw Mary at Guadalupe will be celebrated at 7 p.m. at St. Philip Neri Church, 650 N. Rural St.

December 9-10

An Advent Centering Prayer Retreat will be held at Kordes Enrichment Center, Ferdinand. Call 1-800-880-2777.

☆☆

St. Anthony Parish, Morris will sponsor its 8th Annual Live Nativity from 5-9:30 p.m.

December 9-11

A Christmas Bazaar will be held at St. Joseph Parish, Terre Haute. Baked items, flea market, raffle.

December 10

A Placement Test for 8th-grade students will be held at Oldenburg Academy. To register call 812-934-4440 before Dec. 8.

☆☆

A free entrance exam for incoming freshmen will be held from 8:15 a.m. to 12 noon at Providence High School, Clarksville. Pre-registration required. Call 812-945-2538.

December 11

A revised Latin Mass will be celebrated at 11 a.m. in St. John Church, 126 E. Georgia St.

☆☆

St. Paul Parish, Sellersburg will hold prayer and praise from 7-8:15 p.m. in church. Third annual sing-a-long of traditional Christmas hymns.

☆☆

A Holy Hour with rosary will be held at 2 p.m. in Sacred Heart Church, 1530 Union St. Everyone welcome.

☆☆

The Catholic Widowed Organization will hold a Christmas Dinner get-together at 4:30 p.m. at the Indianapolis Marriott Hotel.

tel, 7202 E. 21st St. Dinner served 5:30 p.m.

☆☆

A Spanish Mass in honor of Our Lady of Guadalupe will be celebrated by Archbishop Daniel Beuchlein at 1:15 p.m. in SS. Peter and Paul Cathedral, 14th and Meridian Sts. Procession 12 noon, prelude 12:30 p.m.; fiesta after Mass.

☆☆

A Christmas Concert will be presented by Oldenburg Academy students at 3 p.m. Call 812-934-4440 for details.

☆☆

The Simeon Group of Our Lady of Lourdes Parish will hold a Cookie Walk from 1-4 p.m. in the parish center. \$25 per container.

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MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.; St. Malachy, Brownsburg, 6 p.m.; St. Mary, Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Gettysburg Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: St. Mary, Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

Vatican backs diocese on church closings

Pittsburgh bishop's plan to merge parishes is part of reorganization

by Mike Aquilina
Catholic News Service

PITTSBURGH—In four new rulings the Vatican has again confirmed Pittsburgh Bishop Donald W. Wuerl's decisions to close or merge parishes as part of a diocesanwide reorganization.

In four separate letters dated Oct. 26, the Vatican Congregation for the Clergy rejected appeals against the suppression of four parishes in the diocese. The appeals had been made by individuals or small groups of Catholics from the former parishes.

The new decisions bring the total of Vatican rulings against such appeals to seven. The first ruling came in September 1993 and two others were issued this past summer.

The clergy congregation oversees matters of parish administration and disposition of church property.

In its latest rulings it rejected:

• An appeal by a group of parishioners against the closing of the church and suppression of the Parish of Sts. Cyril and Methodius in McKees Rocks.

• An appeal by a group of parishioners against the closing of the church and suppression of the Parish of Divine Redeemer in Ambridge.

• A request by a member of St. Michael Parish in Pittsburgh's South Side asking the congregation to reconsider its earlier rejection of an appeal against the closing of that church and parish.

• An appeal by a group of parishioners against the suppression of Visitation of the Most Blessed Virgin Mary Parish in Rankin. The church there remains open as a worship site in the newly established Word of God Parish.

Father Lawrence DiNardo, diocesan vicar for canonical services, said he was "pleased but not surprised" by the new rulings.

"We have a final determination now in the cases of six former parishes," he said, "and every case has been decided in favor of the local bishop. The message is clear: The diocese was meticulously faithful to the law of the church and the rights of the people as it carried out the reorganization."

Bishop Wuerl began a diocesanwide consultation aimed at restructuring and revitalizing the church in western Pennsylvania shortly after he became bishop of Pittsburgh in 1988. Large population shifts and fewer priests were among reasons for closing or combining parishes in some areas while enlarging or opening new parishes in others.

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- ACROSS**
- 1 — Diocese
 - 2 — Crucifixion route
 - 3 — This was rent when Christ died (Mark 15:38)
 - 4 — Sphere
 - 5 — Grassy expanse
 - 6 — "Love worship no —" (Rom 13:10)
 - 7 — Venezuela copper center
 - 8 — Dross
 - 9 — Labor group (Abbr)
 - 10 — Symbol for Christ
 - 11 — Zin or Sinai
 - 12 — "Yes, though I walk through the — of the shadow."
 - 13 — Pope in 450 AD
 - 14 — Raised trains
 - 15 — "Great pope"
 - 16 — "Out of his mouth go burning —" (Job 41:19)
 - 17 — TV home repair guy 800 —
 - 18 — "For she said, let me not — the death of a child." (Ez 21:16)
 - 19 — Taps a cake
 - 20 — "There met him out of the — a man." (Mark 5:2)
 - 21 — High priest in Acts 23:2
 - 22 — Moses turned this into a snake
 - 23 — "Of every tree in the garden thou mayest freely —" (Gen 2:16)
 - 24 — Genesis 12:10 event
 - 25 — Church services
 - 26 — Latin wings
 - 27 — "I have told you earthly things."
 - 28 — John 3:12
 - 29 — "That doth with me in the —" (Mark 14:26)
 - 30 — First king of Israel
 - 31 — Cravat
 - 32 — Bible word of woe
 - 33 — Tuesday Weld monograms
 - 34 — "He hath blinded their —" (Ez 23:27)
 - 35 — "What thou means thou —" (Job 12:40)
 - 36 — DOWN
 - 37 — Sidism is one (Ge 14:3)
 - 38 — " — in the Spirit on the Lord's day" (Rev 1:1)
 - 39 — Visited Mary in Luke 1:28
 - 40 — "There met him out of the — a man." (Mark 5:2)
 - 41 — Samuel's mentor
 - 42 — "Make me savory meat, such as —" (Ge 27:4)
 - 43 — By mouth
 - 44 — Vatican's city
 - 45 — Jesus came into the world as this (John 1:1)
 - 46 — Hallelujah (Abbr)
 - 47 — Nov. 11 commemoration (3 wds)
 - 48 — Vintage auto
 - 49 — "The end of flesh has come." (Ge 6:13)
 - 50 — Government (Abbr)
 - 51 — " — de Janeiro"
 - 52 — Free mentioned in Moses 4:13
 - 53 — Bible affirmative
 - 54 — Year in papacy of Sergius IV
 - 55 — Prod vegetable
 - 56 — Draft abbreviation
 - 57 — "I will make all things — turn their backs unto thee." (Ez 23:27)
 - 58 — "He gave his only begotten —" (John 3:16)
 - 59 — Auto group (Abbr)
 - 60 — God
 - 61 — Abilain from food
 - 62 — "I find them —" (Rom 7:21)
 - 63 — Tiesse flies
 - 64 — Barn tower
 - 65 — Jacob's brother
 - 66 — Hushing noises
 - 67 — For shame!

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Youth News/Views

Students help Santa with donations of toys for the mentally ill

by Mary Ann Wyand

Brebeuf Preparatory School students joined efforts with thousands of other central Indiana teenagers during November to provide Christmas gifts for the Toy Shop at the Midtown Community Mental Health Center located at Wishard Hospital in Indianapolis.

Senior Damian Cox, the president of Brebeuf's student body and also the president of the Jesuit school's Black Student Union, presented a stuffed reindeer to Barry Irons, team director at the Midtown Community Mental Health Center, during the school's Thanksgiving prayer service on Nov. 23 to symbolize toy donations worth \$1,000 which will be given to center patients as gifts for their family members.

"Brebeuf students have provided toys for patients at Central State Hospital for the past 19 years, until the hospital closed," Irons said. "This year the toys will go to the Toy Shop at Midtown Community Mental Health Center. Without help from area schools, churches and the community, I would have a hard time doing the Toy Shop program every year. You make it possible to bring joy, laughter and love to our clients and to his or her special loved ones."

The Toy Shop program offers a variety of benefits to gift-givers and recipients, Irons said. "It gives the clients an opportunity to select gifts free of charge for their family members. It's very therapeutic for them to actually be able to give gifts to others, and it also improves the bonds between our clients and their families, which in some cases have

broken down over the years because of problems. It's also a great learning opportunity for the students."

Each year for nearly 20 years, Irons said, students from Brebeuf Preparatory School and Cathedral High School in Indianapolis have collected toys and volunteered their time at the Toy Shop by helping patients select gifts and then wrapping the presents.

"When students came out to Central State, and now to Midtown, to volunteer at the Toy Shop," he said, "they have had opportunities to get to know the patients as people, not as mentally ill people, but as people with problems and likes and dislikes and quirks like we all have. I think the students gain a lot different impression of the mentally ill by meeting some of the patients. Through the Toy Shop program, we've been able to educate a lot of students and their families about mental illness over the years."

During the Thanksgiving prayer service, Damian thanked the students for their "awesome" response to the toy drive.

"It's amazing how our students always have an awesome outcome to service projects," he said. "We've been asked to give of ourselves in coursework—it's finals time—and we have just concluded this toy drive. We have raised a thousand dollars worth of toys. After Thanksgiving, we're going to have our annual Help for the Holidays program and provide gifts for United Way families who are in need of Christmas help. Even though we have a lot of giving events at this time of year, all of them still shine the same. We're very happy



SPIRIT OF GIVING—Brebeuf Preparatory School student body president Damian Cox of Indianapolis presents a stuffed reindeer to Barry Irons, team director of the Midtown Community Mental Health Center at Wishard Hospital, as a symbol of the students' toy donations for the center's annual Toy Shop program. Irons thanked the students for their generosity during a Thanksgiving prayer service on Nov. 23 at the Jesuit school.

with the wonderful outcome. We are definitely men and women for others."

Irons said students from Pike High School, Franklin Central High School, and Zionsville High School joined the longtime Brebeuf and Cathedral toy drive efforts this year to provide free holiday gifts.

As part of Brebeuf's interfaith prayer service on Nov. 23, several students offered testimonials expressing their thankfulness for their families, their faith, and their friends.

"Whenever I consider my religious beliefs or my faith," Kelli Peoples said, "I always think of my mother because she is the person responsible for the development of my faith. We were exposed to different religions and cultures, both at home as well as at school. Her favorite Bible verse is 'Train up a child in the way that he should go and when he is old he will not depart from it.' At a very young age, I understood that God had many names, no one being any better or more perfect than the other, and that God did not necessarily live inside a church unless the people inside that church had God in their hearts."

Speaking next, Jewish student Becca Elberger also reflected on her faith tradition.

"At first I thought it would be dumb to bring up the Holocaust in a reflection about Thanksgiving," Becca said, "but the more I thought about it, the more I realize that I am carrying on all the traditions, teachings, and thoughts that Hitler and the Nazis attempted to abolish. And for that I am thankful, because now I can live the lives of the 6 million plus Jews who were exterminated during the Holocaust. I am also going against everything that Hitler stood for."

Thanksgiving has always been a favorite family holiday at his house, David Kralik told the Brebeuf students.

"I enjoy Thanksgiving because it is a time to enjoy company we haven't seen for a year," he said. "It is a time to tell stories of the year and recall funny and interesting stories throughout the years. During prayer time, we all say at least one thing we are thankful for."

Sometimes, David said, Americans forget how privileged they are to have so many blessings.

During the service, the students were reminded that their gifts of toys for mentally ill patients are yet another way to express thanks.

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Roncalli clinches second state title

Roncalli High School's Rebels collected their second straight Indiana High School Athletic Association Class 3A state football championship on Nov. 25 in a 35-14 win over Tipton High School at the RCA Dome in Indianapolis.

Their 1994 Class 3A title marks the fourth time in Roncalli's history that students from the Indianapolis South Deaerney interprovincial high school have brought home a championship trophy in the IHSAA state gridiron competition.

On Sept. 11, 22 cadet teams and 24 teams in the 56 league began their quest for a Catholic Youth Organization football championship. On Nov. 2, two teams from St. Barnabas Parish in Indianapolis were crowned league champions at the conclusion of the CYO football playoffs at Roncalli High School.

The post-season playoffs were exciting this year, CYO executive director Edward J. Tinder said, as five of the six post-season games were decided by one touchdown or less. In the 56 league semi-finals, St. Barnabas defeated Holy Spirit by a score of 6-0, and St. Mark topped Little Flower 6-0 in overtime. The cadet league semi-finals saw St. Barnabas defeat Our Lady of Lourdes 27-6 and St. Pius X outlast St. Lawrence 7-6.

The CYO league championship games played on a cool November evening were equally exciting, Tinder said. In the 56 league championship game, St. Barnabas edged St. Mark by a score of 6-0 to earn that title. In the cadet league title game, St. Barnabas narrowly defeated St. Pius X 14-8 in overtime.

"The 1994 CYO football program was one of the best ever," Tinder said. "Throughout the course of the season, it was obvious that the majority of CYO football coaches were working hard to assure a successful program. We like to think of our coaches as teachers who instruct their young players on the skills of their sport while demonstrating sportsmanship, ethical conduct and fair play. Our program and the young men participating are better off due to these efforts."

Students and alumni at Our Lady of Providence Junior/Senior High School in Clarksville recently celebrated the naming of the "new gym" in honor of former principal Robert Larkin. The gymnasium is now the Robert L. Larkin Center. Larkin served Providence as principal for 17 years, from 1971 until 1988.

Young Adult

Faith-sharing day planned for 20- and 30-somethings

It will be a day to share with other Catholics

by Maryann Nelson

It's a way for young adults to spend a midwinter Saturday with people who share their faith. And it will all happen at the Eagle's Hide-a-Way at Eagle Creek Park in Indianapolis.

"I Believe/We Believe" is a day-long, Feb. 4 program for young adults, in their 20s and 30s, to explore the meaning of the Catholic faith in their lives. It begins at 9:30 a.m. and lasts until 9 p.m. And it only costs \$5!

There will be presentations of Scripture and other stories in the tradition of the church. Participants will be introduced to group faith sharing as a way to grow in faith. The young people will spend time together for prayers and the celebration of the Eucharist.

Presenters will be Father Bill Marks, associate pastor of St. Barnabas; Joseph Connelly, coordinator of your ministry at Holy Spirit; Father Jeff Godecker, director of religious education for the archdiocese; and Julie Szkolek-Van Valkenburgh, director of the Office of Young Adults and Campus Ministries.

Father Godecker said, "Archbishop

(Daniel M.) Buechlein often addresses the 'young church' and indicates how much we need them. While we have many programs for our teens and for students on college campuses, we have almost no programs of faith formation for this age group.

"In talking with several young adults, I have heard them express a serious need to be included in the church and to grow in their faith," said Father Godecker.

"I Believe/We Believe" is an attempt to begin to assist faith formation of young adults in a deeper way. The young adults I know represent some of our most vital and alive people. They have a great deal to contribute to parish communities," he said.

The event, aimed at assisting young adults to grow in their faith, is sponsored by the archdiocese's offices of Catholic Education and of Youth, Young Adults and Campus Ministries.

There will be a limit of 75 people. Registration deadline is Jan. 18, 1995. More information, including directions, will be sent to those who register.

Those wishing further information may call Father Jeff Godecker at 317-236-1431; or Julie Szkolek-Van Valkenburgh at 317-236-1439.

Registrations, with the check for \$5, may be sent to Marcia DiGiusto: Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206.



PRAYING HANDS—A young man holds his hands out while praying the Our Father. The U.S. bishops were asked to consider this as an option for people attending Mass. The archdiocese is sponsoring a Feb. 4 spiritual "I Believe/We Believe" day at Eagle Creek Park for young people in their 20s and 30s. (CNS photo by Nancy Wieche)

Campaign to show 'what women's colleges can do for women'

Presidents of 69 women's colleges are mounting a public service campaign which seeks the changing of society's attitudes toward achievement in education of girls and women.

The campaign, selected by the Advertising Council, will begin in February of 1995.

Providence Sister Barbara Doherty, president of St. Mary of the Woods College, was present at the annual meeting of the Women's College Coalition in Washington, D.C. She said that this campaign will have a positive impact on St. Mary of the Woods.

"It is time to educate the public about gender bias in the classroom and what

women's colleges can do for women," said Sister Barbara.

By joining forces with the creator of public service advertising, the women's colleges hope to lead the way in offering to all parents and teachers educational action plans that empower female students.

Whether a girl or young woman finds herself in a public or a private school, a coeducational or single-sex learning environment, she should expect to be supported in her aspirations, trained for full participation in society and encouraged to fulfill her potential. The campaign will equip parents and teachers with the necessary strategies to accomplish this goal.

Why I didn't leave

by Tom Elhart

About a year ago I was ready to throw in the towel as far as being a Catholic was concerned. I kept going to Mass and receiving the sacraments, but no matter what I did or how I tried to believe, I never felt the sense of belonging that I felt at other Christian churches and organizations.

The clincher came one morning at 6:30 Mass. I sat in the pew listening to a sermon praising various denominations and sects for their devotion, good works and spiritual insights. Nothing was said about being Catholic.

I couldn't believe it. "What's the point?" I thought. "Why should I be Catholic if all these other religions are so great?" I'd had enough. As the Mass continued, I started yelling at God, telling him I was sick of all the fighting between conservatives and liberals, all the sexist tensions, and all the political correctness that has infiltrated Catholic parishes. As I was sick of ultra-dead liturgies, stony worshippers and cold, limp, clammy hand shakes!

I said, "God I've had enough. I've put up with it all long enough. I've tried my best to make a difference, and all I get is apathy, rules and regulations, worldliness and red tape. I can't change the church and I'm sick of trying. I need a church to meet my needs. I'd really like to stay, but unless you can show me *now* some reason to stay, I'm out of here as of today."

And right then the priest held up the host, saying the words of consecration and I heard Jesus whisper in my heart, "Tom, what do you see?" And I said, "You." And he said, "Me, how, where?" I said, "You, your body and your blood hanging on the cross, sacrificing your life." "And who's with me?" he continued. "Your men and John." "Exactly," he said. "Where do you think everyone else is?" They left, I said.

And then the lecture came. It went something like this. "Right. Here I am, a bloody mess, in massive pain, and all my friends abandon me. They leave because it's too hard. It's not what they need, it's not what they wanted. Can't you see. It's me, Jesus. I did this for you. And now in my time of need, you're going to leave me? Now, when my body is so torn. Yes, Tom, my body, the Body of the Christ, the Church. Now, in this time when there are so many problems and I need good and faithful people to stick by me to rebuild my Body."

"I really thought I could count on you. I really thought that you knew how much you mean to me and how much I love it every time you receive me in Holy Communion. . . . Are you really going to abandon me, too?"

Epi! How small can one feel? The message was too clear to be just another daydream. And as I went up to receive Communion, I felt a feeling I've never felt before. It was a mixture of repentance for my own self-centeredness, and renewed vigor in my faith. But most of all it was a deep sense of intimately being loved by the one whom I had just received into my heart, Jesus.

And I thought, "Yeah, those other churches have a lot of great stuff, and Buddha's a pretty cool guy, but none of them have this!" And I realized that the Eucharist is the reason why I will always stay a Catholic, no matter how difficult that may seem at times. The Eucharist is Jesus. It's real. And if you're thinking of leaving, it's the best reason I can find for staying Catholic.


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Vatican II has become a guide to the future for Pope John Paul

Whether looking ahead or looking back, the 74-year-old pontiff sees Vatican II at work

by John Thurst
Catholic News Service

VATICAN CITY—A cardinal, a book, a papal document: These contain three recent clues to what Pope John Paul II sees as this century's watershed event for the church.

The cardinal is Cardinal-designate Yves Congar, a 90-year-old French theologian whose appointment in late October was a surprise to many, including himself. The pope was crowning a long friendship that began when the two men worked side by side at the Second Vatican Council.

The book is "Crossing the Threshold of Hope," the pope's best seller. In the middle of the book is a slim but forceful chapter that opens with a leading question by the journalist-editor, who asks whether the Second Vatican Council didn't weaken the church. The pope refuses to take the bait and launches into a categorical defense of Vatican II.

The papal document is "Tertio Milenio Adveniente" ("As the Third Millennium Draws Near"), an apostolic letter issued in November. In unveiling ambitious plans for the year 2000, the pope pegs it all on the event that set

the church on a new path and opened its new era: the Second Vatican Council.

More and more often, whether he is looking ahead or looking back, the 74-year-old pontiff sees Vatican II at work. When he was elected pope in 1978, some thought he would try to undo its reforms. But while he has warned against occasional "misinterpretations" of the council—in liturgy, for example—he has vehemently defended its overall program of change and its effect on church life.

"Since the council, we have been witnessing a primary qualitative renewal," the pope states in his new book.

Compare that to the judgment voiced nine years ago by Cardinal Joseph Ratzinger, the Vatican's top doctrinal official, who when asked (by the same interviewer) what he thought about the church's post-conciliar progress, replied: "It is incontestable that the last 20 years have been decidedly unfavorable for the Catholic Church."

"This pope talks about Vatican II as 'the council of our century.' It has great importance for him," said Msgr. Diarmuid Martin, secretary of the Pontifical Council for Justice and Peace.

"Some people interpreted the synod he called in 1985 (on the reforms of Vatican II) as trying to restore order in the church. It turned out to be his attempt to put the council at the center of the church's activity," Msgr. Martin said.

"He knows there are many points of the council's agenda that have not been implemented. In that sense, he will continue to surprise," he said.

What people sometimes forget is that Pope John Paul's personal story revolves around the council. In 1962,

Vatican II brought Auxiliary Bishop Karol Wojtyla from Krakow, Poland, into the swirl of theological debate and ecclesial direction setting in Rome.

The pope talks about how deeply he was influenced by council participation in his recent book, saying he considers it a "special gift from God" that, despite strict Communist controls in Poland, he was able to attend every session right through to its conclusion in 1965.

The friendships he made there have turned up in recent lists of new cardinals, evidence of the pope's affection for what was clearly a formative experience. In the last batch were Cardinal-designate Congar and German Cardinal-designate Alois Grillmeier, theologians the pope met at the council.

The pope's book reveals a rare hint of nostalgia when he writes, "I will never forget the meeting at Actonia in January 1965." The average reader may not completely understand, but that was when then-Archbishop Wojtyla joined a group of bishops and theologians outside of Rome to work on the council's "thirteenth schema," the document that would become the Pastoral Constitution on the Church in the Modern World ("Gaudium et Spes").

For those who have forgotten, "Gaudium et Spes" oriented the church toward dialogue with nonbelievers, called for a continual campaign for peace and urged aid to the Third World. It said marriage was not just for procreation and asked science to find an acceptable means of spacing births.

Some critics have suggested the pope never really embraced the spirit of the council and its agenda of reform. They are getting an earful from the pontiff today.

"The council confronted some of the deepest issues—it set the bishops of the world, and hence the whole church, upon the paths that need to be taken at the end of the second millennium," the pope said in his book.

His letter on the year 2000 praises the council's "enormously rich body of teaching and the striking new tone in the way it presented this content." The pope endorses Vatican II's openness to the world, its questioning of the church's identity, its liturgical reforms, its appreciation of the laity and the rediscovery of collegiality among bishops.

"No council had ever spoken so clearly about Christian unity, about dialogue with non-Christian religions," and about the "dignity of each person's conscience," he adds.

In fact, the pope concludes, the best way to prepare for the new millennium is by trying to apply as faithfully as possible the teachings of Vatican II to the lives of individuals and the whole church.

The pope seems determined to make Vatican II not just a memory, but a measuring stick for the future.



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Madonna and Child stamp is rescued

by Nancy Hartnagel
Catholic News Service

WASHINGTON—Postmaster General Marvin T. Runyon has rescued the Madonna and Child stamp, reversing an earlier Postal Service decision not to issue the popular Christmas stamp in 1995.

In a statement issued Nov. 23, Runyon said, "Because the Madonna and Child stamp has occupied such an important place in our stamp program for so many years and it is so meaningful to so many Americans, I have asked the Citizens' Stamp Advisory Committee to develop designs for a Madonna and Child stamp to be included in the 1995 program."

Negative reaction to the initial decision to drop the religious stamp even came from President Clinton, who was abroad when the Postal Service unveiled its plans for 1995 stamps. According to *The Washington Post*, the president was so upset after learning there would be no Madonna and Child stamp next year that he had staff members protest the decision to key congressional committees and was planning to release a letter to Runyon urging the stamp's restoration.

After Runyon's decision was announced, Clinton issued a statement praising the action. "The Postal Service has historically embraced the cultural and religious diversity of America," he said, "honoring with its stamps religious symbols and religious figures including Francis of Assisi, Martin Luther, Brigham Young, Mahatma Gandhi, the Torah, Truro Synagogue, the Mormon Tabernacle and Gen. George Washington kneeling in prayer at Valley Forge, among others."

The Catholic League for Religious and Civil Rights also had protested abandonment of the Madonna and Child stamp.

In a statement issued Nov. 21 from its New York City headquarters, William Donohue, league president, had called on "all Americans of good will to join with us in requesting the Postal Service to rescind its decision."

Donohue said in a telephone interview with Catholic News Service Nov. 28 that his organization had written to all senators and representatives with oversight responsibility for the Postal Service to protest both the decision and the manner in which it was made.

"We welcome the decision," he said, but added he is "by no means satisfied it couldn't happen again." He said the initial decision to abandon the Madonna and Child stamp had "an odor of political correctness to it," and said there had been "no public pressure whatever" to discontinue the Madonna and Child stamp tradition.

A 15-member Citizens' Stamp Advisory Committee, appointed by the postmaster general, had recommended against issuing a Madonna and Child stamp, a best seller, in favor of using a Victorian-era angel as the traditional holiday stamp in 1995.

The series with a Madonna and Child, reproductions of Renaissance paintings, began in 1896. The series was interrupted in 1977 when the Postal Service issued the stamp of George Washington praying. The Madonna and Child were brought back by popular demand in 1978.

How Catholic interests will fare under Republicans

Congresses may come and Congresses may go, but the church's concerns on social policy remain constant

by Mark Pattison
Catholic News Service

WASHINGTON—In baseball, it's usually the manager who gets fired because you can't get rid of the players all at once.

However, this November in politics, the manager, President Clinton, couldn't be fired; he was given a four-year, no-cut contract in 1992. But a lot of players in Congress were unconditionally released.

In 1995 and 1996 there will be a new look in the House and Senate, with Republicans formally warming the bench now in the starting lineup as committee chairs and majority-party posts.

Aside from obvious pro-life gains, what does this mean for the Catholic Church's other interests on Capitol Hill?

The initial upshot is that Congress may come and congresses may go, but the church's concerns on social policy remain constant.

That constancy was reiterated during the U.S. bishops' full general meeting in Washington, held the week after the Nov. 8 midterm elections.

When asked if the bishops' policy positions might fly in the face of what the new Republican majority was already saying in foreign affairs, Bishop Daniel P. Reilly of Norwich, Conn., chairman of the bishops' International Policy Committee replied: "The new Congress might fly in the face of what we're saying, because we were here first."

Auxiliary Bishop John H. Ricard of Baltimore, chairman of the bishops' Domestic Policy Committee, told reporters that while the church was concerned before, "now, the concern is more serious" because of proposals of "quick and easy solutions to serious social problems."

On welfare reform, Bishop Ricard said, "there has to be personal responsibility, an aim of Clinton's welfare reform plan." "We also believe that society, the state, has a responsibility for those who cannot care for themselves. And children would be disproportionately affected," he said.

The day before Bishop Ricard's remarks, House speaker-to-be Newt Gingrich, R-Ga., had said in a television interview that welfare recipients should be cut off after 60 days on the rolls and private charities and orphanages could assume more care for the destitute.

John Carr, secretary of the U.S. Catholic Conference Department of Social Development and World Peace, standing alongside Bishop Ricard, said there may be a *quid pro quo* on health care reform.

"We've said health care for all but no abortion mandates," Carr said. "We may have gained on one and lost on the other."

But Carr noted, "the bishops don't tailor their stands to the prevailing political winds of the day."

Miriam A. Crawford, director of the USCC Office of Communications Policy, told Catholic News Service that a bill creating guidelines for the information superhighway, which stalled this year in Congress, will likely be jump-started next year.

Our concerns in the original bill were that we were looking for anti-redlining measures" to get low-income persons on the information highway, and "right-of-way measures" to allow equitable access to all users. "That might be a tougher sell with the Republicans," Crawford said.

The Republicans may also want to further relax broadcast station ownership rules, "something that we would be opposed to," Crawford said. They were relaxed in the outgoing Congress to permit more stations under one company's ownership, including more than two in the same market.

"A major concern for the past two years is foreign aid reform," said Jesuit Father Drew Christiansen, head of the USCC Office for International Policy. "I don't think we'll see the reforms we want out of the Republican Congress."

Father Christiansen told CNS the three principles of the USCC foreign aid reform platform are more assistance for grass-roots development projects than for government projects, support for sustainable development, and help for countries making the transition to democracy.

Curtailling the international arms trade and "honoring the rights of asylum for people who are genuine refugees" are also high on the agenda, Father Christiansen said.

"The rhetoric would lead you to think there's going to be a great deal of difference" between the church and Congress, he said. "I suspect we have a large task in terms of educating the American Catholic public."

Still, he added, "one shouldn't foreclose the fact that new approaches may enable us to do things we hadn't thought of."

Sister Catherine McNamee, president of the National Catholic Educational Association, said congressional approval of parental choice in education remains a prime NCEA goal.

"If there were choice legislation introduced there, we

would see what we could do with it," said Sister Catherine, a Sister of St. Joseph of Carondelet.

Sandra A. LaBlanc, communications director for the National Catholic Rural Life Conference, said the 1995 farm bill, welfare reform and corporate hog farming top the NCRLC list of priorities.

Why welfare reform? "Rural areas have a significantly higher percentage of people and projects that will be affected" by cutbacks, she said. For example, she said, rural youth are twice as likely as urban youth to have learning disabilities, and 70 percent more likely to engage in substance abuse.

The NCRLC is firming up its contacts with diocesan rural life directors to elicit more grass-roots support. Because of "angry voter syndrome," LaBlanc said, "elected representatives are going to be much more sensitive to grass-roots input."

"We know this Congress is going to increase the business of Catholic Rural Life," LaBlanc said. "It sounds cynical, but it's true."

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Pope, Mubarak discuss Middle East peace

by Catholic News Service

VATICAN CITY—Pope John Paul II discussed the ongoing Middle East peace process with Egyptian President Hosni Mubarak during a Nov. 23 meeting, the Vatican announced.

Vatican spokesman Joaquin Navarro-Valls characterized the private audience as cordial and said the peace process and presence of the Catholic Church in Egypt were among "various themes" discussed.

Egypt's population is about 90 percent Muslim. Catholics number about 206,000 of Egypt's almost 55 million citizens.

The Vatican released no other details of the meeting.

Mubarak was in Italy as part of a European tour to encourage governments to give quick financial support to communities involved in the Middle East peace process.

In the Middle East many billions have been spent on making war; now someone must spend something to consolidate peace," Mubarak told journalists Nov. 22 after meeting Italian Prime Minister Silvio Berlusconi.

If the parties involved in the peace process do not see concrete dividends soon, he said, the entire process could fail.

Lawyers debate whether religious displays good or bad for religion

Alan Dershowitz, Nathan Lewin argue significance of sectarian symbols on public property

by Patricia Zapor
Catholic News Service

WASHINGTON—The display of menorahs or creches on public property is either the worst or the best thing to happen to religious rights, depending upon which argument one accepts from constitutional lawyers who debated the issue Nov. 22.

In a pre-Hanukkah program co-sponsored by George Washington University and the American Friends of Lubavitch, two prominent attorneys debated whether religious displays in public threaten or affirm religious rights.

Renowned attorney and Harvard Law professor Alan Dershowitz and Washington religious rights attorney Nathan Lewin argued the religious and political significance of permitting the display of menorahs, creches or other sectarian symbols on public property.

Lewin, who has defended in several courts the rights of the Lubavitch movement to sponsor menorahs in public places at Hanukkah, said such displays are no more a violation of the Constitution than is carrying a right-to-life sign during a rally on public grounds. And the value to people of any given faith of being able to see such important symbols on display is

important in a country founded as a haven for religious diversity, he said.

The Lubavitch movement since 1976 has worked to remind Jews of their heritage by publicly displaying menorahs.

Dershowitz, who has argued before the Supreme Court against government-endorsed expressions of religious beliefs, said the only way to protect religious freedom is to keep all displays of faith out of public places.

Even the fairly benign government-church connection made when menorahs are displayed in public parks implies government support of a specific religious belief, Dershowitz said.

"We do not need government to give its imprimatur to religion," Dershowitz said.

The Supreme Court ruled in 1989 that some government-sponsored religious displays are permissible if they do not promote or endorse specific religious beliefs. In that case, the court specifically said a nativity scene inside a courthouse was a violation of the separation of church and state but the display of a menorah near a Christmas tree elsewhere at the courthouse was not.

Since then, courts around the country have been asked to decide whether specific holiday displays are constitutional.

Lewin said it is perfectly acceptable to place menorahs in parks or to hold Catholic Masses on Independence Mall in Washington as long as it's clearly understood by all concerned that the government is not endorsing the religious activity or display.

"Religion is not chopped liver," Lewin said. "It's entitled to the same rights as other forms of speech."

Dershowitz said a danger of permitting any connection

between religious beliefs and the government is that eventually minority beliefs will be discriminated against.

"We're going to lose our rights if we contribute to the political programs of... the religious right who want to turn this into a country of religion over nonreligion," Dershowitz said.

The problem of such thinking, he said, is that being American may be equated with holding certain beliefs.

The question "Is an atheist as American as a Christian?" would arise, he said.

Lewin dismissed such a depiction as part of a "parade of horrors" used to incite fear of any religious expression.

The answer to fears one religion might overpower all others is counter speech, such as lighting menorahs in places where Jews can feel a connection to their own heritage in a country where Christian symbols dominate, Lewin said.

At the root of most objections to religious displays is the fear that someone might think government is behind them, he said. That problem is easily balanced by identifying nongovernmental sponsors for such displays.

"Speech should not be suppressed because someone might mistake the government's role," Lewin said.

Dershowitz asked him why such displays have to be on public land when private property, churches and synagogues are places where religious symbols might be more appropriate.

"Because that's how people communicate with each other" in American society, Lewin said.

Fears about overstepping constitutional bounds have become so pervasive that religion has become the only topic about which people may not speak in public forums, Lewin said.

"Talking 'American' means talking about anything but religion," he said.

"There's lots of room in the synagogues for talking about religion," Dershowitz said.

But without public reminders of common beliefs such as creches that remind Christians of the origins of Christmas or lighted menorahs placed where nonobservant Jews might see them, Lewin responded, "how are we going to get them into the synagogues?"

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"Your best choice"

Pope places red hats on 30 new cardinals

He says the new cardinals from 24 countries mirror the unity and universality of the church

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II placed red hats on the heads of 30 new cardinals, telling the prelates that they are called to witness to Christ and reminding them that many of their predecessors through history shed their blood for the truth.

The new cardinals from 24 countries mirror the unity and universality of the church, the pope said Nov. 26 before calling forward each of the churchmen, including U.S. Cardinals William H. Keeler of Baltimore and Adam J. Maida of Detroit and Canadian Cardinal Jean-Claude Turcotte of Montreal.

The pope filled the College of Cardinals to its limit of 120 members at age 80 and thus eligible to vote in a conclave for a new pope.

With the death Nov. 28 of 87-year-old Spanish Cardinal Vicente Enrique Tarazona, the retired archbishop of Madrid, the total number of cardinals was 166.

Pope John Paul said the group of new cardinals included those who had served the church for many years and those who have suffered for their faith.

The induction of the youngest member of the college, 49-year-old Cardinal Vinko Puljiz of Sarajevo, the pope said, reminds the church of the Christians of Bosnia-Herzegovina, "where, unfortunately, the devastating war of weapons has not yet ceased and so much innocent blood continues to be shed without any prospect for peace in sight."

He asked the thousands of people gathered in the Paul VI Audience Hall for the consistory to pray for the people of Bosnia, "a symbol of senseless fratricidal fighting that stains Europe and the world with blood."

Hundreds of people traveled to Rome to see their local archbishops made cardinals were left clutching their tickets outside the hall, which has a capacity of about 7,000.

The pope said the new cardinals from Lebanon, Vietnam, Cuba and the countries of the former Soviet bloc show that the church stands beside those who suffer.

Cardinal Nasrallah P. Sfeir, the Lebanese patriarch of the Maronite Church, dressed in a distinctive red robe and hood, thanked the pope on behalf of the new cardinals, promising their continued fidelity as pastors and offering their closer collaboration in his ministry.

The pope said making the patriarch a cardinal is a reminder of the faithful in Lebanon, who experience "in their own flesh the consequences of the grave problems connected with the political situation in the Middle East."

He also reminded those present of Christians in Eastern Europe who "for long years had to endure the oppression of an atheistic totalitarian regime."

New Albanian Cardinal Mikel Koliqi, 92, was jailed or detained by communist authorities for a total of 38 years; Cardinal Kazimierz Swiatek of Minsk-Mohilev, Belarus, spent 10 years in Soviet prisons and labor camps.

The pope had special words of praise for the "Catholics of Vietnam and Cuba, who are giving a courageous testimony of faithfulness to Christ and of silent service to their brothers and sisters in the midst of many difficulties."

The new cardinal from Vietnam, Paul Joseph Pham Dinh Thuc, the bishop of Hanoi since April, spent much of his 30 years as bishop of Bac Ninh under house arrest.

New Cardinal Jaime Lucas Ortega Alaminos of Havana was detained in a Cuban work camp in 1966-67.

After the ceremony Cardinal Ortega told reporters that tensions between the Cuban government and the church makes life easier, "At least there is tolerance, which makes life easier," he said.

Six of the new cardinals are over age 80.

Two men helped Cardinal Koliqi climb the steps to Pope John Paul's chair in the hall. But unlike the other new cardinals, the Albanian was physically unable to kneel before the pope to receive his biretta.

Cardinal Alois Grillmeier, 84, was carried up the steps in a wheelchair. The new German cardinal is a Jesuit theologian specializing in Christology.

Car door closes on pope's finger before his Mass

by Catholic News Service

VATICAN CITY—Pope John Paul II celebrated Mass with the new cardinals Nov. 27 wearing a small bandage on his right little finger.

Vatican spokesman Joaquín Navarro-Valls told reporters the pope hurt his finger just before the Mass began. Getting out of the car to enter St. Peter's Basilica and vest for the liturgy, the pope's finger was closed in the car door.

Pope John Paul's personal physician disinfected the finger and put a bandage on it before the pontiff put on the liturgical vestments and celebrated the Mass.

The blood-stained bandage was changed after the Mass and before the pope led the midday Angelus prayer from his apartment window overlooking St. Peter's Square.

Navarro-Valls said the bone was not broken and the pope did not require stitches.

Pope John Paul also formally inducted 90-year-old Dominican Father Yves Congar into the College of Cardinals, although the French theologian is in a hospital and could not attend the consistory. After giving the others their red hats, the pope said a special envoy would be sent to France to give Cardinal Congar his biretta.

"The service of love to which the Lord calls those who are baptized" is set as a particular call to the new cardinals, the pope said in his homily during the consistory.

As members of the College of Cardinals and with the reception of a "titular" church in Rome, the new cardinals become members of the Roman clergy whose bishop is the pope.

"Your link with the church of Rome thus sheds light on the particular mission which this ecclesial community and its pastor, the pope, carry out on behalf of the whole People of God: a diacnal mission of communion and guidance in preaching and witnessing to the Gospel, meeting the great challenges of the contemporary world," Pope John Paul said.

During the pope's Mass in St. Peter's Basilica the next day with the new cardinals, he gave each of them a ring as a sign of their new "dignity, pastoral concern and closer communion with the See of Peter."

As each cardinal approached him, he said, "receive the ring from the hand of Peter and know that with the love of the Prince of the Apostles your love for the church will be reinforced."

In his homily at the Mass, the pope again stressed the fact that the cardinals, even more than before, are called to witness to the truth brought by Christ.

The tradition of the College of Cardinals, he said, follows the tradition of the fortitude of the Apostles who shed their blood for Christ's truth; it is the fortitude of many of their

successors, pastors of the church, who for the same cause were prepared to sacrifice their lives and in many cases actually did so."

In both ceremonies the 74-year-old pontiff also reminded the cardinals that they were now members of the college responsible for electing popes.

"A historical merit of the College of Cardinals is the fact that it has maintained, for century after century, the continuity of succession to the See of Peter, a continuity which has a fundamental importance for the universal church," he said at the Mass.

The continuity is "essential for the church and for her journey through the centuries in faithful service of the Gospel," the pope said at the consistory.

The ceremonies connected with the consistory continued Nov. 28 as Pope John Paul started a series of meetings with the new cardinals, their friends, family members and faithful.

Some 2,400 people gathered in the audience hall with the new U.S. cardinals and Cardinal Thomas J. Winning of Glasgow, Scotland, for their papal audience.

The cardinals, he said, are the pope's principal advisors and as such "are called to have a special concern for the whole church. Drawn from nations throughout the world, they are signs of the universality of the church as she carries out her mission to proclaim the Gospel and to invite all nations and peoples to unity in faith and charity."

Pope John Paul praised Cardinal Keeler's leadership of the U.S. bishops' conference and his involvement in ecumenical and interreligious relations.

He singled out Cardinal Maida, a canon and civil lawyer, for his work on behalf of justice in the church.

The Polish pope also made off-the-cuff remarks in Polish to Cardinal Maida, a Polish-American, and to his family.

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Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† **ALLTOP, Mary Frances**, 74, Holy Angels, Indianapolis, Nov. 17. Mother of Madonna Harris, sister of John, Paul and Betty Hart and Bill Schubach; grandmother of two, great-grandmother of four.

† **BAKER, James L.**, 52, St. John,

Starlight, Nov. 20. Husband of Ann Jeanette (Smith); father of Michael J., Samuel L., and Beth A. Kane; son of Martha; brother of Jane Hoff and Donna Staser.

† **BARRY, James**, 87, St. Lawrence, Lawrenceburg, Nov. 20. Stepfather of Dan, David and Leo Rider and Mona McAdams; brother of Ed, and Nellie Ambruster; grandfather of six; great-grandfather of one.

† **BOEHMER, Raymond F.** (Jackie), 81, St. Louis, Batesville, Nov. 24. Husband of Thelma (Nickell-Hoff); father of Kay Rosenberger, Nan French, Susan Bower, Connie Lee, Tink Morgan

and Mark; grandfather of 15; great-grandfather of four.

† **BROCKMAN, Zora Jacobs Shields**, 73, St. Alphonsus, Zionsville (buried from St. Christopher, Indianapolis), Nov. 16. Wife of Charles T.; mother of Elizabeth A. Boester and Bob.

† **BRUEGGE, Jayne**, 59, St. Lawrence, Lawrenceburg, Nov. 19. Wife of Vincent; mother of Rhonda Mathers, Gary, Vicki Lynch and David; sister of eight; grandmother of seven.

† **BURKHARDT, Anna**, 87, St. Louis, Batesville, Nov. 24.

† **CARDINAL, Ruth L.**, 77, Prince of Peace, Madison, Nov. 18. Mother of Mary Wilkerson, Nettie Hyden, Jeanne Winkerson, Janet Jones, Doretta Goodman, Harry Caldwell and Charles; stepmother of Late Straub; grandmother of 13; step-grandmother of six; great-

Sr. Eligia Inskeep, OSF, dies at 98 on Nov. 25

OLDENBURG—A Memorial Mass was celebrated Nov. 28 here at the motherhouse for Franciscan Sister Eligia Inskeep, who died Nov. 25. She was 98.

Sister Eligia was born in Cincinnati, Ohio. She entered the Oldenburg Franciscan Community in 1917, and professed final vows in 1922.

In the Archdiocese of Indianapolis, Sister Eligia taught at St. Mary School, Bloomington; Sacred Heart, Clinton; St. Nicholas, Sunman; and St. Anthony, Morris. She also taught in the Diocese of Evansville, Ohio and Missouri.

Sister Eligia retired to the motherhouse in 1978. She is survived by nieces and nephews.

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grandmother of 14; step-grandmother of nine.

† **CARNES, James P.**, 70, St. Mary, North; Vernon, Nov. 19. Father of Dr. William J., Michael, David, and Janet Gerkin; grandfather of 13.

† **CONNIFF, Corrine B.**, 94, Our Lady of Perpetual Help, New Albany, Nov. 18. Mother of Virginia McKay and Joseph; grandmother of four; great-grandmother of nine.

† **DAUGHERTY, John L.**, 70, Holy Family, New Albany, Nov. 18. Husband of Dorothy; father of John, Joe, Theresa Wolfe, Susan, and Jane Buttrum; brother of Curtis, Elizabeth Jeffries and Martha Fugit; grandfather of five; grandmother of three.

† **DOWLING, Myrtle Gans**, 99, St. Matthew, Indianapolis, Nov. 16. Mother of James Edward; grandmother of three.

† **HARTMAN, Rosella E.**, 79, St. Louis, Batesville, Nov. 15. Mother of Gerald, Steve, Wilma Allen, Marjorie Niese, Judith Mang and Linda Borgman; sister of Virginia Lakor; grandmother of 13; great-grandmother of five.

† **HAYWOOD, Carolyn**, 73, St. Vincent de Paul, Shelbyville, Nov. 21. Sister of Virginia Marshall.

† **JONES, Dorothy B.**, 84, St. Mary, Rushville, Nov. 20. Mother of Thomas H., Betty Osterling, Laura Keele, Carol Cook and May Lyon; grandmother of 12.

† **KIMMEL, Mary Jean**, 66, St. Augustine, Jeffersonville, Nov. 19. Mother of Steven H., and Lisa J. Ernstberger; sister of Jack Campbell and Jane Fitch; grandmother of five.

† **KOGER, Elizabeth Samaniego**, 65, St. Lawrence, Indianapolis, Nov. 16. Wife of William E.; mother of Karlene and Sandra K. Humberger; grandmother of five.

† **LMAR, Helen J.**, 80, Prince of Peace, Madison, Nov. 12. Mother of Verna and June; grandmother of three.

† **MARTINI, Hilda**, 86, St. Martin, Yorkville, Nov. 11. Mother of Jerome, Leo, Ralph and Dennis; sister of Ella Schmidt and Rose Darling; grandmother of 16; great-grandmother of 10.

† **MCDONOUGH, James A.**, 87, St. Augustine, Jeffersonville, Nov. 13. Father of James R., Charles E., Robert G., Thomas E. and Sally Rothrock; brother of Corinne and Frances; grandfather of six; great-grandfather of four.

† **MISSL, Marvin L. Sr.**, 68, St. Mary of the Knobs, Floyd's Knobs, Nov. 20. Husband of Betty L.; father of Marvin L. Jr., Ronald L., Linda Butler, Marilyn Manka and Darlene McCulloch; son of Ida-bell; brother of Donald, Robert, Maurice Engle, MacKaelin, Martha Engle and Mary Becht; grandmother of nine.

† **MOLLAUN, Eugene H.** (Flud), 67, St. Louis, Batesville, Nov. 16. Husband of Marian (Hoese); father

of Sam, Pam, Kim Mollau-Smith and Jay Allen; brother of Julius, Albert, Alphonse, Robert, Mary Weigel, Joan Moorman and Rita Zimmermann; grandfather of four.

† **MUELLER, Erna A.**, 76, St. Mary, Greensburg, Nov. 18. Sister of Howard and Gilbert Zaple.

† **SCHWARTZ, John M.**, 82, St. Pius, Troy, Nov. 20. Husband of Edna; father of James F., Richard and Janice; brother of Martin; grand-

father of five; great-grandfather of two; step-grandfather of four.

† **STEWART, Kathryn T.**, 73, Prince of Peace, Madison, Nov. 13. Mother of Elizabeth Jean Hasty, Martha Louise Smith and Virginia Ann Nafziger; sister of James Radley and Martha Hippard; grandmother of 14; great-grandmother of 21.

† **WASHER, Jennifer Nicole** ("Niki"), 14, Prince of Peace, Madison, Nov. 19. Daughter of Kenneth and Kimberly; granddaughter of John A. Knoebel and Marjorie J. Tyler; great-granddaughter of Virginia C. Knoebel.

† **WIDOLFE, Joe**, 84, St. Martin, Yorkville, Nov. 7. Father of Ronald and Jackie; brother of Ella Schmidt and Rose Darling; grand-father of four.

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BOOK REVIEW

Assumption, the 'workers' church'

WORKERS' CHURCH: CENTENNIAL HISTORY OF THE CATHOLIC PARISH OF THE ASSUMPTION OF THE BLESSED VIRGIN IN WEST INDIANAPOLIS, by James J. Divita. Centennial Committee of the Church of the Assumption. 80 pp., \$23 softcover.

Reviewed by Bill Beck

All too often, congregational histories are workmanlike accounts of buildings, priests or ministers and parish activities. Rarely does a congregational history integrate the history of the neighborhood or community into the microcosm of the congregation, putting into perspective the place of worship with the local workplace.

James J. Divita's history is definitely in the latter category. "Workers' Church" is as much a history of the industrial development of Indianapolis west of the White River as it is a history of the Catholic Church in the Hoosier capital.

Divita writes eloquently of the businesses that created Indianapolis in the late 19th and early 20th centuries. The reader learns about the commercial history of Indianapolis, including the impact of the Belt Railroad on the city's industrial development, the growth of such corporate giants

as Nordyke-Marmion, Kingans and National Starch, and the transformation of West Indianapolis by I-70 in the 1970s.

The Catholic residents of West Indianapolis, many of whom worked for the railroad, Nordyke-Marmion and the local meatpacking industries, helped build a church in the 1100 block of Blaine Ave. in 1894. Even though the effects of the Panic of 1893 were still being felt, parishioners donated more than \$1,100 toward the construction of the Church of the Assumption, and a crowd of 8,000 attended the new church's first parish festival in July 1894.

Divita does a masterful job of explaining how the Church of the Assumption and its pastors built a parish community at a time of great growth in Indianapolis. Key to that sense of community was the 1895 decision of Mother Scholastica of the Sisters of St. Benedict in Ferdinand to staff the newly-formed Assumption School with four sisters and a principal, the first move by the Benedictine sisters out of southern Indiana and into the Hoosier capital city.

Perhaps the most intriguing chapters in the history of Assumption Parish are Divita's accounts of how the church and the community coped with two of the watershed events of the early 20th century in Indianapolis: The 1913 White River Flood and the rise of the Ku Klux Klan.

Father Joseph Francis Weber served Assumption from its founding in 1894 until his death 40 years later. Known as "the Mayor of West Indianapolis," Father Weber opened the church to flood victims in 1913, fought the Klan all through the 1920s and purchased houses in the neighborhood and sold them to Catholic families.

When Father Weber died in 1935, then-Bishop Joseph Elmer Ritter presided at the funeral Mass; in attendance were the mayor, fire and police chiefs of Indianapolis and hundreds of parishioners.

Divita chronicles the inevitable decline of church and community in the years following World War II. When Assumption's second pastor, Father Joseph Griffin, died in 1962, the parish had 900 members; by 1981, the number of parishioners had dropped to 520. Nine years later, Assumption counted half that number on its parish rolls.

Ordinarily, the celebration of a parish centennial is a joyous time, pregnant with hopes for the next 100 years. For Assumption Parish, that was not to be the case. Archbishop Daniel M. Buechlein made the painful decision to keep the church open through its centennial and then close it in January 1995.

Divita, a longtime westside Catholic, is critical of the archbishop's decision, and perhaps understandably so. No one in the Indianapolis faith community wants to see the church of their youth and memory closed, but realities of priest shortages and demographic shifts to the soybean suburbs are hard to deny.

(Bill Beck is a member of the Lakeside Writers' Group in Indianapolis.)

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Vatican asks health care workers to refuse to honor abortion laws

New guidelines published for doctors and nurses give church teachings on medical issues

by John Thavis
Catholic News Service

VATICAN CITY—In a document outlining moral guidelines for health care workers, the Vatican called on doctors and nurses to refuse to go along with laws that allow abortion.

Health care personnel "are obligated to raise objections of conscience" to such laws and make clear their "civil but firm refusal," said the 122-page document.

Titled, "Charter for Health Care Workers," the text was prepared by the Pontifical Council for Pastoral Assistance to Health Care Workers and released at the Vatican Nov. 23. It quoted extensively from Vatican documents and papal speeches, cataloging norms and pastoral advice for medical personnel in dealing with such issues as terminal illness, organ transplants, genetic experimentation and procreation.

The guidelines were framed by the principle that, in the church's view, all health care must be performed in the service of life and with full respect for the human person.

The document's strongest language occurred in the section on procured abortion, which was described as an "abominable crime." Health workers have a "grave moral duty" to refuse to cooperate with laws that allow abortion, it said.

Moreover, the document pointed out that modern methods of abortion include the use of drugs or other means that interfere with the implantation of the fertilized egg. The doctor who is aware of this and prescribes such drugs "cooperates in abortive action," it said.

It said health care workers have particular obligations regarding aborted fetuses. If still living, the fetus should be baptized when possible, it said. When the fetus has died, it should be treated with respect and, if possible, given a decent burial. It should not be used for experimentation or as a source for human organs, it said.

The document synthesized church teachings on a number of other medical issues:

- Euthanasia was described as a "homocidal act" that is never justified and with which health workers must never cooperate. Far from being an act of mercy toward the patient, euthanasia is an encyclical answer to a trying situation, it said.

- Terminal illness calls on doctors and others to help the patient die with dignity and presents an occasion for deepening the patient's faith. Treatment can include use of

painkillers, but drugs that cause a patient to lose consciousness are to be used with great prudence, it said.

- Organ donation is a "service to life," but not all organs can be ethically donated—the brain and reproductive organs should not be transplanted because they assure, respectively, the personal and procreative identity of a person.

Before removing organs for transplant, doctors must make sure there is a willingness by the donor or an appropriate representative. In the case of donation from a dead person, doctors should confirm that the brain has irreversibly ceased to function before removing organs, the document said.

Salvadoran archbishop dies of heart attack

by Catholic News Service

SAN SALVADOR—Archbishop Arturo Rivera Damas of San Salvador, a critic of human rights abuses throughout the country's 12-year civil war, died Nov. 26 of a heart attack at age 71.

Hospital spokesman Dr. Raul Zeledon said Archbishop Rivera Damas was rushed to the hospital after a first heart attack but suffered another attack two hours later and died.

Archbishop Rivera Damas became head of the San Salvador Archdiocese after his predecessor, Archbishop Oscar Romero, was assassinated by a right-wing death squad as he celebrated Mass on March 24, 1980.

Archbishop Romero was targeted because he had demanded an end to army human rights atrocities and called on soldiers to disobey any orders to murder or repress citizens.

His death appalled Salvadorans like no other during the civil war that killed 75,000 people and pushed Archbishop Rivera Damas into one of the country's most politically sensitive jobs for the next decade.

Although less openly combative, Archbishop Rivera Damas continued his predecessor's tradition of using his Sunday homilies to condemn rights abuses by the army, right-wing death squads and leftist guerrillas of the Farabundo Marti National Liberation Front.

During the years when death squads were rampant and the army effectively ran the country, the sermons were one of the few open public signs of dissent. In 1990, he accused "unknown" persons of jamming radio broadcasts of the talks.

One of his latest campaigns, following the end of the war, was to take on the "dreadful" wave of violent crime which has erupted in the aftermath of the conflict. He linked the violence to large numbers of weapons distributed by the wartime

- Drug and substance abuse requires a preventative and therapeutic approach. There is no right to abuse drugs, because human beings do not have the right to inflict damage on themselves. It said use of alcohol and tobacco in reasonable quantities is morally licit.

- Genetic manipulation is generally a good thing when its aim is curative, but illicit when its aim is selective human breeding. Experiments on embryos must have a therapeutic goal.

- Natural family planning should be encouraged for couples who find it necessary to space births. Health care workers can and should make such methods more accessible.

The document repeated the church's teaching against contraceptive birth control.

In general, the document emphasized that health care workers should not treat their patients as clinical cases but as human beings. It said they have a responsibility to update their professional knowledge and their understanding of the ethical dimensions of modern medical issues.

government to its civilian supporters and called on the post-war administration to take steps to remedy the situation.

Archbishop Rivera Damas was also credited by both rebel leaders and government officials with playing a key role in pushing the country toward peace accords in January 1992. During his long campaign to prompt peace negotiations he was accused by each side of favoring the other.

He mediated the first peace talks in 1984 and constantly pressured both sides to choose dialogue over war. In 1988 he pushed for a national debate on peace talks, but the government declined his invitation to participate.

The same year, he released the results of a church survey that showed "average Salvadorans" believed that the rebels were more likely to commit rights violations than was the army.

"His work is immense and all we could say about him would fall short, but he was the greatest defender of human rights," Maria Julia Hernandez, head of the San Salvador archdiocesan human rights office, said Nov. 26.

The archbishop stood up to threats and pushed for those who ordered the murder of Archbishop Romero to be named and brought to justice.

A U.N. report on El Salvador's war crimes concluded in 1993 year that Archbishop Romero's death was ordered by Roberto D'Aubuisson, a former army major who founded the ruling ARENA party and was widely accused of running death squads that killed thousands of suspected leftists.

When army troops murdered six prominent Jesuit priests in November 1989 during the largest rebel offensive of the war, Archbishop Rivera Damas once again led calls for the killers to be named and punished.

On the day of his death, hundreds of Salvadorans flocked to Sacred Heart Church, where the archbishop celebrated Sunday Mass up until his death, where his body was to be taken for a midday Mass.

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