

The

Criterion

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January 15, 1999

In Mexico, pope to discuss Gospel's social relevance for America

Pontiff also expected to speak on life, family issues during St. Louis visit Jan. 26-27

VATICAN CITY (CNS)—Twenty years after he inaugurated his traveling papacy with a visit to Mexico, Pope John Paul II is returning to the Latin American country with a newly honed message on the Gospel's social relevance.

The pope is making the Jan. 22-26 trip to unveil his apostolic exhortation on the Synod of Bishops for America, a document addressed to Catholics in North and South America.

The papal text, reflecting the recommendations of the synod, which was held at the Vatican in late 1997, will cover a wide variety of pastoral and social issues, beginning with the need to strengthen personal faith in Christ and bridge what is termed a "rupture" between faith and culture. Organizers emphasize that this is a trip to all the Americas, not a pastoral visit to Mexico, although Vatican sources said social justice issues in Mexico itself will not go unmentioned by the pope.

But Pope John Paul is expected to focus in a special way on what Latin American bishops described as the widespread suffering of their people—aggravated in recent years by new forms of globalization and massive foreign debt.

"The cry of the poor has been heard," the synod declared at its conclusion. Many now expect the pope to make his own appeal on behalf of all those struggling under economic, social and spiritual burdens.

In a postscript to the Mexican visit, the pope will travel to the other side of the Americas' economic divide, spending Jan. 26-27 in St. Louis. There, the pontiff may return to themes of previous U.S. visits, appealing to Americans' sense of economic fairness and their history of welcoming and helping those in need.

At age 78, the Polish-born pope is no longer the jet-setting figure who barnstormed through Mexico in January 1979, when he presided over 26 events in six days. Today his curved body and frail voice bear signs of a neurological disease,

and the one or two events per day—including Masses at the Basilica of Our Lady of Guadalupe and a racetrack, a visit to a hospital and a rally with a cross-section of the population—all take place in Mexico City.

Although the speeches will be fewer, Vatican sources said the pope plans to deliver an important message that touches on old and new themes about the Church's social justice role.

In 1979, the pope flew into the teeth of an internal Church debate over "liberation theology" and the political involvement of Church leaders. At that time, the pope warned theologians against using Marxist concepts like class struggle and said Christ should not be viewed as a political activist.

Today—after two Vatican documents, the fall of European communism and much theological debate—liberation theology is no longer a hot topic, even in Latin America. Its supporters say its tenets have largely been absorbed by the Church's mainstream social teaching, including that of Pope John Paul, who has championed the rights of the poor, called for the cancellation of foreign debt and warned against the excesses of capitalism.

Vatican officials, like Mexican Archbishop Javier Lozano Barragan, prefer to say that liberation theology has been corrected and purified over the years.

"There's been a strong process of clarification about liberation theology and the social role of the Church, with solidarity emerging as the key concept. I think the Church's message is clearer and more forceful today," Archbishop Lozano said in an interview.

But the economic problems that gave rise to liberation theology continue and have worsened in many Latin American countries. A recent conference of Latin American missionary experts warned that more than half the region's population will slip below the poverty line in the next decade unless drastic reforms are made.

At the synod for America and in other



CNS photo

PAPAL BAPTISM

Pope John Paul II baptizes Gregorio Maria Semmola as the infant's family looks on Jan. 10 in the Sistine Chapel. The pope baptized 19 newborns marking the feast of the Baptism of the Lord.



Religious Vocations Supplement

The annual Religious Vocations Supplement to The Criterion begins on Page 11. It includes the story of Franciscan Sister Aline Shultz (left), with Sister Corita Last, (story on Page 18) and other women and men who have pursued religious vocations.

forums, Church leaders have criticized some North American financial practices as exploitative and unjust.

"At this moment, throughout almost all of Latin America, because of pressures from the United States, we have economic neoliberalism at work. Today there is great economic and social suffering, partly because of foreign debt, and this in turn creates grave instabilities in society," said Archbishop Lozano, former president of the Economic Committee of the Latin American bishops' council.

"After the fall of communism, some people thought everything would fall into place. But we see that savage capitalism has made things worse. There are economic 'wolves' at work," he said.

The archbishop, echoing the synod, noted that widespread corruption in Latin America and a thriving illegal drug

See POPE, page 2

POPE

continued from page 1

industry have aggravated the social ills; it would be a mistake to simply blame U.S. financiers for Latin American problems, he said.

While the 1997 synod highlighted the contrasts between rich and poor nations of North, South and Central America, it also brought a unified pastoral perspective to problems. Bishops discovered that despite their regional differences, they shared concerns and ideas on many topics: for example, offsetting the appeal of religious sects, strengthening

parishes, developing lay ministry and working in pro-life causes.

As the pope now pronounces his own judgments on these issues, he is expected to emphasize the theme of North-South cooperation that was discovered and celebrated at the synod.

Church sources said the pope will endorse synod proposals for promoting a "civilization of life," in response to a variety of dramatic problems that cut across regional boundaries: the weakening of the family, the acceptance of abortion, the plight of street children, and new and old forms of racial discrimination.

While the Mexican government has already said the ongoing strife in the southern state of Chiapas will not be an agenda item when the pope meets President Ernesto Zedillo, the pope is expected to address the issue—although perhaps in general terms—when he talks about peace and indige-

nous peoples.

"It would be simplistic to see the Chiapas situation as a group of enslaved Indians, a bishop who defends them and a government that oppresses them. The pope knows the issue is more complex than that, involving the wider problem of integration of indigenous minorities," said one Vatican official.

The pope's stay in Mexico City will give him a close look at rapid urbanization, which the synod identified as a problem throughout the Americas. Since he visited the Mexican capital in 1979, its population has nearly doubled to around 16 million people.

The pope's visit to St. Louis will feature an encounter with youths, a Mass in the city's sports dome and a meeting with President Bill Clinton—their first since the pope's last U.S. visit in 1995. The visit will have a local flavor, but the pope is expected to capitalize on national media coverage to raise some of the issues discussed at the synod, including the right to life and the state of the family. †

Tickets to St. Louis visit available in limited quantity

The archdiocese has secured a limited number of tickets to the visit by Pope John Paul II to St. Louis later this month.

The archdiocese has scheduled a "mini-pilgrimage" to St. Louis for the papal visit. The trip will include travel by bus from Indianapolis to St. Louis on Jan. 26 and return to Indianapolis on Jan. 28. The package includes motor coach travel, two nights' accommodations in St. Louis and several meals.

The pilgrimage will include the Jan. 27 Mass at which the Holy Father will preside.

Price is \$395 per person based on double occupancy. To reserve space, call Carolyn Noone, archdiocesan associate director of special events, at 317-236-1428, or 800-382-9836, ext. 1428. †

Official Announcement

Effective July 1, 1999

Rev. Richard L. Zore, pastor of St. Susanna, Plainfield, granted request to begin retirement.

This announcement is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Corrections

In the Jan. 8 issue of *The Criterion*, the story on Page 1 about the priorities of the Indiana Catholic Conference should have stated that, during the current legislative session, Democrats have taken control of the Indiana House of Representatives and Republicans have maintained control of the Senate. Also, Morris Mills (R-Indianapolis) is a senator.

Also in the Jan. 8 issue, Bryan Marple was incorrectly identified in a photo on Page 3 as David Hotel. †

Television Mass

Roman Catholic Archdiocese of Indianapolis
INDY-TV 23



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A liturgy to commemorate the birthday of Dr. Martin Luther King Jr. will be celebrated at SS. Peter and Paul Cathedral at 2 p.m. on Monday, Jan. 18.

Archbishop Daniel M. Buechlein will be the presider.

"Testament of Hope: A Liturgy of the Word" is the theme of this service of reading, psalmody, song and prayer.

The liturgy, from *Plenty Good Room*, was compiled by Jesuit Father J. Glenn Murray. He wrote, "We hope ... that this liturgy will lead to a greater appreciation of Dr. King's life and mission, and a deeper commitment to making his dream of justice and peace a reality—a mission that was that of Christ himself."

Knights of Peter Claver (from left) Sir Knights Donald Starks, Maurice Guynn and Curtis Guynn participate in the annual ecumenical prayer service commemorating the birthday of Dr. Martin Luther King Jr. This year the event will be held at SS. Peter and Paul Cathedral in Indianapolis, with Archbishop Daniel M. Buechlein presiding.

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New reading program helps students develop reading skills early

Educators in the archdiocesan Office of Catholic Education are anticipating positive returns from a new reading development program.

The Open Court Reading/Phonics program, in place at two center-city Indianapolis Catholic schools since October 1998, has been launched with the support of corporate sponsors Therese Rooney and Golden Rule Insurance in Indianapolis.

Students of St. Andrew the Apostle and All Saints schools already have begun reaping the benefits of the phonics-based Open Court program. According to Sister for Christian

Community Michelle Faltus, associate director for schools, curriculum and assessment, the effort begins with kindergarten students. Its goal is to have students reading at or above grade level by the time they reach third grade.

As part of the program, Sister Michelle said, reading specialists assist teachers in targeting groups of students who need help in honing early reading skills. Sister Michelle said many teachers and parents already are seeing results from the Open Court program and expressing thanks for it.

Educators eventually will take this program to other potential sponsors for distribution in other schools of the archdiocese. †



Photo by Mary Ann Wyard

Sister for Christian Community Michelle Faltus (center), associate director for schools, curriculum and assessment for the archdiocesan Office of Catholic Education, leads a discussion of the Open Court reading program. Participating in the discussion are (from left): Chollie-O Arnold, a third-grade student at St. Andrew the Apostle School in Indianapolis; Clover Williams, an educational researcher for Golden Rule Insurance in Indianapolis; Jasmine Arnold, a second grade student at St. Andrew; Connie Merski, St. Andrew School principal; Mary Pat Sharpe, principal of All Saints School in Indianapolis; Therese Rooney, chief executive officer of Golden Rule Insurance; Brent Ledford, a first grade student at All Saints; and Sarah Finnerty, also a first-grader at All Saints.

Benedictine sister author of book on contemplation

By John F. Fink

Benedictine Sister Mary Margaret Funk, former prioress of Our Lady of Grace Monastery in Indianapolis, is author of



Sr. Mary Margaret Funk, O.S.B.

Thoughts Matter: The Practice of the Spiritual Life (Continuum Publishing Co., 370 Lexington Ave., New York, NY 10017, 144 pp., \$15.95).

The book has a foreword by Kathleen Norris, best-selling author of several books on monasticism.

Sister Mary Margaret goes back to the early desert fathers and mothers, especially fourth-century monk John Cassian, to teach us how to eliminate or control idle thoughts so as to enter into the presence of God and pure contemplation.

Cassian taught that three renunciations are required of us: we must renounce our former way of life, we must renounce our mindless thoughts, and we must renounce our images of God so that we can enter into contemplation of God as God. This book is about the second of those three

renunciations—ridding ourselves of thoughts.

Sister Mary Margaret touches only briefly on the third renunciation, saying that it is more difficult than either of the previous ones and is the fruit of years and years of prayer and meditation and/or is God's gift.

In the middle of the book, she gives these ideas from Cassian concerning the renunciation of thoughts: To contemplate, I must think of God. To think of him, I must control my thoughts. This control is achieved by not thinking, a practice whereby, each time I notice a thought, I return to silence. Prayer happens in this silence because God is beyond thoughts and images. Purity of heart is simply a clear mind without thoughts.

Cassian listed eight factors that we tend to think about: food, sex, things, anger, dejection, acedia (weariness of soul), vainglory and pride. Food, sex and things pertain to the body; anger and dejection afflict the mind; and acedia, vainglory and pride are spiritual sicknesses of the soul. Sister Mary Margaret then devotes a separate chapter to each of those things.

Cassian taught that it is impossible for the mind not to be approached by thoughts, but it is in the power of every earnest man or woman either to admit them or to reject them. Sister Mary Margaret writes, "The goal is to remember God, to meditate. I am advised to pray and control my thoughts to such an extent that God can communicate

directly to my soul—without thought. That is contemplation."

Sister Mary Margaret has long instructed people in the practice of Centering Prayer, which is what she is teaching here—although the words "Centering Prayer" appear only three times in the book—once in the foreword.

The book would seem to be more appropriate for monks and contemplative sisters than for the ordinary Catholic, but she tries, usually successfully, to interpret Cassian's ideas in a way suitable for lay persons serious about contemplation.

Surprisingly enough, I think she fails to do this, not in the chapter on thoughts

about sex, as one might suppose, but in the chapter on thoughts about things. In the chapter "About Sex," she is careful to differentiate between the lives of celibate and married people, and she writes extensively about it. In the chapter "About Things," though, the emphasis is almost totally on rules for monks. When she finally asks, "Can an ordinary Christian practice these directives in the world?" it's near the end of the chapter. I think she could have said much more on this subject than she did.

Sister Mary Margaret's book should be a welcome addition to the vast amount of literature about contemplation and the practice of the spiritual life. †

"Helpers of God's Precious Infants"

Monthly Pro-Life Mass
at
St. Andrew the Apostle Catholic Church
3922 E. 38th Street, Indianapolis

January 16, 1999

April 17, 1999

February 20, 1999

May 15, 1999

March 20, 1999

June 19, 1999

Schedule of Events

8:30 Mass at St. Andrew
9:00 Prayerful March to Clinic
9:30 Rosary at Abortion Clinic
10:00 Return March to Church
10:30 Benediction



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Editorial

Can we make 1999 a 'Year of Truth and Charity'?

The tumultuous year just past was one of deception and detraction. President Clinton deceived himself, his family and the nation. And all sorts of people in government and in the news media took delight in revealing, analyzing and condemning the faults and failings of the president (and many others). This is the sin of detraction, which the *Catholic Encyclopedia* defines as "judging and censuring one's neighbor [arising from] resentment and envy."

We have had enough deception and detraction. In preparation for the new millennium, we should begin to practice charity and respect for the truth.

Pope John Paul II has written eloquently about the essential connection between truth and freedom. A life that is caught up in lies is enslaved by deception and unreality. The liberation that Jesus brings to the world is the truth that makes us free. (Jn 8:32) As disciples of Jesus, we are called to "live in the truth" and to bear witness to the Lord's unconditional love of truth: *Let what you say be simply yes or no.* (Mt 5:37)

What does it mean to bear witness to the truth? According to the *Catechism of the Catholic Church*, "Truth or truthfulness is the virtue which consists in showing oneself true in deeds and truthful in words, and in guarding against duplicity, dissimulation, and hypocrisy" (#2468). Truth is aligned with simplicity, candor and sin-

cerity. It is the opposite of equivocation, distortion and slander.

But truth is also closely related to honor and respect for the dignity of others. Uncovering the past or present sins of others ("outing") for political or personal motives is totally incompatible with the virtue of truthfulness. As the catechism says, "Everyone enjoys a natural right to the honor of his name and reputation and to respect. Thus, detraction and calumny offend against the virtues of justice and charity" (#2479).

Lying is always wrong, and depending on the gravity of the lie, it can be seriously sinful. But no one has an absolute right to the truth about another. As the catechism says, "The good and safety of others, respect for privacy, and the common good are sufficient reasons for being silent about what ought not be known or for making use of discreet language" (#2489). Respect for the truth and respect for the dignity of another human being are essentially interconnected—with no room for self-righteous anger or vengeance.

Let's make 1999 a very different year than last year. Let's strive for 12 months of uninterrupted truth and charity.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

Seeking the Face of the Lord

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



New study has good news about young Catholics

There is good news about our young Catholics that should be more widely publicized. A November issue of "Crux of the News," a weekly newsletter for priests, deacons and religious, recently reported the results of a study conducted by the Religious Research Association. The findings are encouraging. For example, nine in 10 youth and young adults confirmed as adolescents have kept the faith. Even better, three in four said they could not imagine belonging to any other Church. (By the way, this latter finding is in stark contrast to a mainline Protestant study that found large numbers of young adults abandoning their churches.)

Other findings of the research are heartening as well. According to the research, there is no evidence that young adult Catholics are "irreligious scoffers." Despite high percentages of intermarriage (e.g., 50 percent non-Hispanic, 24 percent Hispanic), only 10 percent have left the Church, 6 percent for other churches, 4 percent for no other church. Nine in 10 believe bread and wine become the body and blood of Jesus at Mass. Nine in 10 said Catholics should work to end racism. Three in four said Catholics have a duty to help close the gap between the rich and the poor.

I mention these statistics because I think the general impression is given that our youth are abandoning our Church. I am not surprised by the results of the study because my experience with youth and young adults these days resonates with the findings. As I listen to grandparents, on the other hand, I hear worries about the young adults of a previous generation. Many fear that their grown sons and daughters have left the faith of our Church because they were never given the help they needed to embrace the faith.

I think most of us have pretty well conceded that we dropped the ball in religious education for a while, though not intentionally. In overcorrecting for previous methodologies of teaching the faith, we slighted emphasis on knowing what it is we believe.

Yet, something good must be happening among the previous generation of young adults who are parents now. Without solid family backing, our present youth and young adults would not respond to the religious research as they have in the study in question. But let's not settle for results as they are now!

Notice, the study says that it is "among those who were confirmed as

adolescents" that the faith is being kept. I believe that if another study were conducted, it could indicate that too many of our youth are not being confirmed. We often discover this reality when young adults come forward for marriage preparation. Indeed, too many of our youth have not attended and are not attending classes in religious education. In fact, a surprising number of our youth, including those in Catholic high schools, did not and are not going to Mass on the weekends.

The sacrament of confirmation makes a difference. We need the grace of that sacrament to support us in carrying out our baptismal vocation not only to live the faith but to witness to it. It's why the Church requires that our youth be confirmed. The Church requires Catholics of all ages (who are able) to attend weekly Sunday Mass because we can't make it through life on our own. We need the help of God, which we find through the grace of the Holy Eucharist. A more important reason for this requirement is that every one of us needs to thank God for the blessings we receive, beginning with the gift of life. And if, in tough times, we cannot think of blessings, then we need to go to God for his unfailing help. If we are in sin, we need to seek strength and God's mercy.

The encouraging statistics about our youth and their faith tell us that they have found their need for support in the faith. Undoubtedly this comes from their active participation in the life of the Church for faith is like muscle—without exercise, it becomes weak, and it can become mortally ill. Exercise requires encouragement and discipline. The benefits of exercising our faith are eternal!

Having just recently celebrated the feast of the Holy Family, it is timely to recall that what a family does together has an enormous impact. It need not be a time for heavy-handed preaching by parents or grandparents, but a gentle witnessing to the faith might go a long way. Certainly more than a perfunctory prayer before and after a family meal makes a statement. Attendance at Sunday Mass together is an encouragement. Practice of the basics of our faith, like receiving the gift of the sacraments Christ gave us, goes a long way.

Congratulations to you parents and grandparents who already show the way!

Congratulations to our youth and young adults who embrace the faith and live it! †

Archbishop Buechlein's intention for vocations for January

Parents: that they may remain faithful to their vocations and encourage their children to consider God's call to service in the Church, especially as priests and religious.




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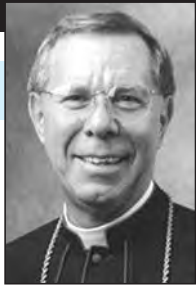
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Buscando la Cara del Señor

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



Nuevo estudio tiene buenas noticias sobre jóvenes católicos

Existen buenas noticias sobre nuestros jóvenes católicos que se debe publicar más ampliamente. La edición de noviembre de *Crux of the News*, que es una hoja informativa semanal para sacerdotes, diáconos y religiosos, recientemente publicó los resultados de un estudio dirigido por la Asociación de Investigación Religiosa. Los hallazgos nos dan ánimo. Por ejemplo, 9 de cada 10 jóvenes y adultos jóvenes confirmados como adolescentes han guardado su fe. Aun mejor, 3 de cada 4 dijeron que no podían imaginar pertenecer a cualquier otra iglesia. (A propósito, este último hallazgo contrasta marcadamente a un estudio protestante en la línea central que informa que un gran número de adultos jóvenes abandonan sus iglesias.)

Otros hallazgos de la investigación también nos alientan. Según la investigación, no hay evidencia alguna que los adultos jóvenes católicos son "los mofadores irreligiosos". A pesar del elevado porcentaje de matrimonios mixtos, por ejemplo, el 50 por ciento no hispanos y el 24 por ciento hispanos), sólo el 10 por ciento han abandonado la Iglesia, el 6 por ciento para otras iglesias, el 4 por ciento para ninguna otra iglesia. Nueve de cada 10 creen que el pan y el vino se convierten en el cuerpo y la sangre de Jesús en la Misa. Nueve de cada 10 dijeron que los católicos deberían trabajar para acabar el racismo. Tres de cada 4 dijeron que los católicos tienen un deber para ayudar a cerrar la brecha entre los ricos y los pobres.

Menciono estas estadísticas porque pienso que se da la impresión general que nuestros jóvenes están abandonando nuestra Iglesia. Los resultados del estudio no me sorprenden ya que los hallazgos están de acuerdo con mi experiencia con los jóvenes y los adultos jóvenes hoy día. Cuando escucho a los abuelitos, por otro lado, oigo hablar de las preocupaciones de los adultos jóvenes de una generación anterior. Muchos temen que sus hijos adultos hayan abandonado la fe de nuestra Iglesia porque nunca se les dio la ayuda que necesitaban para abrazar la fe.

Pienso que la mayoría de nosotros admitimos que no nos ocupamos de la educación religiosa por un ratito sin querer. Al supercorregir las metodologías anteriores a lo que se refiere a la enseñanza de la fe, despreciamos el énfasis en saber lo que creemos.

De todos modos, es cierto que algo bueno está pasando con la generación anterior de adultos jóvenes que son padres ahora. Sin el apoyo sólido familiar, nuestros jóvenes y adultos jóvenes no responderían a la investigación religiosa en la manera así en el presente estudio. ¡Pero vamos a aceptar los resultados como son ahora!

Fíjense, el estudio dice que la fe está guardándose "entre aquéllos que fueron

confirmados como adolescentes". Creo que si otro estudio se realizara, podría indicar que hay demasiados jóvenes que no son confirmados. A menudo descubrimos este hecho cuando los adultos jóvenes se preparan para casarse. De hecho, demasiados de nuestros jóvenes no han asistido a las clases en la educación religiosa y no están asistiendo actualmente. Además, un número sorprendente de nuestros jóvenes, incluyendo aquéllos en las escuelas secundarias católicas no asistieron y no asisten a la Misa en los fines de semana.

El sacramento de confirmación es muy importante. Necesitamos la gracia de ese sacramento para apoyarnos a realizar nuestra vocación bautismal no sólo para vivir la fe, pero para dar testimonio de la misma. Por eso requiere la Iglesia que se confirmen a nuestros jóvenes. La Iglesia requiere que los católicos de todas las edades (quienes están en la disponibilidad) asistan a la Misa los domingos porque no podemos sobrevivir en la vida solo por nosotros mismos. Necesitamos la ayuda de Dios que encontramos por medio de la gracia de la Eucaristía Santa. Una razón más importante para este requisito es que cada uno necesita dar gracias a Dios por las bendiciones que recibimos, las cuales empezaron con el regalo de la vida. Durante los tiempos difíciles cuando no podemos ver nuestras bendiciones, necesitamos ir a Dios por su ayuda inagotable. Si hemos pecado, necesitamos buscar la fuerza y misericordia de Dios.

Las estadísticas alentadoras acerca de nuestros jóvenes y su fe nos informan que han encontrado su necesidad de apoyo por fe. Sin duda esto viene de su participación activa en la vida de la Iglesia, ya que la fe es como un músculo—sin ejercer, se pone débil, y puede enfermar mortalmente. El ejercicio requiere el estímulo y la disciplina. ¡Los beneficios de ejercer nuestra fe son eternos!

Habiendo recientemente celebrado la fiesta de la Familia Santa, es oportuno recordar que lo que hace una familia unida tiene un impacto enorme. No es necesario que sea un tiempo cuando los padres y abuelitos predicen de mano dura. El dar testimonio tranquilo de la fe puede ser muy valioso. Claro está que una oración no superficial antes y después de la cena familiar hace comprender la importancia de la misma. La asistencia a la Misa del domingo juntos es un estímulo. La práctica de los fundamentos de nuestra fe, esto es el recibir el regalo de los sacramentos que Cristo nos dio, es muy valioso.

¡Felicitó a los padres y abuelos que ya lo están haciendo!

¡Felicitó a nuestros jóvenes y adultos jóvenes que abrazan la fe y la viven! †

Traducido por: Language Training Center, Indianapolis

Be Our Guest/Shirley Vogler Meister

The goodness in a child's worship service

During the blizzard that came with 1999, an 8-year-old boy visiting alone with his grandmother realized they wouldn't be getting to church Sunday morning because of bad weather. Using Granny's old computer, he concealed the monitor so she couldn't see the surprise he was preparing. This is what he typed (including misspellings), then happily presented to her:



*verse 1 hark the heardl angel sing
old tesament reading
do you hear what I hear
reading of the gospel
verse 1 joy to the world
reading of the new testement
jesus loves me
vote and read*

David Alan Eichenberger organized a worship service, complete with two printed programs for him and his grandmother. Perhaps he gave a little more leeway than some "men of cloth" would, since his last line meant his grandmother could choose which biblical passages he'd read. After worship and David's impromptu benediction, he even went to the doorway to say "goodbye" to his congregation of one and wish her "a good day."

David is a good example of the innate goodness and creativity of a child whose family gives him the encouragement to

express himself. On that brittle-cold day, he provided warm memories, which his grandmother shared with me.

When I was a couple years older than David, a Catholic girlfriend and I enjoyed pretending we were nuns, often praying together. We draped old curtains around us, dangling rosaries from our waist belts. Recruiting my younger brother to be the priest, we pinned towels over his shoulders as vestments; and he led us through abbreviated versions of Holy Mass. One time, a non-Catholic girlfriend visited, and she wanted to "play nun," too. So I first "baptized" her in our kitchen sink.

How God must smile on such natural and grace-filled child's play! "Let the little children come to me, and do not hinder them, for theirs is the kingdom of heaven," says Jesus in Matthew 19:13-15.

To paraphrase Proverbs 22:6, David's parents, Steve and Linda Eichenberger, are training their child in the way he should go, so "when he is old, he will not depart from it." The young Eichenberger family also includes Sam, 5, and Laura, 3; and they belong to the Plainfield United Methodist Church. David's grandmother is Dr. Rosanne Pirtle, a professor of early childhood education at Marian College (Indianapolis), which is operated by the Sisters of the Third Order of St. Francis of Oldenburg. Dr. Pirtle is a member of the Carmel United Methodist Church. †

(Shirley Vogler Meister is a member of Christ the King Parish in Indianapolis.)

Spirituality for Today/Fr. John Catoir

The hidden hand of God

There are periods of upheaval and deep confusion in every life: a broken friendship, a disagreeable assignment, a failed project, an unfulfilled dream. Painful memories are not easy to understand. It is especially difficult when the hidden hand of God is at work.



Discerning the role that the Holy Spirit plays in our lives takes time. The basic principle of spiritual direction is that the Holy Spirit leads us along paths we would not have chosen for ourselves. We usually go kicking and screaming into the unknown future.

Can you think of a time when that happened to you? It probably took time to

gain the perspective you needed to interpret past events properly. The Russian philosopher Nikolay Berdyaev made this distinction between remembering and recollecting: "In remembering the past," he said, "I consciously work to achieve the creative act of rethinking the event in such a way as to give it meaning and comprehension."

Why did this happen to me? Why did it happen at this time? We sometimes see the hand of God at work when we re-examine our own history. How often have you heard someone say, "It was a blessing in disguise." Something that first appeared to be a disaster often turns out to be an opportunity for new adventures.

Our hope may not come alive right away, but once we absorb the shock of the bad news, creative energies begin to flow. What follows can be a whole new

direction in life.

I remember after my ordination how devastated I was when the bishop told me I had to go for my doctorate in canon law. It meant three more years of dreary study, and I detested canon law. It also implied an unknown future of office work in the marriage tribunal or the chancery office. I was 29, and tired of school. I wanted desperately to do parish work, not office work.

As it turned out, after I got my doctorate I was assigned to the marriage tribunal where I was able to help many men and women through the tragedy of broken marriages.

Though I never would have chosen this job for myself, I came to understand that the Holy Spirit led me to it. As a result I was able to offer hope and encouragement to many deserving couples.

Looking back on those years of study, I now see the hidden hand of God more clearly. I now understand the path I have traveled better than I did at the time. The words of St. Paul to the Galatians come to mind: "Help carry one another's burdens, in that way you will fulfill the law of Jesus Christ."

Sometimes carrying another's burden can be painful, sometimes it is easy. In either case, the hidden hand of God is at work, nudging us in the right direction even if it means the cross. Which leads to the most profound piece of knowledge one can ever learn.

If the Holy Spirit leads us to the cross, it must mean that the cross is in some way good. Nothing worthwhile in life ever happens without sacrifice and self-denial. We may not like it, but it's true. †

(Father John Catoir is a regular columnist for Catholic News Service.)

La intención del Arzobispo Buechlein para vocaciones en enero:

Padres: Que ellos puedan permanecer fieles a su vocación y puedan alentar a sus hijos a considerar la llamada de Dios para servir en la iglesia, especialmente como sacerdotes y gente religiosa.

Check It Out . . .

Starting Sunday, Jan. 17, the archdiocesan **Pre-Cana program for engaged couples** will be held at Fatima Retreat House, 5353 E. 56th St. in Indianapolis. The program will begin at 2 p.m. and end at about 6 p.m. A light meal will be served in the middle of the day. The cost per couple is \$30. Pre-Cana topics include family of origin, communications, Christian marriage and natural family planning. A **Tobit Weekend for engaged couples**, also presented at Fatima Retreat House, is another marriage preparation program endorsed by the archdiocesan Office for Youth and Family Ministries. Contact any parish office for information about the 1999 schedule of Tobit Weekends. For more information about Pre-Cana programming, contact the archdiocesan

Office for Youth and Family Ministries at 317-236-1591 or 800-382-9836, ext. 1591.

Cathedral High School's theater department is sponsoring two plays in January which are open to the public. Performances of *Pinocchio*, a student-directed children's play, are scheduled at 1 p.m. and 4 p.m. on Sunday, Jan. 24, in The Joe O'Malia Performing Arts Center at 5225 E. 56th St. in Indianapolis. Special effects include circus acts and "an elephant or two." Tickets are \$4 per person. *The Curious Savage*, the high school's rookie show, will be featured at 1 p.m. and 4 p.m. on Sunday, Jan. 31, also in the performing arts center. Tickets are \$3 per person. Reservations are recommended for both plays. For

tickets or information, call Cathedral High School at 317-542-1481, ext. 344.

"SmokeStoppers," a five-week, eight session program to help people break the smoking cycle, is offered by St. Francis Hospital and Health Centers in Indianapolis. The program uses personal stress management, nutritional awareness, and weight control as vehicles for smoking cessation. For more information call St. Francis Health Promotions at 317-782-7999.

The Wound Care Institute of St. Francis Hospitals and Health Centers in Indianapolis is dedicated to the successful resolution of difficult wounds, especially stubborn wounds that patients have had for long periods of time. For more information call 317-783-8014.

The Catholic Choir of Indianapolis is looking for **liturgical singers of any denomination** to perform in both worship and concert settings around central Indiana. They must be willing to learn a large repertoire. Auditions at the discretion of director. For more information call 317-216-5588.

"Cathedral Hymns," featuring 12 selections of well-known traditional Christian hymns is available on compact disc for \$13. The CD features hymns performed by Father Rick Ginther, SS. Peter and Paul Cathedral pastor and associate director of the archdiocesan Office of Worship; Ed Greene, director of music/keyboards for the cathedral; Rebecca Vernon, soloist/soprano section leader of the Cathedral Choir; and Geoffrey Lapin, cellist with the Indianapolis Symphony Orchestra since 1972. To order a copy, send check or money order for \$16, which includes shipping and handling, to: Cathedral Hymns CD, c/o Diana Hay, SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, IN, 46202-2396. Copies may also be purchased following Saturday Anticipation Mass at 5 p.m. or after 10:30 a.m. Mass on Sunday at the cathedral. Proceeds will benefit the parish, while \$1 from each sale will be

donated to the Cathedral's "At-the-Door Ministry," which meets the immediate needs of the poor and homeless in the center city. For more information call Diana Hay at 317-634-4519 or e-mail dianahay@ameritech.net.

"Blessed Grieving Retreat," a retreat for individuals who are grieving the loss of loved ones through death, will be offered Jan. 22-24 at Mount St. Francis Retreat Center in southern Indiana. For more information call 812-923-8817.

The local chapter of the National Association of Pastoral Musicians is sponsoring, "Gathering Faithfully Together," a **presentation of Cardinal Mahony's pastoral letter on the Sunday Liturgy**, Jan. 22 at 7 p.m. at the Archbishop O'Meara Catholic Center in Indianapolis. Charles Gardner, archdiocesan Secretary for Spiritual Life and Worship, is the presenter. For more information call Tony Varas at 317-770-5655 ext. 309.

Dan and Judy Hoyt, of Immaculate Heart of May Parish in Indianapolis are seeking to **form a group of people whose close relatives are members of religious orders or congregations or are lay missionaries.** They envision the group gathering a couple times each year to pray for each other and the religious in their families, to tell stories, to celebrate and to support each other. If you are interested, call Dan Hoyt at 317-263-4832 or contact the archdiocesan Office of Priestly and Religious Vocations at 317-236-1490 or 800-382-9836 ext. 1490.

Persons experiencing the loss of a spouse through death or divorce are invited to participate in a "Beginning Experience Weekend" to be held Feb. 6-8. The program, sponsored by the archdiocesan Office for Family and Youth Ministries, will be held at New Horizons Camp, located at 79th and Indian Creek Road in Indianapolis. The weekend is for all denominations. The cost is \$80. To register call 317-236-1591 or 800-382-9836 ext. 1586. †

VIPs . . .

Marsha Casey, executive director and chief executive officer for Vanderbilt University Hospital in Nashville, Tenn., has been appointed the new president of St. Vincent Hospitals and Health Services. Casey, an Indianapolis native, will assume leadership of St. Vincent on Feb. 1, according to Vincent Caponi, chief executive officer of Central Indiana Health System and interim president of St. Vincent. Casey succeeds Douglas D. French, who left St. Vincent in June to accept a promotion to executive vice president and chief operating officer of the Daughters of Charity National Health System. The Daughters of Charity system, headquartered in St. Louis, operates St. Vincent and more than 40 other health care ministries across the United States.

eucharistic liturgy Dec. 8 in the Church of Immaculate Conception at Saint Mary-of-the-Woods. They are: Providence Sisters Jane Maher, Rita Lerner, Francetta Brown, Marie Kathleen Kelly, Marym Gootee, Francis Borgia Van Hoy, Alma Therese Klee, Francis Eugene Bussing, Alexa Suelzer, Conrad Monrad, Mary Josita Ryan, and Adrian Hickey.

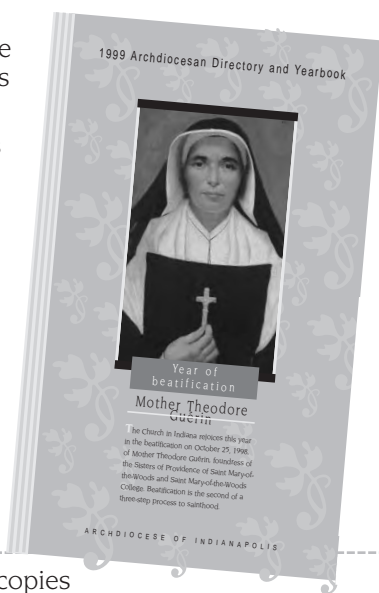
Dr. Drew Appleby, professor of Psychology at Marian College in Indianapolis, has been selected to serve as the Director of the Society for the Teaching of Psychology's (Division Two of APA) Mentoring Service. Appleby has also been selected as a participant in the American Psychology Association's upcoming conference titled the Psychology Partnerships Project. The conference will be held at James Madison University June 17-22 in Harrisonburg, Va. †

Twelve Sisters of Providence celebrated diamond jubilees during a

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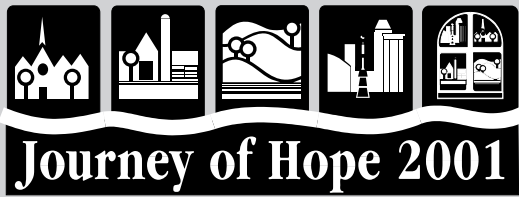


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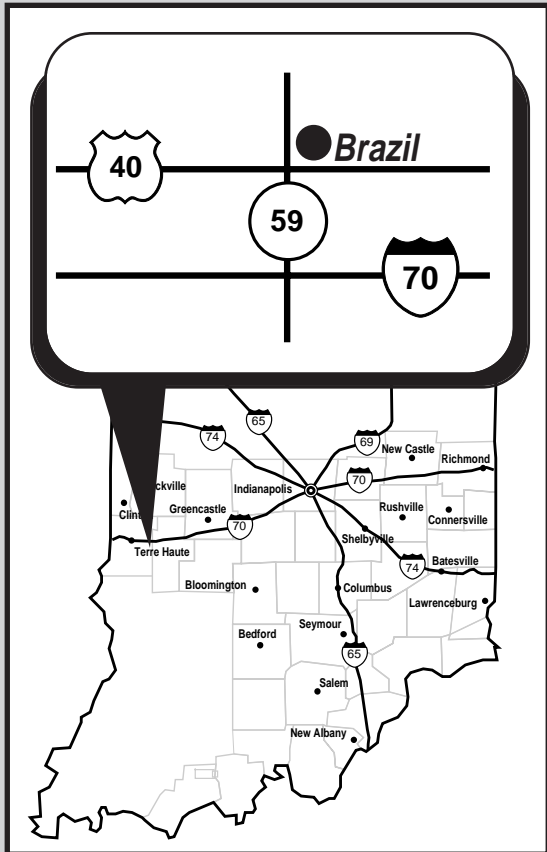
Terre Haute Deanery

Annunciation Brazil

Story by Susan Bierman

Fast Fact:

Annunciation Parish's Legacy of Hope capital campaign goal was set at \$153,700. The 305-household parish surpassed its goal with \$225,000.



Journey of Hope 2001

Children, helping the needy are major focuses at Annunciation Parish in Brazil

BRAZIL—Annunciation Parish in Brazil has two primary missions—the parish school and helping the poor, said Barbara Ann Reece, volunteer principal of Annunciation School.



Fr. Anthony P. Spicuzza

Reece said it's the parish's belief that the school is the best way of spreading the Catholic faith.

There are 141 students enrolled in preschool through fifth grade at the school. The ratio of Catholic to non-Catholic students is about 50/50. Reece said many of the children who come to the school had never known prayer until they became students at Annunciation.

Catholics are a minority in Brazil. Reece said the school appeals to some families because it offers before- and after-school care and an all-day kindergarten.

"It may be that they come here to begin with because we have an all-day kindergarten, but they stay here because of the Christian education—that's why we keep them," Reece said.

She said some non-Catholic parents and grandparents are pleased because their children and grandchildren come home talking about a Bible story they read in school.

Even though evangelization is not a primary goal of the school, it could be having long-term evangelization effects. Reece said school children go out into the com-

munity and correct false statements they hear about Catholics and Catholic beliefs.



Annunciation Church

Helping the needy

Helping those in need is one Catholic value that is taught to the students at Annunciation School.

Before Thanksgiving, the fifth grade hosted a cookie and candy sale at the school. They used the money they earned to purchase canned goods to donate to Terre Haute Catholic Charities.

A second canned food drive at the school brought in more than 500 canned goods. The classes compete against each other. The winning classroom was rewarded with a party. First graders won the contest, checking in with 200 cans.

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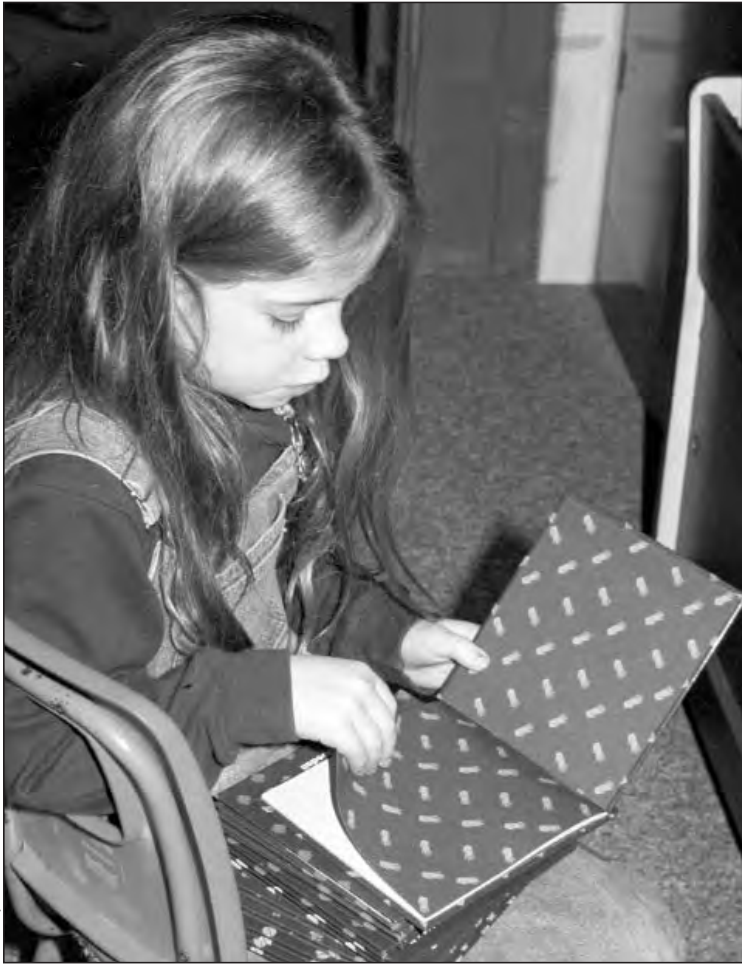
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• Saints of the week beginning January 15 •

Sava	Marcellus	Volusian & Deicolus	Sebastian
Ita (Ida)	Bernard & Companions	Wulstan	Agnes
	Anthony	Fabian	



Photos by Susan Bierman



Annunciation School kindergartner, Sydney Hayes (at left) enjoys reading a book. Barbara Ann Reece (above), principal, discusses a class project with kindergartner, Kevin Waelbroeck, at Annunciation School in Brazil.

Annunciation, Brazil (1865)

Address: 19 N. Alabama St., Brazil, IN 47834
Phone: 812-448-1901

Church Capacity: 260 &
Number of Households: 305

Pastor: Rev. Anthony P. Spicuzza

Principal: Barbara Ann Reece
School: 19 N. Alabama St., 812-448-1394 (P-5)
Number of Students: 141

Preschool Director: Sandy Reece

Masses:

Saturday Anticipation — 5:30 p.m.
 Sunday — 9:00, 11:00 a.m.
 Holy Day Anticipation — 5:30 p.m.
 Holy Day — 8:45 a.m., 7:00 p.m.
 Weekdays — 8:45 a.m.

those who are not as fortunate as we are. They learn that through the religion and they learn that through example," Reece said.

Legacy of Hope success

Annunciation's Legacy of Hope from Generation to Generation capital and endowment campaign has been a good example for the children in the school as well as the parish, Reece said. She recalled something that happened just after the parish started talking about the campaign: One of the students lost a tooth and placed it under her pillow for the "tooth fairy's" visit. The tooth fairy came

while the student slept and left her some coins. The student proceeded to give the money to her father and told him to give it to someone who needed it more than she.

The campaign goal for the parish, which includes 305 households, was \$153,700. As of early December, the parish total was \$225,000.

Dale Miller, who co-chaired the Legacy of Hope campaign along with Bill Hammer, said the parish had never had an official fund drive in his 52 years as a parishioner.

"The drive has been a new, and I would say, a good experience for the parish," Miller said.

Miller believes the campaign was an awakening to the fact that "we are a part of an archdiocese, not an independent Church."

Paul Muncie, a lifelong parishioner of 69 years who also worked closely with the campaign, attributes Annunciation's campaign success to the fact that the people are attentive to their parish.

"I think they were interested in the Church work. I think a lot of them felt that what they were trying to do was a worthy purpose," Muncie said.

Other parishioners believe God has been good to them, and this is the time to give back.

The school will be a big recipient of the parish's capital campaign share. Windows in the school are the originals dating back to the 1800s, so they need to be replaced. The roof on the school also needs work.

Some goals for the future may include a multipurpose facility with meeting rooms, a dining facility and religious education classrooms. †

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U.S. Church law on clergy sex abuse extended

WASHINGTON (CNS)—Pope John Paul II has approved a 10-year extension of U.S. modifications in Church law making it easier for bishops to impose penalties on clerics who have sexually abused a minor.

Penalties may include laicization, which means returning an ordained person to the lay state and taking away all clerical rights and privileges.

The pope originally approved the changes for five years, beginning April 25, 1994.

With that period about to expire, Bishop Joseph A. Fiorenza of Galveston-Houston, president of the National Conference of Catholic Bishops, wrote to Rome following the bishops' November meeting to ask for an extension.

In December Cardinal Angelo Sodano, Vatican secretary of state, replied that the pope has granted a 10-

year extension.

Bishop Fiorenza sent copies of the cardinal's letter to the U.S. bishops shortly before Christmas.

As modified, U.S. Church law now says:

- The penalties for clerical sexual abuse of a minor apply up to the age of 18.
- The statute of limitations for prosecuting such a crime is extended until the victim's 28th birthday—or until a year after the crime is reported if the first report is made during the final year of that time frame.

A transitional statute of limitations, affecting any crime against a minor committed before April 25, 1994, also remains in effect. It extends the statute of limitations for prosecution of those crimes to the victim's 23rd birthday instead of the 28th birthday.

The bishops had sought the changes

to make Church law on clerical sexual offenses against minors more compatible with U.S. civil law. Part of their concern arose from cases where a priest could be tried and convicted by the state for a sex crime against a minor, but no Church penalties could be applied.

Where general Church law sets out the penalties for a priest or deacon who commits a sexual offense with a minor, it defines a minor as someone who has not yet turned 16.

Since most state sex abuse laws in the United States define a minor as anyone under 18, the bishops had asked Rome to apply the same age to ecclesiastical law in the United States.

Many U.S. states have modifications in their statutes of limitation for sex crimes with minors in order to take account of the psychological and emotional conditions that may prevent a

child from coming forward to report an abuser until years later.

While the state laws are not uniform, many make some provision to start the limitation clock ticking only after a childhood abuse victim first reports the crime—often many years after the event.

The Church's general law says prosecution for most ecclesiastical crimes cannot begin more than three years after the last offense. It raises the limit to five years for certain crimes, including clerical sexual offenses against minors.

The U.S. modification basically delays the start of the limitation clock until the victim reaches the age of 18. From that age, the statute of limitations now runs 10 years for any new crimes since the modification was adopted.

The transitional norm sets five years after the victim reaches 18 for crimes committed prior to April 25, 1994. †

Pope: U.S. Church must aid moral renewal of society

VATICAN CITY (CNS)—The Catholic Church in the United States must use its personnel and resources to aid the moral renewal of society, particularly in respect for the human person, Pope John Paul II said.

"Be faithful ministers of the Church and good shepherds of Christ's flock in America," the pope told 375 alumni, students and staff of the North American College (NAC), the U.S. seminary in Rome.

Addressing the annual reunion of seminary alumni Jan. 8, the pope said the college was founded when the Catholic community in the United States was a small and largely immigrant minority.

Now the U.S. Church, he said, "enjoys unparalleled resources for proclaiming the Gospel and for bringing the rich inheritance of the Church's moral and social teaching to the great debates which are shaping your nation's future."

"The great challenge now facing America's Catholics in every sector of national life and culture is to bear a united and convincing public witness to those truths about the human person and human community which are revealed by God, accessible to reason and embodied in the founding documents of your republic," he said.

The pope said he hoped the North American College would help U.S.

Catholics meet the challenge by training "intelligent, wise and holy preachers of the Gospel."

Priests, he said, must be a key part of the Catholic community's efforts to "exercise a constructive and prophetic influence for the moral renewal of American society."

By offering priests training in Rome,

he said, NAC is a resource for affirming and strengthening the unity of the U.S. Catholic community and its sense of communion with the universal Church.

Strong bonds of unity with the Church and with all people, he said, are needed "in the face of so many disturbing tendencies to polarization and division within society." †

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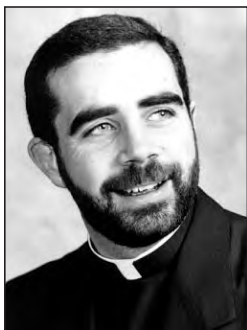
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RELIGIOUS VOCATIONS SUPPLEMENT

A supplement to *The Criterion*

A Journey of Hope: Vocations for the Third Millennium

God continues to call men and women to the priesthood or religious life today, the same as he did some 2,000 years ago



By Fr. Joseph Moriarty
Director, Office of Priestly and Religious Vocations

In his apostolic exhortation “I Will Give You Shepherds” (“*Pastores Dabo Vobis*”), Pope John Paul II recalls God’s revelation spoken through the prophet Jeremiah, “I will

appoint over you shepherds after my own heart, who will shepherd you wisely and prudently.”

Our Holy Father explains, “The Church, the people of God, constantly experiences the reality of this prophetic message and continues joyfully to thank God for it.”

This prophetic message reveals the Lord’s promise, a promise that cannot fail. Like any promise, it requires work on the part of the one who has made it.

Is God working in our day to fulfill this promise?

Does God continue to call men and women to the priesthood and religious life today, the same as he did some 2,000 years ago?

My answer to these questions is an emphatic “Yes!”

I invite you to read the stories in this Religious Vocations Supplement to experience this affirmative response as it is expressed in the lives of those who share themselves in these pages.

The theme for this supplement is “A Journey of Hope: Vocations for the Third Millennium.” These pages are filled with stories of those who journey with hope, as they live their vocations to bring forth God’s kingdom today and on into the third millennium. This supplement also contains valuable information that may assist readers in the discernment of and commitment to their own vocations.

As we read these stories and are mindful of God’s promise to us, let us also be mindful of our promises to God made at our own baptisms. Indeed, as we are claimed for Christ through the sacrament of baptism and become members of the Church, we are obligated as members to faithfully live out our Christian vocations.

“There is an urgent need, especially nowadays, for a more widespread and deeply felt conviction that all the members of the Church, without exception, have the grace and responsibility to look after vocations,” Pope John Paul II emphasized in “I Will Give You Shepherds.”

In essence, God’s work to fulfill his promise must be done through all those who have been baptized. It is our obligation to be proactive in promoting vocations.

I encourage you to consider some of the following ways to take an active role in promoting vocations:

Prayer—Approach our Lord daily through prayer,

and ask him to increase vocations to the priesthood and religious life and to support and encourage all of his children in their vocational commitments.

Pray for vocations at each Mass. After Communion at each liturgy, I especially encourage you to pray “A Prayer to Make a Difference,” written by Archbishop Daniel M. Buechlein and reprinted on this page.

Thank God for the gift of men and women who have answered his call and are presently in formation.

Invitation—Approach men and women of our community who exemplify the values, qualities and characteristics you feel are important in service to God and to the Church. Ask these men and women, “Have you ever considered a vocation to the priesthood or religious life?”

Parents, ask your children, “Have you ever considered a vocation to the priesthood or religious life?”

Teachers, ask your students, “Have you ever considered a vocation to the priesthood or religious life?”

Priests, ask your parishioners, “Have you ever considered a vocation to the priesthood or religious life?”

The archdiocesan Office of Priestly and Religious Vocations sponsors a discernment group for adults that meets on a monthly basis, and a high school youth program titled “Vocations in Progress” (VIP) that also meets monthly.

New members are always welcome in both discernment groups. If you know someone who has expressed interest in the priesthood or religious life, invite him or her to call the archdiocesan Office of Priestly and Religious Vocations at 317-236-1490 or 800-382-9836, ext. 1490, or contact the office via the Internet by logging on to the Archdiocese of Indianapolis web site at www.archindy.org/vocations.

Support—Be supportive of how God has fulfilled his promise and continues to do so.

Tell the members of your parish staff and congregation that you are grateful for the way they live out their Christian vocations. Pray for them, and let them know of your support in other ways.

The theme for last year’s Religious Vocations Supplement was “We All Have a Part.” Indeed, we do all have a part in promoting vocations to the priesthood and religious life.

This week is National Vocation Awareness Week.

As we are reminded in these pages of how God fulfills his promise that “I will give you shepherds,” let us be equally mindful of our obligation to fulfill this promise as well through our proactive responses.

May God bless our efforts! †

Prayers for Vocations

Father, in your plan for our salvation you provide shepherds for your people. Fill your church with the spirit of courage and love. Raise up worthy ministers for your altars and ardent but gentle servants of the gospel. Grant this through Christ our Lord.
Amen

Roman Sacramentary

Lord, grant to our young men and women the generosity necessary to follow your call, and the courage required to overcome all obstacles to their vocations. Give to parents that faith, love and spirit of sacrifice, which will inspire them to offer their children to God’s service, and cause them to rejoice in their call. Let your example and that of your Blessed Mother and St. Joseph encourage both children and parents, and may our (parish) archdiocese encourage and support them with our prayers.
Amen

A Prayer to Make a Difference

O Lord, help me know your will for me. Let your light shine in the depth of my heart that I may know what you want me to do with my life. Help me believe that you have a special plan for me. Lord, I know I pass through this life only once; help me decide how you want me to make a difference. Like your Blessed Mother, give me the wisdom to hear your voice and the courage to answer your call. Above all give me peace of mind and heart. I offer this prayer in your name.
Amen

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

Vocations Department
Archdiocese of Indianapolis
P.O. Box 1410, Indianapolis, IN 46206-1410 317-236-1490

Communications tools promote religious life

Priests, sisters and brothers often rely on sophisticated technology in their ministries

By Derrick Koch
Associate director
Office of Priestly and Religious Vocations

Walk into the Carmelite Monastery of the Resurrection, a castle-like stone edifice on Cold Spring Road in Indianapolis, and you may very well see a cloistered sister speaking on a cell phone.

Modern communications tools like cell phones, fax machines, computers with modem access to the World Wide Web and e-mail, and pagers are a common sight in the monasteries and convents where we expect to see little influence from the "outside world."

But we live in an age where technology can hardly be avoided. Priests, sisters and brothers frequently rely on technology to keep up with their fast-paced ministries.

In recent years, Pope John Paul II has enthusiastically encouraged the use of communications technologies for Catholic evangelization and religious vocations recruitment efforts.

The Holy Father's web site at <http://www.vatican.va> features Vatican Information Service news releases, updates on the pontiff's schedule and reports about other pontifical acts. Three powerful computers at the Vatican, named for the

archangels Raphael, Michael and Gabriel, ensure that the papal web site can be accessed 24 hours a day.

Now vocation offices worldwide also look to technology to help with marketing and recruiting. Diocesan and religious order vocation offices have developed videos, poster campaigns and eye-catching brochures in hopes of attracting people to a Church vocation.

The World Wide Web is packed full of vocation sites from various dioceses and religious communities eager to get the word out about priestly and religious vocations.

The Archdiocese of Indianapolis is no different. The archdiocesan Office of Priestly and Religious Vocations recently completed a poster campaign, distributed to local schools, to draw attention to the priesthood as an exciting and viable way of life. The vocations office staff also created and circulated a brochure that highlights the most frequently asked questions about the priestly vocation.

In addition, a vocations web site has been developed and linked to the Archdiocese of Indianapolis's web page. This site includes reflections on the priesthood and religious life from some pastors and religious sisters. Discernment programs, frequently asked questions, and information regarding local religious communities and seminaries are also listed to assist local Catholics in discerning their Christian vocations.



Photos courtesy of Shawn Spence Photography

These photographs of Father Glenn O'Connor are part of an archdiocesan poster campaign to promote vocations to the priesthood and religious life. Father O'Connor is pastor of St. Ann and St. Joseph parishes in Indianapolis and also serves as the Catholic chaplain for the Indianapolis International Airport. As a hobby, he enjoys working as a mechanic on pit crews for Indianapolis 500 drivers. The poster reads "I have qualifying today ... the big race tomorrow ... and Mass on Sunday." Other text explains that "today's priests enjoy active and rewarding lifestyles. With the Church as their central focus, they are involved in their communities and their hobbies. Today's priests are well prepared to lead the Church ... or the pit crew."

The web site can be accessed at www.archindy.org/vocations.

Many religious communities have also created web sites to make known their ministries and to attract new members. A few of the religious community web sites within the archdiocese are:

- Sisters of Providence—
www.spsmw.org
- Saint Meinrad Archabbey—
www.saintmeinrad.edu/abbey
- Our Lady of Grace Monastery—
www.benedictine.com
- Conventual Franciscans, Mt. St. Francis—
www.weblifepro.com/vocations/olc_prov.html

Carmelite Sisters, Indianapolis—
<http://members.iquest.net/~indycarm>

There is no doubt that Jesus continues to call people to religious and priestly vocations just like he called people 2000 years ago. The only difference is that today's call may very well come via the Internet!

For more information regarding priestly and religious vocations or the archdiocesan vocation posters, brochures, or web site, contact Derrick Koch, associate director of the Office of Priestly and Religious Vocations, at 317-236-1490, 800-382-9836, ext. 1490, or by e-mail in care of dkoch@archindy.org. †

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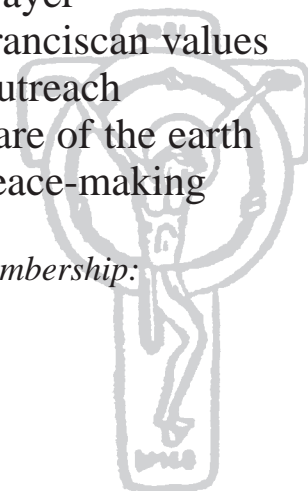
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Postulant enjoys ministering to Hispanics

'Christ continues to show himself to me in the poor'

By Sr. Marge Wissman, O.S.F.

OLDENBURG—"Volunteering has always been a part of my life since I was a teen-ager," said Matty Miquel, a postulant with the Sisters of the Third Order of St. Francis of Oldenburg. It became a more formal part of her life after graduation from Tulane University in New Orleans, La., with a master's degree in social work.

Miquel was having a difficult time finding a job in Louisiana when the Sisters of the Good Shepherd offered her a volunteer position with the Navajo Indians in Chinle, Ariz., through the diocesan Catholic Social Services agency there.

Catholic Social Services officials later assigned her to a position in Holbrook, Ariz., to work with a Hispanic community. Because of her Hispanic background and her fluency with the Spanish language, Miquel was able to be a great asset in this volunteer ministry.

Next she was asked to consider volunteer service in Gallup, N.M., once again with Native Americans.

While living in Gallup, Miquel secured a paying position in the field of social work, so she left her full-time volunteer ministry.

"Ministering to the poor helped me experience and see the presence of Jesus more clearly," she said.

Her father was born in Spain, and raised on the Caribbean island of Aruba. Her mother was born in Louisiana. She is the second of three girls. Because of her father's job with an airline, her family moved a lot. For seven years, they lived in Spain.

Off and on since she was in high school, Miquel said, she had considered religious life even though at one time she was engaged and planning to be married.

But through volunteer service, she said, the idea of religious life was always before her. Working in social service areas made her feel a connection with women in religious orders and attuned to their ministries.

Shortly before she left her volunteer position in Chinle, an Oldenburg Franciscan sister arrived there to minister to members of the Navajo community. Miquel returned to Chinle for occasional visits and they became friends. Through this connection, she met more Franciscan sisters who were ministering on the Indian reservations in the area.

After discerning the possibility of religious life, she applied for entrance with the Sisters of St. Francis. She became a prepostulant while still working in Gallup, but stayed in frequent contact with the Franciscan sisters there and with the congregation's vocation director in Oldenburg.

During her discernment, Miquel visited the Oldenburg Franciscans several times. In 1997, she moved to the Oldenburg area and now is pursuing a Church-related ministry.

Volunteering is still an important part of her life. Miquel ministers to the people in the Hispanic community in Cincinnati, Ohio, helping youth and adults with religious education.

"Christ continues to show himself to me in the poor, in my sisters, and in my personal journey," Miquel said. "He consistently shows me the way." †

(Franciscan Sister Marge Wissman promotes vocations for the Sisters of the Third Order of St. Francis of Oldenburg.)



Matty Miquel

Benedictines offer prayer cards for children

Children's artwork and poetry are part of a new vocation awareness campaign for young people sponsored by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

The new Benedictine prayer cards are illustrated with several award-winning drawings and feature a vocation prayer written by Our Lady of Lourdes School fourth-grader Sarah Stemmer of Indianapolis.

Sarah's prayer for children reads:

"Dear God, Help me to know my vocation now while I am in school, to love, care for others, and keep you in my heart. Help me to find my vocation at my older age. Let it be your will and not mine. Care for and guide others through their vocation and help them to do what you want them to do."

The Benedictines operate the Benedict Inn Retreat and Conference Center and St. Paul Hermitage, a residential care facility for the elderly, adjacent to the monastery. †

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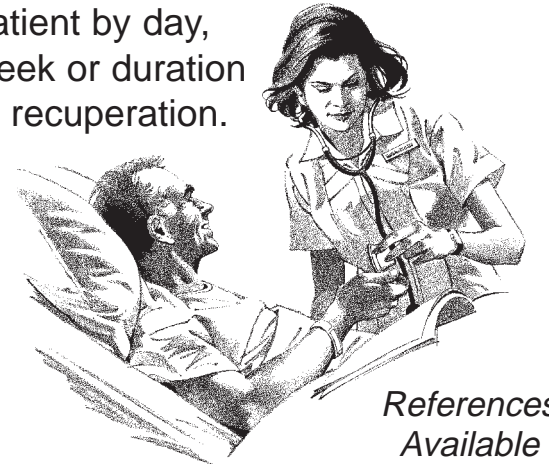


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The Serra Club has supported the "Called by Name" program that has been held three times in the archdiocese.

This is a program that was originally begun by Serra Club of St. Louis and has been spearheaded in many dioceses in the United States.

The Indianapolis Serra Club is one of 608 clubs with 20,300 members in 34 countries throughout the world. It has been privileged to have provided two presidents for Serra International—Father Thomas Murphy while he was still a layman, and

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A-romping with his dad.

The Holy Mass—by my own son?
Whence comes this boon to me?
O Lord, I am not worthy—but
My soul sings thanks to Thee.

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To God's own chosen few.
O Catholic Mother, does not this
Enkindle hope in you?

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Few
May be—your girl, your boy?
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To rear your children so,
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of grace
That seed would sprout and grow.

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And leave to God the rest.

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Attains the lofty goal!
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Their prayers—for your poor soul.

So: As the father of a priest,
My wish—to help it come true!—
To all good Catholic parents is:
"A priest! A nun! to you!"

Seminarian discovers blessings in God's call

'My goal was always to be faithful to God in prayer and to do what his will was for me.'

By Mary Ann Wyand

BLOOMINGTON—Former rock musician Todd Goodson of Bloomington is playing a different kind of music these days.

As a diocesan seminarian studying for the priesthood at Saint Meinrad School of Theology in southern Indiana, Goodson enjoys playing a wide variety of liturgical music ranging from centuries-old chants to contemporary religious hymns and songs.

The St. Charles Borromeo parishioner returned to his hometown last fall to talk about his vocation to the priesthood during a program at the St. Paul Catholic Center at Indiana University.

Goodson shared his faith journey with young people as part of a vocations awareness dinner with Archbishop Daniel M. Buechlein that was sponsored by the archdiocesan Office for Priestly and Religious Vocations.

Blending humorous life stories with serious talk about his personal relationship with God, Goodson discussed his

lengthy discernment process that led him to study for the priesthood.

"I graduated from Bloomington South High School," he said. "I considered myself to be a pretty average kid. I enjoyed doing music. I can't say I was really seeking God's will in my life at age 17, but I ended up going to Franciscan University of Steubenville in Ohio. I had a great time there, met a lot of people from all different parts of the country, and was able to stay active in music."

Franciscan University is an interesting school, he said, because the peer pressure there is to go to church and observe daily prayer time, not to party as is common at many colleges.

"That had a big effect on me," Goodson said. "At the time, I was more interested in drinking beer and dating, but I think it left me with something, sort of a nagging sensation that God was a part of my life, and whether I liked it or not he was going to remain a part of my life."

"I suppose I could sum up my vocation story with a slogan," he said. "When



Photo by Mary Ann Wyand

Diocesan seminarians Russell Zint of St. Monica Parish in Indianapolis (left) and Todd Goodson, from St. Charles Borromeo Parish in Bloomington, practice a song before a eucharistic liturgy last summer at Mount Saint Francis Retreat Center in southern Indiana.

I left for college, my mom gave me a plaque that said 'Faithfulness, not success,' and I think that speaks volumes for my story as far as my decision much later to enter the seminary."

After graduating from Franciscan University, Goodson began working as a mental health social worker in Steubenville, first as a case manager and then as a crisis intervention therapist.

"Needless to say, I've met quite a few interesting people in my life," he said. "I was also very active in music during that time. I was involved in a rock band with some friends, and we actually recorded a compact disc and sold about 100 copies. We were very successful! We were really trying hard to make it big, and music was my focus more than anything else."

Goodson played bass and enjoyed his time with the band but in the process realized that he was beginning to "lose his focus" in life.

"I began to forget about the little seeds that were planted at Franciscan University," he said. "I became very wrapped up in doing music and in dating. It was my first serious relationship. My girlfriend was taking her faith seriously, but I was not. However, I was very attracted to the fact that she loved God and sought to be faithful, even if she wasn't successful all the time. She really loved God and wanted to do God's will. That made a big impact on me. What also made a big impact on me was when she left Ohio to teach English in Slovakia for a year."

During her time in Eastern Europe, Goodson said, they maintained a long-distance relationship.

"I view that as a significant turning point for me," he said. "I learned to commit to someone I cared about. But while she was gone, my perfect world was starting to fall apart. I had the band and was sure we were going to make it big, and I had a job on the side, but I was starting to lose focus again. I decided that I should start taking life seriously."

That decision, at age 25, led him to leave the band when his musician friends moved to Boston, Mass., to try their luck there.

"For reasons I cannot explain, other than by the grace of God, I decided not to go to Boston," Goodson said. "I still had my faithfulness. I still believed in God. I still clung to my Catholic faith. I came to a pinnacle point where I had to say to God, 'I'm either going to choose you and fully follow you or I'm going to reject you.' That was the breaking point for me. My girlfriend was gone, my friends had moved away, I didn't like my job, and I was alone in Steubenville. I felt abandoned by God. For eight months, my cry to God had been, 'I've chosen you. Now where are you? What have you done to me?' I was very angry at God."

Confused about his life and future plans, Goodson said he began to pray often and go to Mass daily.

"The key thing then was that I began to pray," he said. "I think that was the commitment that God wanted from me. He wanted me free of everything, free of

my own desires. He wanted me to want him. I believe he did that by stripping me of everything. I started to accept God's will and to try to do God's will in my life. It was only through prayer that I was comfortable doing that, but it was enough for me. I started thinking that I wanted to do something for God, and I decided to study theology and see where that would lead me."

Although he wasn't ready to make a formal commitment to the priesthood, Goodson said he was grateful to find out about "the opportunity of a lifetime" from a friend who told him about the International Theological Institute in Austria.

The institute was geared for Eastern European students interested in studying theology, a curriculum now made possible there by the fall of communism.

"The school had eucharistic adoration and Mass daily," he said. "It was an amazing experience that really brought about for me the global perspective of the Church. I learned a lot about faithfulness, about dedication to Christ. Before that, I'd always taken my faith for granted. I think the conversion process was and continues to be constant for me. While I was in Austria, I decided that if the Lord wanted me to be a priest I would consider it. By this time, I'm sure God was thinking, 'Oh good. Thank you!'"

During that time, Goodson said, his daily prayer was, "God, do you want me to be a priest? What do you want me to do?"

After spending time with his girlfriend in Austria and discussing their future at length, Goodson said, they decided to quit dating but remain friends. Later she also chose to pursue a religious vocation.

"God didn't really hand me the scroll I was expecting," he said. "No burning bush came into my life, so I just kept praying and asking God, 'Do you want me to be a priest?' Finally I said, 'Lord, if you want me to be a priest, you'd better let me know because I'm going to decide by my 27th birthday whether or not I'm going to enter the seminary.' I was still committed to it."

That summer, back home in Bloomington, Goodson worked odd jobs and visited several religious orders as part of his discernment.

His father and his parish pastor arranged for him to attend an archdiocesan vocations dinner with the archbishop on Aug. 12 at the St. Paul Catholic Center. The dinner was later rescheduled for Aug. 19—his 27th birthday.

When he arrived at the Catholic Center, Goodson recalled, he was greeted by Archbishop Buechlein, who said, "Hello, Todd. I hear you're ready to join us!"

Goodson said he believes the archbishop's greeting and the fact that the dinner coincided with his birthday were signs from God in answer to his prayers.

"Seminary classes started on Aug. 23, so I did a five-day whirlwind entry into seminary," he said. "It's been a blessing ever since. My goal was always to be faithful to God in prayer and to do what his will was for me. Through those two things, God has blessed me abundantly." †

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Book Reviews

Profiles of priests reveal extraordinary lives

Extraordinary Lives: Thirty-four Priests Tell Their Stories

by Msgr. Francis P. Friedl and Rex V. E. Reynolds
Ave Maria Press, \$12.95
271 pages

Enormous Prayers: A Journey into the Priesthood

by Thomas Kunkel
Westview Press, \$25
202 pages

Reviewed by John F. Fink

Recently I had a chance to read profiles of 62 men who are leading extraordinary lives offering enormous prayers on our behalf. They are extraordinary men because they are priests. And, although they don't think that they are personally extraordinary, they all agree that the priesthood is an extraordinary vocation.

Both of these books are the result of interviews with priests from all parts of the United States, and the authors said that they had difficulty choosing the priests they included in their books.

Extraordinary Lives contains profiles of 34 priests and *Enormous Prayers* those of 28 priests.

Father J. Peter Gallagher of the Archdiocese of Indianapolis is one of those profiled in *Enormous Prayers*.

The two books are similar in that each includes a wide variety of priests: young, elderly and those in between; liberals and conservatives; religious and secular; contemplatives and activists; pastors, administrators, professors and specialists.

But the books differ in that *Enormous Prayers* uses the profiles of the priests to discuss some of the many problems the Catholic Church in the United States is experiencing today. The priests in *Extraordinary Lives* share the joys, rewards and frustrations of the priesthood while telling their personal stories.

Some of the priests profiled in *Extraordinary Lives* are well known, at least to some readers. Fathers Theodore Hesburgh, John Egan, Walter Burghardt, Gerard Sloyan and John Sheridan are just a few examples. Others are not as well known. Those profiled in *Enormous Prayers* are generally not as well known nationally, although some are known very well where they live.

The profile of Father Gallagher was done while he was pastor of Holy Cross and sacramental minister for St. Patrick and Holy Rosary parishes in Indianapolis. He told the author what it is like to be in charge of three very different parishes in the inner city. Father Gallagher is now chaplain at Scecina Memorial High School in Indianapolis.

Among the things discussed in *Enormous Prayers* are the priest shortage and how that is affecting priests in various parts of the country, celibacy (including a profile of a priest who struggled with his sexual life), the new roles being filled by lay people in both large and small parishes, how the Church is ministering to Hispanics and Haitians, and efforts to serve the multicultural and pluralistic congregations that make up the modern Catholic Church.

There is some duplication in *Extraordinary Lives*, mainly because the authors asked the priests the same ques-

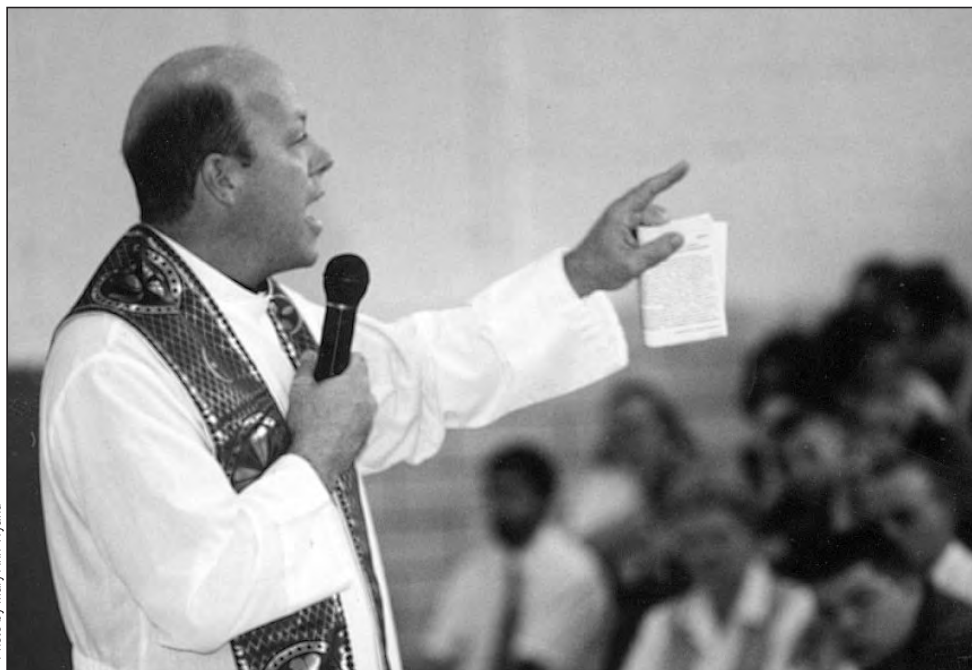


Photo by Mary Ann Wyand

Father J. Peter Gallagher, a diocesan priest who serves Scecina Memorial High School in Indianapolis as a chaplain and religion teacher, is among the priests featured in the book *Enormous Prayers*.

tions. All were asked about celibacy, for example, and all were unanimous in saying that it has been a great blessing to them personally because not being married has freed them to be available to more people. Many of them think, though, that perhaps celibacy could be optional since it is not for everyone.

Those profiled in *Extraordinary Lives* are all happy priests who are convinced that the priesthood is a wonderful vocation. They also think that there is no better time to be a priest because of the many challenges and opportunities for the Church today.

The final chapter is the profile of

Father Hesburgh, whom the authors call "perhaps the best known American priest." Father Hesburgh is also featured in *Enormous Prayers*, praising that book in text on its back cover.

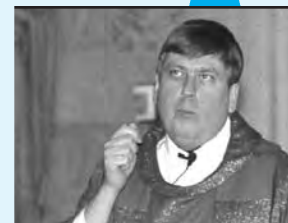
Extraordinary Lives has forewords by Virgil Dechant, supreme knight of the Knights of Columbus, and Raymond Mohrman, president of Serra International, because they believe that the book will encourage vocations to the priesthood. It undoubtedly will, but no more so, in my opinion, than *Enormous Prayers*. †

(John F. Fink is the editor emeritus of The Criterion.)

A Journey of Hope: Vocations for the Third Millennium



Photos by Mary Ann Wyand



For more information on religious life and priesthood, please contact the Vocations Office, Archdiocese of Indianapolis.

1400 N. Meridian Street
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E-mail: jmoriarty@archindy.org

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Photo by Rob Banayole

Former Air Force captain is glad he's a priest

Benedictine monk combines his love of God and love for computers into daily ministry

By Mary Ann Wyand

ST. MEINRAD—Priest. Monk. Webmaster.

Benedictine Father Patrick Cooney, an electrical engineer and former U.S. Air Force captain, combines his love of God and monastic life and his love for computers into a fulfilling ministry as the network administrator and webmaster for Saint Meinrad School of Theology and Monastery in southern Indiana.

"I don't see myself as a computer engineer who is a monk," Cooney said. "I see myself as a monk whose ministry assignment at this time in my life is to do computer stuff! It's the best of both worlds."

The sign outside Father Patrick's office in the century-old stone seminary building reads "Saint Meinrad Academic Computing Network and Technical Support." That means he's the monk to call for computer advice or emergency assistance.

"Sometimes I ask God for help in solving computer problems," Father Patrick said, "especially when I get a call from someone who tells me there is smoke coming out of the computer! Then I say, 'Oh, God!' But I'm amazed that God has given me this gift. Sometimes I don't know how I fix some of the computers, but they end

up working. My big joke with people [who call with computer emergencies] is to say, 'Dump it in holy water, and then call me in the morning!' Then I tell them I'm just kidding."

As Saint Meinrad's webmaster, Father Patrick creates and updates the combined monastery and School of Theology site on the World Wide Web. It's a task he has enjoyed since he helped the monks start their web site two years ago.

An excerpt from the *Rule of St. Benedict*, "That in all things God may be glorified," appears at the bottom of Saint Meinrad's home page.

"That [phrase from the *Rule*] helps me in my job," he said. "It helps me focus on why I'm doing what I'm doing."

In the midst of a busy day of problem-solving, Father Patrick said, he looks forward to prayer times with the monks in the archabbey church.

"I always try to get to the church early so I can spend 10 or 15 minutes in quiet prayer," he said. "I love the quiet."

Saint Meinrad's webmaster serves on the international Benedictine Internet Commission, which was formed to build technical awareness among monastic communities and help Benedictines get "on line" on the Internet.

He also helps the Sisters of St. Benedict



Photo by Mary Ann Wyand

Benedictine Father Patrick Cooney helps the monks of Saint Meinrad evangelize, promote vocations to the priesthood and religious life, and advertise curriculum and retreats via their web site on the Internet.

of Our Lady of Grace Monastery in Beech Grove with their web site.

"I have a sister there, [Benedictine] Sister Maureen Therese Cooney, and I like to help them," Father Patrick said. "I also helped the Sisters of St. Joseph in Tulsa, Okla., start their web site."

Last summer, Father Patrick took the final step into full membership in Saint Meinrad's monastic community by professing his solemn vows. Benedictine Archabbot Lambert Reilly presided at the Aug. 15 ceremony in the archabbey church.

Before joining the Benedictines four years ago, Father Patrick served the Diocese of Belleville, Ill., as a diocesan priest for three years. And before his ordi-

nation there, he attended Indiana University at Kokomo and Purdue University in West Lafayette, then served his country for five years as an electrical engineer in the U.S. Air Force.

Advancing to the rank of captain, he was first stationed at Wright Patterson Air Force Base in Dayton, Ohio, then assigned to do intelligence work in the Aleutian Islands. There he worked on air-to-ground missile systems and other avionics projects for a year. He left the Air Force in July of 1986 to begin his pretheology studies at Saint Meinrad Seminary.

"I'm sure God knew I was going to be a priest," Father Patrick said. "He gave me plenty of time to discern my vocation." †

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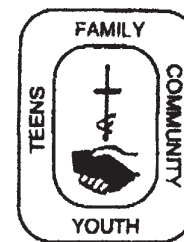
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The Criterion

Providence postulancy includes internships

Postulants assist Providence sisters at various ministry sites as part of formation process

By Ann Sinkhorn Ryan

Three Sisters of Providence postulants logged more than a few miles last fall. Each week brought them new ministry challenges—adult daycare, teaching, caring for people living with AIDS, outreach services, school administration, campus ministry—and new opportunities to get to know members of the congregation.

And though the suitcases never seemed to get unpacked, each of the postulants said it was a wonderful way to begin their lifetime journeys as Sisters of Providence.

Anji Fan of Chongqing City, China, Deidre Jordy from San Jose, Calif., and Sue Paweski of Chicago, Ill., were accepted as postulants on Sept. 17, and since then have been immersed in a year-long program of learning about the congregation.

Providence Sister Carole Kimes, director of postulants, said the program is unique in its efforts to help the postulants experience the breadth of the congregation during their first year of formation.

The program integrates traditional conferences, instructions and theological reflections with a variety of short-term and long-term ministry experiences with Sisters of Providence across the United States. The postulants spent from three or four days to a month at various ministry sites.

"Part of the goal for this first year is for the postulants to come to understand our mission and charism," Sister Carole said.

Because the Sisters of Providence are an apostolic congregation, ministry among God's people is central to their

mission. The ministry-site experiences introduce the postulants to many sisters engaged in a broad range of services.

"Anji, Deidre and Sue are getting a firsthand understanding of what it means to work for love, mercy and justice in diverse ways," Sister Carole said. "They are also learning how our sisters need to keep balance in their lives."

It was one of these short-term ministry site experiences that brought Jordy to A Caring Place in Indianapolis. The adult daycare center, located at Fairview Presbyterian Church in Indianapolis, is a program of Catholic Social Services, an archdiocesan Catholic Charities member agency.

The adult daycare center is a far cry from Jordy's former life in the Silicon Valley world of technology. But for the former computer programmer and Internet business owner, what initially seemed so alien quickly felt quite comfortable.

Providence Sister Susan Dinnin, site manager of A Caring Place, jumped at the chance to have the postulants minister with her.

"I wanted them to share in the ministry of being Providence to the elderly and to encounter the presence of Jesus in these people," Sister Susan said. "I also wanted them to have the opportunity to experience some of the sense of fulfillment that I know in my ministry."

A Caring Place also is an interfaith ministry supported by six Indianapolis churches, including St. Thomas Aquinas and Immaculate Heart of Mary parishes. The adult daycare center currently serves 28 participants, many of whom experi-



Photo courtesy of Sisters of Providence

Sister of Providence postulant Deidre Jordy (left) of San Jose, Calif., talks with participant Armine Bonner of Indianapolis during a walk at A Caring Place. The adult daycare center in Indianapolis was one of several locations where Jordy took part in short-term ministry experiences as part of her program of formation as a sister.

ence some type of dementia.

Providence Sister Mary Catherine Keene directs the music and art therapy programs at the center.

During her short-term stay, Jordy lived with Sister Susan and other Sisters of Providence at the St. Rita Parish Convent in Indianapolis.

"We enjoyed getting to know Deidre and the other postulants," Sister Susan said. "We could share with them who we are, how we live as a community."

Jordy said her days at A Caring Place touched her in many ways.

"Sister Susan is so gentle and so loving with her participants," she said. "There are so many needs to be filled that it could be chaotic, but it is quiet and loving. It truly is a 'caring place.'"

For the postulants, the experience of living with the sisters was enlightening.

"All of the sisters are so incredibly busy," Jordy said. "They are devoted and dedicated and busy in their ministries."

Yet the sisters still make time and space "for communion with God," she said. "Their work is enhanced by that balance."

Jordy said she plans to return to Indianapolis in January for an extended ministry experience at A Caring Place because "I can't conceive of any better way to continue my journey of becoming a Sister of Providence." †

(Ann Sinkhorn Ryan is communication coordinator for vocations for the Sisters of Providence of Saint Mary-of-the-Woods.)

Discernment groups help women learn about Sisters of Providence

By Ann Sinkhorn Ryan

The Sisters of Providence of Saint Mary-of-the-Woods sponsor both evening and weekend discernment gatherings for women interested in learning more about religious life and the congregation's ministries.

Evening "Conversations"—Women are invited to join an informal group for an evening of frank, funny and honest conversations about life, God, relationships, hopes and dreams. Upcoming meeting dates are Tuesday, Feb. 9; Monday, March 22; and Thursday, May 13. Gatherings begin at 7 p.m. in Owens Hall at Saint Mary-of-the-Woods.

"Inviting the Future"—This discernment weekend for women is described as

an opportunity to "think about your future and learn about ours!" Women are invited to join other searching women and Sisters of Providence on April 16-18 for a weekend of sharing and company.

A new video titled "Beginning the Providence Journey" is among the discernment resources available from the Sisters of Providence. The video answers some frequently asked questions about discerning a religious vocation and the process of becoming a sister.

Vocation information also is posted on the Sisters of Providence web site at www.spsmw.org. Women interested in finding out more about the order also may contact Providence Sister Bernice Kuper by e-mail at bkuper@spsmw.org or by telephone at 800-860-1840, ext. 124. †

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Franciscan loves eucharistic adoration time

Former hospital facilities manager finds joy in saying 'yes' to God's call to religious life

By Mary Ann Wyand

Whether it's a household appliance, automobile or sophisticated biomedical instrument, Franciscan Sister Aline Shultz probably knows how to fix it.

A member of the Sisters of St. Francis of Perpetual Adoration in Mishawaka, the Hammond native grew up helping her father and brother in the family's appliance repair business, then earned a degree in electrical engineering technology with a concentration in biomedical instrumentation.

"I take my tools wherever I go," Sister Aline said. "My dad believed in teaching us all hands-on skills at an early age. He was a mechanic, and I learned how to be a mechanic, too. From the time I was 13 years old, I was taking washing machines and dryers apart and putting them back together again. I love fixing things. I find it very rewarding, and it's something that always came naturally. I think it was one of the gifts that God gave me."

For 12 years after high school and

continuing after graduation from Purdue University, she "ran service calls" six days a week as an appliance technician in northwestern Indiana.

After completing her degree in electrical engineering at Purdue's Hammond campus, she taught computer classes at Andrean High School in Merrillville while looking for an engineering job.

She found a position as a biomedical engineer at St. Anthony Hospital in Michigan City, a health care facility owned and operated by the Sisters of St. Francis of Perpetual Adoration.

"A few months later, the position as director of facilities opened up and I was promoted," Sister Aline recalled. "I was in charge of the maintenance department, engineering department and plant operations. I moved to Michigan City and rented a house, and got to know the sisters better during my five years at the hospital. Looking back, I had plenty of time for discernment without even realizing I was considering the possibility of religious life. I just knew I wanted something more in life."



Photo by Mary Ann Wyand

Franciscan Sisters Aline Shultz (left) and Corita Last talk with Scarlet Betzler, a patient representative for the emergency room at St. Francis Hospital in Beech Grove. The Sisters of St. Francis of Perpetual Adoration operate St. Francis Hospital and Health Centers as well as other hospitals in Indiana and Illinois.

The Franciscans invited her to Mass, to prayer times, and to meals at the convent.

"I already knew the sisters, and I always felt very comfortable spending time with them," Sister Aline said. "They introduced me to the provincial superior at the time, then I started attending retreats for single women at the motherhouse in Mishawaka. Through that discernment process, I got to know the sisters very well and learned more about the

community's charism of perpetual adoration of the Blessed Sacrament."

Sisters in this Franciscan order take turns praying before the Blessed Sacrament 24 hours a day, every day of the year, to further the kingdom of God and sustain their community's ministries.

"I was drawn to the sacredness of eucharistic adoration," Sister Aline said. "I entered the order in October of 1990,

and was a postulant until August of 1991, when I became a first-year novice and received the habit. We have a two-year novitiate. The first year is a time of intense prayer and preparation at the motherhouse. Novices learn about our foundress, the history of our community, the vows and canon law. They spend a lot of time in adoration, build a very rich, deep spiritual life, and get to know the sisters. I enjoyed learning about our charism and being available to take hours of adoration."

The second year of novitiate "is somewhat apostolic," she said. "In 1991, I worked in the materials management department at St. Francis Hospital in Beech Grove for three months" before working at other ministry sites.

"In August of 1993, I professed first vows," she said. "Our temporary vows are for three years, then there is a renewal for two years. This past August, on the feast day of St. Clare, I made perpetual vows."

Now she is completing a one-year administrative residency at the order's hospital in Beech Grove.

After joining the Sisters of St. Francis, Sister Aline said, she realized her life had come "full circle" in response to God's call to religious life.

She was born on Nov. 17, on the feast of St. Elizabeth, at St. Margaret Mercy Hospital in Hammond, also owned and operated by the Sisters of St. Francis of Perpetual Adoration. Her first professional position after completing her degree was at an order hospital. And now she has committed her life to God, to St. Francis and St. Clare, and to ministries with sisters who share her love for adoration of the Blessed Sacrament.

"The pieces of my life literally fell together," Sister Aline said. "It has been a series of saying 'yes' to God's call." †

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Martyrs suffered and died for their faith

By Sr. Theresa Sanders, R.S.C.J.

When St. Teresa of Avila was a child, she and her brother read with wide eyes and romantic imaginations the tales of the

ancient Christian martyrs.

Caught up in the exciting stories, the children decided to run away, hoping to give their lives for Christ as those saints of the past had done. Fortunately, the

children did not get far before their parents found them.

Like Teresa and her brother, we can be carried away by glorious tales from the past, forgetting that every martyrdom is a murder and every murder offends God.

In a perfect world, there would be no martyrs. But this world is not perfect, and many Christians (as well as many people of other faiths) still are being martyred.

The word "martyr" comes from a Greek word meaning "witness." At first, the word was used to refer to the Twelve Apostles: those who had witnessed Christ's life and resurrection.

Soon, however, it came to refer to people who were persecuted and suffered hardship for their Christian faith.

Why were they persecuted?

In the Church's early days, the Roman Empire viewed Christianity as dangerous. Christians, after all, refused to offer the Roman emperor the same devotion they offered to God and so were deemed a threat to the Roman government.

For the first few centuries of Church history, it was dangerous to be a Christian.

During those years, the term "martyr" underwent another shift. It came to be reserved for those who suffered death because of their commitment to Jesus.

Those who suffered but were not

asked to make the ultimate sacrifice came to be called "confessors."

In the 20th century, we see yet another development in the meaning of the word "martyr."

To be sure, there are still many places where professing oneself a Christian is a risk. Yet we also have come to recognize people as martyrs when they die not only because they hold fast to the name "Christian," but because they stand up for Christ and live their lives committed to Jesus' values.

Archbishop Oscar Romero of El Salvador worked tirelessly on behalf of the poor. He was not afraid to challenge unjust laws, and he spoke out against his nation's government when he thought it mistreated its people.

To read about his life and about the lives of many other 20th-century "witnesses," I recommend a book edited by Susan Bergman called "Martyrs," published by Harper San Francisco.

When Archbishop Romero was assassinated while celebrating Mass in 1980, it was not simply because he proclaimed faith in Christ, but because he had the courage to put that faith into action even when doing so put his life at risk. †

(Sister Theresa Sanders, a member of the Religious of the Sacred Heart, teaches theology at Manhattanville College in Purchase, N.Y.)



We can be carried away by glorious tales about martyrs from the past, forgetting that every martyrdom is a murder. Many Christians, as well as many people of other faiths, still are being martyred. Some contemporary martyrs, like St. Maximilian Kolbe, who died at the hands of Nazi soldiers, are well-known.

Stories of sacrifice and witness inspire others

By Dolores Leckey

Usually we think of martyrs as those who died for their religious beliefs. The towering figures of Christianity's first centuries come to mind. Who wouldn't be impressed with St. Polycarp or St. Felicity or St. Ignatius of Antioch?

When brought before the Roman authorities and told his life would be spared if he renounced Christ, Polycarp's humble response was simple and direct: "I have served him for 86 years, and he has never done me harm. Why would I deny him now?"

These early martyrs, and others through the centuries, vividly demonstrate the depth and power of being in love with God. Such love might lead to physical death, but it might also lead to other forms of sacrificial love, and in fact does in the lives of many ordinary people.

The first meaning of the word "martyr," with its Greek root, is "witness," meaning that by word or example one affirms deeply held principles.

The 20th century is filled with such witnessing. I think of the women and men who marched, fasted and went to

jail during this century's early years to bring to public consciousness the injustice of denying women the right to vote. I think, too, of the students in the 1960s who gave witness, often in dangerous situations, to the principle that civil rights belong to all, regardless of race. They showed their reliance on God's strength, meeting in churches, praying for courage and guidance. When some were injured or killed, they preached forgiveness and peace.

Sometimes sacrificial love and witness are hidden from public view, but nevertheless affect the wider community.

Karen and David have raised five children, and are now grandparents. For more than a decade, they have taken foster babies into their home, usually newborns, caring for them until they are ready to be adopted. They estimate they have cared for about 100 babies.

Several years ago, a toddler was given into their care. After placements with her mother and in other homes failed, Karen and David prayed for guidance, then decided to adopt the little girl. They could not bear to see her rejected again. In late middle-age, this couple is witnessing to the insight of St. Thomas Aquinas that love generates itself, spilling out in ever-widening circles. In this

they mirror the steady stream of "caritas," the love which flows from God the Father and sustains all of creation.

Many other stories of contemporary martyrdom—of witnessing—are hidden. Often it is not until years later that we learn of the suffering and sacrificial love involved.

This is the case with many lives and deaths associated with the Holocaust. A visit to the Yad Vashem Holocaust memorial in Jerusalem symbolically illuminates with candles the deaths of a million children who were taken from their parents and killed in the Holocaust.

Elsewhere at Yad Vashem is the Garden of the Righteous, a grove of trees planted in memory of gentiles who risked their lives to save Jews during the Nazi reign of terror. They are reminders that courage, integrity and deeply held beliefs have not disappeared from our world.

Martyrs walk among us, live in our neighborhoods, ride the subways, pray in our churches, and their presence makes all the difference. They witness to the truth that love never fails (1 Corinthians 13). †

(Dolores Leckey is a senior fellow at Woodstock Theological Center at Georgetown University in Washington, D.C.)

Discussion Point

Many people of faith are heroic

This Week's Question

If you were asked to identify someone who, in this century, resembled the martyrs by fully giving his or her life for the faith, who would you name?

"Father Maximilian Kolbe, an inmate at Auschwitz. He offered his life in exchange for the life of the father of two children." (Father George Horath, Fennimore, Wis.)

"We see individuals, volunteers and staff sacrificing their daily lives to live out their faith by helping others in crisis. They are the average, everyday saints." (Yolanda Fuquay, Las Vegas, Nev.)

"Dorothy Day, Edith Stein, Pope John Paul II and Mother Teresa come to mind. I look at martyrdom from a broader scope [as] the total giving of our lives in response to our baptismal promises. I think on a

personal level of the people in my parish, my family, my husband, who live out the dying and rising of Christ on a daily basis." (Rosalie Martin, Lubbock, Texas)

"Archbishop Oscar Romero. The second person would be Martin Luther King Jr. He gave his life for his belief in the dignity of every human person." (Myra Tetak, Zanesville, Ohio)

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Perspectives

From the Editor Emeritus/John F. Fink

Some of my favorite psalms

Last week I wrote about the psalms in general. This week and next week I want to say something about my particular favorite psalms. Yours might be different, but these are the ones that seem most meaningful to me. (I will use the revised translation approved by the U.S. bishops in 1991 that are part of the New American Bible.)

Psalm 8 celebrates both God's majesty and human dignity, saying to God, "How awesome is your name through all the earth!" It marvels that when we contemplate "your heavens, the work of your fingers, the moon and stars that you set in place," God has also given "mere mortals" such dignity that he has "given them rule over the works of your hands, put all things at their feet."

Psalm 15 is a short five verses that asks, "Lord, who may abide in your tent?" The answer is: "Whoever walks without blame, doing what is right, speaking truth from the heart; who does not slander a neighbor, does no harm to another, never defames a friend," and several other things. It's a reminder to me what I must do to "abide in God's tent."

Psalm 23 ("The Lord is my shepherd") is probably the psalm most people are familiar with. It's a comforting psalm, assuring us that "even when I walk through a dark valley, I fear no harm for you are at my side" and, with

God at my side, "I will dwell in the house of the Lord for years to come."

Psalm 27 seems to flow from Psalm 23. It tells us to trust in God: "The Lord is my light and my salvation; whom do I fear?" Pope John Paul II frequently echoes this psalm when he writes or says, "Do not fear." The psalm says, "Even if my father and mother forsake me, the Lord will take me in."

Psalm 42 says, "As the deer longs for streams of water, so my soul longs for you, O God. My being thirsts for God, the living God." This is the sentiment I want to become a part of me. But the psalm continues, "My soul is downcast within me," and, "I say to God, 'My rock, why do you forget me?'" It ends with, "Wait for God, whom I shall praise again, my savior and my God."

Psalm 51 is the most famous of the seven penitential psalms. The Church includes it in the Liturgy of the Hours every Friday morning (except on feasts or solemnities). We pray, "Have mercy on me, God, in your goodness; in your abundant compassion blot out my offense. Wash away all my guilt; from my sin cleanse me." It goes on to pray for a clean heart and a steadfast spirit.

Psalm 84 begins, "How lovely your dwelling, O Lord of hosts! My soul yearns and pines for the court of the Lord." It ends, "O Lord of hosts, happy are those who trust in you!"

The rest next week. †
(Jack Fink's latest book, *Traveling with Jesus in the Holy Land, is now available from Criterion Press, Inc. See advertisement, Page 24.*)



Cornucopia/Cynthia Dewes

Moving away from Pleasantville

We hear there's a movie out, called *Pleasantville*, all about life in the 1950s.

Say, didn't we used to live there?

At the time, we thought it was a fine place. We bought a little house with a G.I. mortgage and acquired the two or three sticks of furniture we could afford, filling in with handouts from parents and brick-and-plywood bookcases. The decor was Early Attic.

We began to have babies, and more babies. Every paycheck was budgeted until it screamed, and when we went on our two-week summer vacation (to visit our parents in Minnesota), we allotted ourselves the luxury of two rolls of film to record the event.

The big outings of the week included going to the A&P for groceries and to church for Mass on Sundays. We had one old car. For entertainment we read books and watched a used console TV that required banging on its top now and then to adjust the picture. We wrote letters; long distance telephone calls were for death or catastrophe. We were very happy and the future gleamed golden.

Now, according to reviews I've seen, *Pleasantville* the movie is about a pleasant small town in which life is black and white, both figuratively and as represented on film. This is because '50s people were supposedly repressed by rigid and artificial expectations in school, marriage, adolescence, work, and even Church.

If what I've seen is accurate, I'm

chalking this one up as just another whiny, erroneous rendition of that time. But I'm getting tired of skewed takes on a decade I remember pretty well, and fondly at that.

Perhaps the producers of these things are simply too young to know anything about those days. Maybe they're folks who had bad experiences in their youth and are now out for revenge. Or maybe it's just possible that they've bought into the current ideas of what's really "pleasant."

It's true, the Pleasantville we lived in was full of high expectations for everyone who lived there. Everyone from babies to grandpas were expected to do or to be, in some way.

The expectations of the '50s included virtues like obedience, chastity in and out of marriage, respect for authority, honesty, personal responsibility and service to others. The '50s were also times when families expected to spend more time together, children were expected to be safe and reasonably healthy emotionally, and all expected to live out some version of the American Dream.

But, we who lived in Pleasantville weren't a bunch of mindless lemmings. We didn't toady to unreasonable or unjust authority, and we made time for enjoying romance, work and family with technical intensity. Best of all, the expectations we met resulted usually in cheerful, fulfilling and comfortable lives.

Expectations work. But apparently history, like love, is all in the eye of the beholder. †

(Cynthia Dewes, a member of St. Paul Parish in Greencastle, is a regular columnist for The Criterion.)

The Yardstick/Msgr. George G. Higgins

Chavez to the Labor Hall of Fame

One of the most beloved and electrifying figures in the history of organized labor, Cesar Chavez, founding president of the United Farm Workers (UFW), will be inducted Jan. 28 at the U.S. Labor Department as the Labor Hall of Fame honoree for 1998.

Chavez, who died in 1993, was the dynamic leader of the nation's farm workers. For years he labored under unspeakable conditions as they harvested fruits and vegetables for the powerful agricultural growers of the West Coast.

The selection of Chavez came exactly five years after his death and in his first year of eligibility for election to the Labor Hall of Fame. The choice of Chavez was made by the hall's 10-member selection panel, which I am privileged to chair.

The Labor Hall of Fame is sponsored by Friends of the Labor Department, a committee made up of former secretaries of labor, prominent labor leaders and government officials, and other distinguished citizens. Each person inducted into the hall of fame is memorialized in a permanent display in the lobby of the U.S. Department of Labor.

When I learned that Chavez had been selected as this year's honoree I recalled with bittersweet nostalgia that almost 30 years ago I witnessed the signing, in the presence of hundreds of UFW members and supporters, of collective-bargaining contracts across the board in California's table-grape industry. The occasion was historic.

Perhaps all of us were too optimistic, even naïve, but it appeared then that the UFW had, at long last, won its costly struggle for survival and was finally in a position to extend its organizing efforts into other crops, not only in California, but throughout the nation's agricultural industry.

Tragically, however, that was not to be.

Almost three decades later the UFW still is being forced to struggle against seemingly impossible odds to achieve its original goals.

The odds, however, are not impossible. The UFW will prevail. In the words of the UFW's familiar Spanish slogan, "Sí, se puede": "Yes, it can be done."

This is no mere exercise in wishful thinking. It reflects the overriding consensus of those who have studied the farm-worker problem at close range and are familiar with the union's history. Time and public opinion are on the farm workers' side.

As one writer put it, those trying to destroy the UFW "think they are fighting Cesar Chavez, but they are really fighting time ... and there is no more ruthless or relentless an enemy."

The reason so many people in and out of the movement are confident that time is on the UFW's side is simple: They have implicit confidence, over the long haul, in the decency, good sense and good judgment of the American people.

"Americans," as one historian of the farm-labor movement phrased it, "are sometimes tolerant of unfairness for long periods of time. ... But the value system of the United States stresses the very qualities called for by the farm-labor movement: freedom of association, self-determination, fair play. It is always to the advantage of any social movement if, rather than demanding a whole new set of social values, it asks society simply to live up to those which it already professes."

That is precisely what the disadvantaged farm workers are asking society to do: live up to the values it professes. They are asking for nothing more than that, and they will settle for nothing less—nor, one hopes, will the American people, now that the issues involved in the farm-labor struggle have become general knowledge. †

(Msgr. George Higgins is a regular columnist for Catholic News Service.)

Stories, Good News, Fire/Fr. Joe Folzenlogen, S.J.

Jubilee 2000 countdown: celebrate, reconcile, evangelize

Our Holy Father Pope John Paul II has called us to a deeply spiritual celebration of the Jubilee Year 2000. He has outlined a three-year preparation process focusing on each person of the Trinity in succession and linking several other elements to that theme. In our archdiocese we have included our preparation in our Journey of Hope 2001 celebration.

We are now approaching the time when all of the preparation will come together in the experience of the actual Jubilee Year. Our American bishops and their Subcommittee on the Third Millennium and Jubilee Year 2000 have chosen to focus our efforts around three verbs: reconcile, celebrate, evangelize.

The jubilee is a wonderful opportunity to reflect on where we have been as Church and the Church's hope for the future. It is also an opportunity to open wide the doors to Christ. As Paul Henderson, executive director of the bishops' Third Millennium Office put it: "The subcommittee chose this image because it invites an action on our part. It speaks of what we are called to do—to open our hearts to Jesus Christ, and in opening the doors of our hearts to Christ, we open our hearts to all of humanity...."

"Open Wide the Doors to Christ is an invitation to be in relationship with God, family, the faith community and all humanity. It is to stand in solidarity with our brothers and sisters around the world, working to restore God's

social justice."

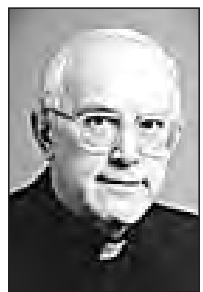
When we take the time to reflect honestly on where we have been, we have to admit we have a mixed history. There are many things to be proud of. We need to name the blessings that have come through the faithful living of people who have known and followed Jesus. As we name those blessings, we are drawn to give thanks and to celebrate.

However, there are also things to feel sad about or even to be ashamed of. We have not always been faithful. Sometimes the very name of Christ has been used to justify violence and oppression. The Body of Christ is fragmented, and the scandal of division closes doors rather than opens them. So the jubilee year is a time for reconciliation, a time to seek forgiveness and a time to forgive. Obviously, the sacrament of reconciliation is an important part of our jubilee year.

As we admit what we have done wrong individually and as a community, and as we experience the healing and forgiving love of Jesus, we have yet another reason for celebration. And as our joy builds, we are motivated to share it. We tell others of the goods news of what we have experienced from Jesus. We evangelize.

And as we try to name to others the reasons for our hope, we come to appreciate our faith more, and have yet another reason to celebrate. So celebration, reconciliation, and evangelization are not three isolated actions, but rather they constantly mix together and lead to a rich and full sense of jubilee. †

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.)



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

The Sunday Readings

Sunday, Jan. 17, 1999

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

The second section of the Book of Isaiah supplies this weekend's initial biblical reading.



When this section of Isaiah was written, the Jews in Babylon were in a situation that was threatening but also very promising. The Babylonian Empire was weak.

The mighty Persians stood menacingly at Babylon's doorstep. Usually such conditions resulted in bloodshed. The Jews in Babylon could not be assured that they would survive if the hostilities were to erupt into violence.

However, the subjugation of Babylon and the removal of Babylonian supreme authority might mean that the Jews would be allowed to return to their homeland.

(As history unfolded, they were indeed allowed to go back to the Holy Land.)

The task of a prophet such as the author of this section of Isaiah was to remind the people that God ultimately would protect them and lead them homeward since they were God's special people.

Convincing the people of this special status probably was no simple or easy undertaking. After all, for generations they had languished in Babylon, and persuading them that it all meant little, when compared to the fact that God protected them, certainly required strong arguments.

Yet this argument was precisely the call of the prophet. In sounding his call, the prophet left future ages a great testimony of his faith. The literary quality of these verses, even in translation into English, is superb. The message is clear and profound. God will redeem the Chosen People.

The second reading is from the First Epistle to Corinth.

Paul was of Jewish stock. He was born a Jew and lived as a Jew. He was educated in Jerusalem by Gamaliel, one of the greatest Jewish scholars of the time. Paul knew very

My Journey to God

And Still the Bells Toll

My journey to God and my love affair with church bells began almost from the moment of my birth!

My mother told me that I was born at 10:30 a.m. on a Sunday morning, and the local church bells were ringing the start of the Sunday Mass at the church where I was baptized a few days later.

Until the day I was married, I grew up in different homes near the parish church, most located in the same block. As a result, I heard the church bells at 6 a.m., the *Angelus* at noon and the 6 p.m. tolling.

I always stopped to look up at the campanile by the church where the bells were hung. I could stand in the backyard or look out the back window depending on the season or weather conditions. I could hear the bells being rung solemnly when there was a funeral, and I enjoyed the joyous peal of the bells announcing a wedding. And the bells were always rung for the morning Mass on weekdays and the Sunday morning Masses.

One day, when I was in the fifth grade, the bells were rung unexpectedly. My classmates looked at each other, and we all wondered about the reason for the bells. The tolling continued, then the pastor came to our classroom to tell us that the pope was dead. When the new pope was chosen, the bells were rung again at an odd time.

I recall that the bells were rung when President Roosevelt died. Then, in 1945, when peace was declared, the bells were rung to celebrate the end of World War II and everyone went wild! I remember that I was on my back porch when I heard the bells tolling. The cherry tree in the yard was in full bloom and the petals were blowing around, adding to my jubilation. I understood what the late author and poet Edgar Allan Poe meant when he spoke of the "tintinnabulation of the bells, bells, bells, bells, bells."

A few years later, wedding bells rang for my husband and me. And on our way out of the church, the bells were ringing again for two of our classmates, who were on their way to their wedding. We stopped to exchange congratu-

lations, then went our separate ways. Snow was falling at the time, and its effect was that of a winter wonderland.

After my wedding, I never again lived within earshot of the bells, but we still had the consecration bells, which were my favorite, during Mass. I'm still sad that they are no longer used for the eucharistic liturgy. I would kneel with my head bowed and my eyes closed, holding my breath until I heard the altar boys ringing the bells. Then I would raise my head and open my eyes to look up and behold the bread and wine, now the Body and Blood of Christ.

I was told that the use of altar bells was discontinued at the consecration so as not to distract us from the priest's words. For me, the bells enhanced the ritual by announcing that "Jesus is coming."

I know of a case where a person bought the altar bells at a church rummage sale and hung them outdoors as wind chimes. To me, this was almost sacrilegious.

I've heard church bells in many places—in Hawaii, the Bells of Shannon in Ireland, at a monastery in Germany—but the most breathtaking display of bells ringing I've ever heard was in Zurich, Switzerland. On a Sunday morning in May of 1975, our tour bus driver stopped the bus in a park to wait for a local tour guide to join us. We heard the sound of church bells nearby, then another set, followed by the sound of three more sets. They rang in harmony with the tones pealing louder and louder until we felt like we were drowning in a sea of melody. It lasted for a full half hour, then they died away, one by one, as they had begun. We were a very quiet group as we got back on the bus and on our way again.

Now that I am older I know that, not too far down the road, funeral bells will toll for me but I will not hear them. I hope I will be standing in front of the golden gate of heaven, and as I push open the door the little bell on top will tinkle and I will hear an angel say "Jesus is coming."

By Elizabeth M. Vollmer Suding

(Elizabeth Vollmer Suding is a member of Our Lady of the Greenwood Parish in Greenwood.)

Daily Readings

Monday, Jan. 18
Hebrews 5:1-10
Psalm 110:1-4
Mark 2:18-22

Tuesday, Jan. 19
Hebrews 6:10-20
Psalm 111:1-2, 4-5, 9, 10c
Mark 2:23-28

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

Thursday, Jan. 21
Agnes, virgin and martyr
Hebrews 7:25 - 8:6

Psalm 40:7-10, 17
Mark 3:7-12

Friday, Jan. 22
Vincent, deacon and martyr
Hebrews 8:6-13
Psalm 85:8, 10-14
Mark 3:13-19

Saturday, Jan. 23
Hebrews 9:2-3, 11-14
Psalm 47:2-3, 6-9
Mark 3:20-21

Sunday, Jan. 24
Third Sunday in Ordinary Time
Isaiah 8:23 - 9:3
Psalm 27:1, 4, 13-14
1 Corinthians 1:10-13, 17
Matthew 4:12-23 or
Matthew 4:12-17

well the meaning and the legacy of being a part of the Chosen People.

He broadened this concept. By identification with Christ, all Christians themselves become part of the Chosen People.

The verses read as the second lesson this weekend are from the very beginning of the epistle. Paul introduces himself as an apostle. He salutes the Christians of Corinth as a "holy people" redeemed by God through Jesus, and in Jesus given new life.

St. John's Gospel is the source of the third reading.

John's Gospel appears often in the readings at Mass but by no means as often as the Synoptic Gospels combined. Not only in this coincidence does John stand apart. The three Synoptic Gospels, Matthew, Mark and Luke, resemble each other in many instances. They rely very often upon common sources.

The Fourth Gospel comes from a different set of circumstances. It also is the longest of the Gospels. Its language is breathtakingly beautiful and compelling.

This weekend's reading recalls the moment when John the Baptist sees Jesus and presents the Lord to those standing nearby as the Savior for whom the Chosen People so long have waited.

The occasion was highly important in the Jewish understanding of the Messiah.

The Redeemer would not just simply plunge into earthly reality. Rather, he would be recognized by the prophets and

in a sense commissioned by the faithful to take them to God.

Reflection

For these weeks after Christmas, the Church is introducing us to the Lord Jesus. The Church exclaims that Jesus is human, as are we. Jesus is the son of Mary. He is the purest of persons, as she herself was forever a virgin. This is the message of Christmas.

At the Epiphany, we were told that Jesus is the Son of God. The very skies proclaim the Lord. He is the Savior sent for all, for every time, for every culture, for every person.

In the Feast of the Baptism of Jesus, the Church told us that the Lord would remove from us all the burden and fear of sin. He reconciles us perfectly and eternally with God.

Today, in these readings, the Church tells us that the promises of God all are fulfilled in Jesus. The prophet, in the person of John the Baptist, acknowledges Jesus. God visibly enters the scene, coming from the heavens above, to identify Jesus as the Chosen.

In its introduction, the Church speaks to us with love and calls us to come to the Father! The Church yearns for us to live in joy and peace. It presents Jesus to us. Jesus is the key to life in eternal joy and peace. Indeed no other has ever possessed this key. †

Question Corner/Fr. John Dietzen

Older couple's lifestyle causes awkward situation for relatives



Q My father-in-law is 68 years old. His wife died four years ago. He is dating a 66-year-old Catholic lady whose husband died eight years ago. He is Protestant.

They have a total of eight children and 12 grandchildren. They are devoted to each other, go on vacations together and have their own homes. They don't want to get married. I believe both previous marriages were not too happy, and they're afraid to tie the knot again.

Our problem is how to handle sleeping arrangements in their children's homes, and how to explain things to the grandchildren.

Is their cohabitation wrong? She does not receive Communion at Mass. He feels responsible and asked me about it because I am Catholic. What can I say? (Ohio)

A Though I realize you want to be considerate and tolerant of someone so close to you, I don't understand why you would have a question about this.

The fact that they maybe had unfortunate first marriages, though apparently fairly long and in many ways fruitful ones, is good reason to be careful and thoughtful about a new union. But it does not excuse them now from behaving in a morally and spiritually healthy way for each other and their families.

Whether they wish to or not, they must accept responsibility for how their behavior affects the attitudes and consciences of their children and grandchildren toward marriage and other relationships.

Work with them as you would with your own children in similar circumstances. They need to talk this over together thoroughly. Since he has asked your help, perhaps you can share your moral and other concerns honestly with them, and encourage them to do the same with each other. †

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 can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

January 15-17

Benedict Inn Retreat and Conference Center, Beech Grove, 1402 Southern Ave., to host "Introduction to Centering Prayer," to begin at 6:30 p.m. on Friday and end at 7:15 p.m. on Sunday. Information: 317-788-7581.

January 16

The Women's Altar Society of St. Joseph Parish, Indianapolis, 1375 S. Mickley Ave., chili supper to begin at 6:30 p.m. Cost: \$4, adults; \$2, children 12 and under. Information: 317-244-9002.

Bishop Chatard High School, Indianapolis, 5885 Crittenden Ave., will hold an 8th grade placement test from 8:30-11:15 a.m. Information: 317-254-5435.

January 17

Little Sisters of the Poor and residents of St. Augustine's Home, Indianapolis, 2345 W. 86th St., will have holy hour in the chapel beginning at 4:30 p.m. Information: 317-872-6420.

Rexville Schoentatt will present holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. Information: 812-689-3551.

January 19

Benedict Inn Retreat and Conference Center, Beech Grove, 1402 Southern Ave., will offer Tai Chi Chih, a seven-week class. Information: 317-788-7581.

January 22-23

Benedict Inn Retreat and Conference Center, Beech

Grove, 1402 Southern Ave., will hold a retreat, "Light for Today ... Legacy for Tomorrow," to begin at 6:30 p.m. on Friday and ending at 8 p.m. on Saturday. Information: 317-788-7581.

January 23

The Couple to Couple League will hold Natural Family Planning at St. Luke Parish, Indianapolis, 7575 Holliday Dr. E., beginning at 9 a.m., a four-class session. Information: 317-862-3848.

January 24

Rexville Schoentatt will present "Confirmation, or Spiritual Strengthening," at 2:30 p.m. followed by Mass at 3:30 p.m. Information: 812-689-3551.

Cathedral High School, Indianapolis, 5225 E. 56th St., will present the play, "Pinocchio," at 1 p.m. and 4 p.m. in the Joe O'Malia Performing Arts Center. Cost: \$4. Information: 317-542-1481 ext. 344.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) Mass. Call for times. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin)

Mass, 10 a.m. (formerly held at St. Patrick Parish).

St. Anthony of Padua Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

St. Anthony Church, 379 N. Warman, Indianapolis, holds a rosary and Benediction for vocations at 2 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., hosts a prayer group, 7:30 p.m. in the chapel.

Tuesdays

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

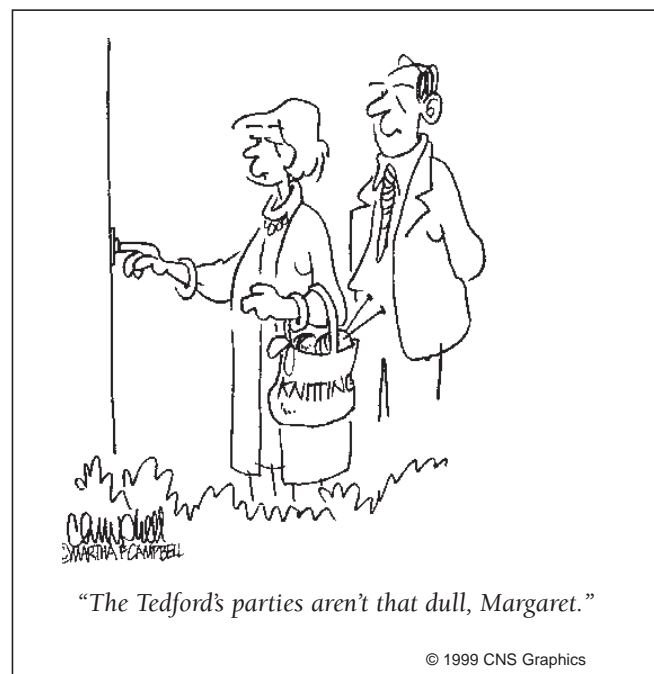
St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates prays the rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., offers adult religious education classes from 7 p.m. to 9:30 p.m. There is a minimal fee. Information: 317-842-5869.

Holy Name Parish, Beech Grove, 89 N. 17th St., holds prayer group from 2:30 to 3:30 p.m.

Wednesdays

Marian Movement of Priests cenacle prayer group from 3 to 4 p.m. at 3354 W. 30th St., Indianapolis, behind St. Michael Church. Information:



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317-271-8016.

Thursdays

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates gather at 7 p.m. to pray for lay and religious vocations.

St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

St. Malachy Parish, Brownsburg, celebrates Liturgy of the Hours, evening prayer at 7 p.m. 317-852-3195.

Fridays

St. Susanna Parish, Plainfield, 1210 E. Main, holds adoration of the Blessed Sacrament from

8 a.m. to 6:30 p.m.

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Benediction and Mass.

A pro-life rosary is recited at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

A pro-life rosary is recited at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Parish, Sellersburg, prayer group meets in the church from 7 to 8:15 p.m.

—See ACTIVE LIST, page 23

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★ Poker

★ Chuck-a-Luck

Food & Cash Bar will be Available



LITTLE FLOWER
ATHLETIC ASSOCIATION
LIC. #99CH74636108-01

The Active List, continued from page 22

Information: 812-246-4555 or 812-246-9735.

First Mondays

The Guardian Angel Guild holds its board meeting, Archbishop O'Meara Catholic Center Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., north of St. Michael Church, holds Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holds holy hour for religious vocations with Benediction and exposition of the Blessed Sacrament following the 7 p.m. Mass.

First Fridays

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, has eucharistic adoration after the 8 a.m. Mass to 5 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., holds adoration and prayer service at 7 p.m.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, holds eucharistic adoration following the 8 a.m. Mass until noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., holds exposition of the Blessed Sacrament following the 8 a.m. Mass, closing with communion service at noon.

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4 to 6 p.m.

St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m., with rosary at noon.

First Saturdays

St. Nicholas Parish, Sunman, has 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gathering follows in the parish school.

Apostolate of Fatima holds holy hour at 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., holds First Saturday devotions and the sacrament of reconciliation after 8 a.m. Mass.

Holy Angels Parish, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., holds exposition of the Blessed Sacrament from 11 a.m. to noon.

Second Thursdays

Focolare Movement meets at 7:30 p.m. at the Indianapolis home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

Third Sundays

Mary's Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (Located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles.) Information: 812-689-3551.

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Office for Youth and Family Ministries, meets at St.

Matthew Parish, 4100 E. 56th St., Indianapolis, at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

Catholic Widowed Organization meets from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Holy Family Parish, Oldenburg, holds a support group for widowed persons at 7 p.m. Information: 812-934-2524.

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass at 2 p.m.

Third Thursdays

Sacred Heart Parish, Indianapolis, 1530 Union St., holds family rosary night at 7 p.m.

Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

Third Fridays

The Catholic Charismatic Renewal of Central Indiana gathers at 7 p.m. for Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis.

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish, 3922 E. 38th St., Indianapolis, celebrates Mass for Life, 8:30 a.m., followed by walk to the abortion clinic at 2951 E. 38th St. to pray the rosary and return to St. Andrew Parish for Benediction.

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BAXTER, James H., 66, St. Rose, Franklin, Dec. 14. Husband of Clore Baxter. Father of Karen J. Lawson, James P. Baxter. Son of Maude Baxter.

BRACKETT, Alfred Thorndike, 85, Immaculate Heart, Indianapolis, Dec. 9. Father of Joyce C. Bell, Marianne "Betsy" Knotts, Deborah G. Buckman. Brother of Warren "Buster," Bill, Don and Charles "Bud" Brackett, Marjorie Noyes, Ruth Coste. Grandfather of seven. Great-grandfather of 12.

BRAUN, Paul George, 48, St. Paul, New Alsace, Dec. 16. Husband of Katherine Braun. Father of Benjamin, Kayla and Heather Braun.

BRENTLINGER, Martin Roger, 75, Sacred Heart, Terre Haute, Dec. 3. Father of Joseph R. and Martin A. Brentlinger. Brother of Joan Hetherington. Grandfather of seven. Great-grandfather of three.

CLARK, James Dale, 50, St.

Matthew, Indianapolis, Dec. 3. Husband of Linda Clark. Father of Brian M. Brigham. Son of Frances L. Clark. Brother of Joseph E. and Sue Clark.

DOYLE, Mary Ellen (Ramsey), 74, St. Matthew, Indianapolis, Dec. 5. Wife of Joseph T. Doyle. Mother of Donna Davis, Rita O'Malia, Jo Ellen Dascoli, Mary Anne Kuhn, Jeannie Doyle, Kelly Decker. Sister of James Ramsey. Grandmother of 14. Great-grandmother of one.

FESSEL, Clara Piers, 82, St. Michael, Bradford, Dec. 11. Wife of Willard Fessel. Mother of Becky Meyer, Donnal Fessel, Mary Gurtz. Sister of Helen Browning. Grandmother of four.

HALPIN, Evelyn E., 82, Little Flower, Indianapolis, Dec. 11. Mother of Connie Pennington, Lois Freeman, Lou Halpin. Sister of Harry Hagerman. Grandmother of eight. Great-grandmother of 14. Great-great-grandmother of eight.

HAMMETT, Charles, 78, Our Lady of Perpetual Help, New Albany, Dec. 18. Husband of Juanita Hammett. Father of Patricia Mader. Brother of Leroy Hammett. Grandfather of three.

HANKA, Helen, 67, St. Mary-of-the-Knobs, Floyd's Knobs, Dec. 13. Wife of Eugene Hanka. Mother of John Hanka, Barbara

Oesterriter. Sister of Judy Enlow. Grandmother of three. Great-grandmother of three. Step-grandmother of three.

HELD, Theresa, 71, St. Barnabas, Indianapolis, Dec. 17. Wife of Carl Held. Mother of Mike, Ron and Andy Held, Charlene France. Sister of Art, Dave, Don and Steve Cacaro, Angie McPartlind, Josie Luehrmann, Rosalie Owens, Linda Boost. Grandmother of eight. Great-grandmother of one.

HENDRIX, Thelma Louise, 81, Little Flower, Indianapolis, Dec. 7. Mother of Thomas Hendrix, Sheryl Ann Saksons. Sister of John J. Schmidt. Grandmother of five. Great-grandmother of two.

KIRSCH, Helen L., 79, Christ the King, Indianapolis, Dec. 11. Grandmother of two.

LENTS, George W., 80, St. Anthony, Indianapolis, Dec. 11. Husband of Gertrude Springer Lents. Father of Cherie A. Sanders, Darlene Marie Goad, Pamela J. Ruble, Kevin Lee Lents. Brother of Anthony Lents, Mary Maxine Fulls, Eileen Medenwald. Grandfather of 12. Great-grandfather of 27.

McCANN, George, 85, St. Mary, North Vernon, Dec. 13. Brother of Phyllis Ridlin.

McINTOSH, Carlos V. Jr., 56, Good Shepherd, Indianapolis, Dec. 8. Husband of Elizabeth McIntosh. Father of Richard and Eric McIntosh, Lisa Schoenly. Son of Marnelle and Carlos McIntosh Sr. Brother of Mary Catherine Copeland. Grandfather of one.

MAGNESS, Marilyn Ann Nonte, 56, St. Anthony, Indianapolis, Dec. 10. Wife of Ronald J. Magness. Mother of Amy C. and Sara K. Magness, Elizabeth Coskren.

MARIETTA, Donald J., 80, Christ the King, Indianapolis, Dec. 16. Husband of Esther (Kelley) Marietta. Father of Tony Marietta, Donna Purichia. Brother of Paul, John and Gene Marietta. Grandfather of three.

MOYNAHAN, Thomas, 60, SS. Peter and Paul Cathedral, Indianapolis, Dec. 16. Father of Kara B., Theodore D. and Richard C. Moynahan. Brother of Shiela Mooney, Maura Brogan, Mary Louise Turner.

NALLY, Theodore Louis, 93, Little Flower, Indianapolis,

See OBITs, page 26

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News briefs

U.S.

New Congress has 158 Catholics

WASHINGTON (CNS)—There are 153 Catholics among the members of the 106th Congress, representing 37 states and two territories. Of those, 25 are in the Senate and 128 in the House of Representatives. Nearly two-thirds of those Catholics in Congress come from the same handful of states as did the majority of Catholic representatives 20 years ago. The 153 this term represents two fewer Catholics than the record number in the 105th Congress two years ago, but Catholics still form the largest single denomination in the body. Baptists and Methodists have the second and third largest representations, with 69 and 59 members respectively.

New Center of Concern workbook stresses human rights

WASHINGTON (CNS)—A new workbook on human rights from the Center of Concern in Washington aims to educate the American public on the need to recognize fundamental human rights, said Marist Father Ted Keating. "The average Catholic—and perhaps the average Catholic leader—in this country simply is not aware how far the pope has gone in making human rights the central focus of the Church's social mission," said Father Keating, who is director for justice and peace at the Conference of Major Superiors of Men in Silver Spring, Md. He said the pope repeatedly has stressed respect for human rights in his writings and on Jan. 1 made human rights "the paramount focus of his World Day of Peace (message)."

Cardinal Maida warns against restoring Michigan death penalty

LANSING, Mich. (CNS)—Cardinal Adam F. Maida of Detroit praised on Jan. 1 the citizens of Michigan for defeating an assisted suicide referendum last year and warned against moves toward legalizing the death penalty in the

state. "Michigan has a long and proud tradition of having rejected such a penalty from the earliest days of our history," the cardinal said. "What a tragedy it would be if we were to begin the third millennium of Christianity by reducing ourselves to an endorsement of capital punishment."

World

Dominican sisters minister discreetly in communist Vietnam

HO CHI MINH CITY, Vietnam (CNS)—Dominican sisters have been ministering discreetly in Vietnam's northeastern Lang Son Diocese for the last 10 years despite hardships and trials, said a local leader of the religious congregation. The nun, one of the Dominican sisters based in Ho Chi Minh City, recently told UCA News, an Asian Church news agency based in Thailand, that for the past decade her congregation has sent many groups of nuns back to Lang Son Diocese in communist-controlled Vietnam, which the order left some 45 years ago. "Since our sisters do not have the government's official permission to work publicly, they have to stay in people's homes, live among ordinary people and not wear the habit," said the sister, who asked not to be named.

Congolese rebels deny massacre

GOMA, Democratic Republic of the Congo (CNS)—Rebels in the Democratic Republic of the Congo denied that they massacred more than 500 civilians, as a missionary news agency in Rome reported, but said they killed hundreds of Burundian Hutu guerrillas in a battle. The missionary news agency cited an eyewitness who had just arrived in Rome. But in a statement issued Jan. 6 in Goma, the rebels said more than 400 guerrillas crossed into eastern Congo Dec. 31. "These troops were attacked and routed" by Congolese Rally for Democracy forces, the statement said. "The majority were killed and another part fled."

Philippine bishops hail stay of execution for child rapist

MUNTINLUPA, Philippines (CNS)—Two Philippine bishops hailed a Supreme Court decision to suspend the execution of a convicted child rapist. Bishop Francisco

San Diego of San Pablo told UCA News, an Asian Church news agency based in Thailand, the court order, handed down less than three hours before the convict was to be executed, was "a victory." Auxiliary Bishop Teodoro Bacani of Manila compared the court order to a light shining on a country in darkness. Leo Echegaray escaped death by lethal injection Jan. 4 when the Supreme Court issued a temporary restraining order.

Priest, catechists murdered in Angola

VATICAN CITY (CNS)—A Catholic priest and two catechists were murdered in the Diocese of Huambo, Angola, the scene of renewed fighting between government and rebel forces. Father Albino Saluhaku, a diocesan priest, and his two collaborators "were barbarously murdered," the Vatican press office said in a Jan. 7 statement. The press office said the Vatican was informed of the murders by Archbishop Aldo Cavalli, the nuncio to Angola. Congolese rebels deny missionary report of civilian massacre

Proposed document outlines challenges for 3rd millennium

MEXICO CITY (CNS)—Poverty, secularism, the shortage of priests and the growing gap between rich and poor countries are among the major pastoral challenges facing the Church in the third millennium, says a new draft document by the Latin American bishops' council known as CELAM. In addition to analysis of global economic conditions, the document describes various facets of the Church in Latin America. The Church, it says, "tends to lose credibility and membership when it presents itself as a hierarchical and authoritarian structure," but "conserves its respect when it becomes involved with the promotion and the defense of human rights, is committed to social justice and gives witness to what it believes."

Caritas, UNAIDS agree to cooperate in AIDS education

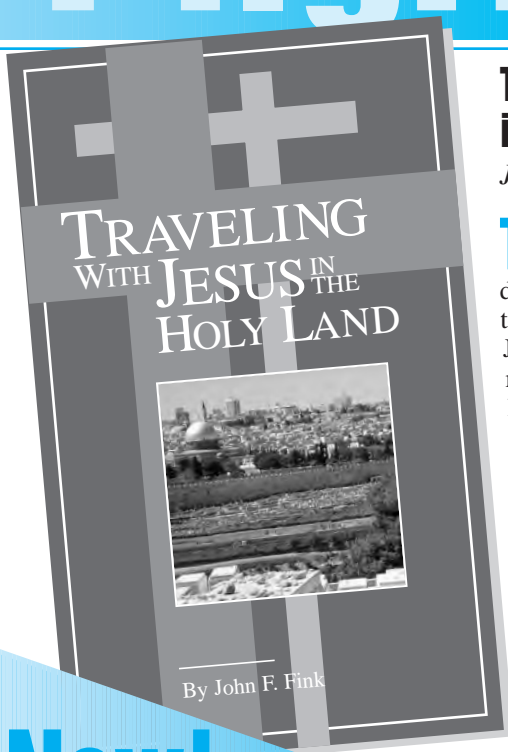
VATICAN CITY (CNS)—Despite basic differences regarding condoms in AIDS prevention, Caritas Internationalis and the U.N. AIDS program have signed an agreement to cooperate in AIDS education, prevention and health care. "When it comes to prevention, we work according to U.N. principles, and Caritas acts in accordance with Catholic principles," said Dr. Peter Piot, executive director of UNAIDS. "We feel there is not one single or simple answer to prevention. Abstinence, fidelity within marriage or the use of a condom—it is up to people to make those choices" in accord with their religious and moral beliefs and personal situations, Piot said.

Bishops' meeting to be held in Cuba

OTTAWA (CNS)—Top Catholic Church officials from Canada, the United States and Latin America are to spend St. Valentine's Day celebrating Mass at a historic shrine in southeastern Cuba. The group of about 30, including a six-member delegation from the Canadian Conference of Catholic Bishops and an eight-member delegation from the U.S. National Conference of Catholic Bishops, are to celebrate Mass with Cuba's bishops in El Cobre at the national Basilica of Our Lady of Charity of Cobre, Cuba's patron saint. The Mass is scheduled as a side-trip for delegates attending the inter-American meeting of bishops to be held in Havana, Feb. 14-17. †

(These briefs were compiled from reports by Catholic News Service.)

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John F. Fink, editor emeritus of *The Criterion*, is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. In early 1997, he spent three months there studying at the Tantur Ecumenical Institute in Jerusalem.

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OBITS

continued from page 23

Dec. 12. Husband of Ernestine Nally. Father of Norma Jean Clark, June Ann Jorgenson. Brother of Evaline Wire. Grandfather of four. Great-grandfather of eight.

OBBERGFELL, Richard U. Jr., 46, St. Barnabas, Indianapolis, Nov. 30. Husband of Angela K. Obbergfell. Father of Laura M. Obbergfell, Amy M. Tandy. Brother of David T., Joseph F., Daniel L. and Terri Obbergfell, Janet M. Huck, Jeanne M. Armbruster. Grandfather of two.

PENDER, Robert E., 71, St. Augustine, Jeffersonville, Dec. 14. Husband of Jeanne B. Pender. Father of Michele P. Brower, Connie P. Byers. Brother of Treva P. Cochran. Grandfather of three.

RIDDLE, John L., 93, St. Matthew, Indianapolis, Dec. 15. Husband of Dorothy Riddle. Father of John, Bill, Pat and Steve Riddle, Linda Weaver, Barbara Arnold. Grandfather of 12. Great-grandfather of 17.

RITTER, Helen J., 70, Holy Spirit, Indianapolis, Dec. 12. Wife of Urban A. Ritter. Mother of Mary, Kathy, Joseph Sr. and Andy Ritter, Theresa Norris, Tish Wilsey, Julie Williamson. Sister of Rosemary Budnicki, Janet Tolin, Martha Beidelman, Kathryn Pfeiffer, Jack and Robert Beidelman. Grandmother of five.

SANDERS, Jr., Wilbur C., 56, St. Anthony, Indianapolis, Dec. 8. Husband of Cherie A. Lents Sanders. Father of Jeffery Lynn, Warren Stephen and Christopher Robin Sanders. Brother of Sandra Sue Domenech. Grandfather of eight.

SCHOENFELD, Ronald C., 59, St. Mary, Greensburg, Dec. 15. Husband of "Molly" Amalie (Miller) Schoenfeld. Father of Ronald C. Schoenfeld Jr., Theresa Hooten, Kathy Wiggins. Brother of Roy J. Schoenfeld. Grandfather of five.

SCHULTZ, Edwin L. "Abie," 84, Prince of Peace, Madison, Dec. 20. Husband of Hortense (Lear) Schultz. Father of Julie McKay, Charles Schultz. Brother of Howard, Norbert and Mildred

Schultz. Grandfather of two.

SCHUMAKER, Albert H., 83, St. Bartholomew, Columbus, Dec. 8. Father of Nan Russell and Albert Schumaker. Stepfather of Dr. John and Thomas Kieffer Jr.. Grandfather of three. Step-grandfather of two.

SHREFFLER, Ora Dale, 69, St. Barnabas, Indianapolis, Dec. 12. Husband of Ruth Shreffler. Father of Daniel Shreffler, Rita K. Sigman. Stepfather of Rodney, Larry and Kerry Prather, Debbie Smith. Brother of Richard and John Shreffler, Geraldine Carrigan. Grandfather of 13. Great-grandfather of one.

STONEHOUSE II, Curtis J., infant, St. Ann, Indianapolis, Dec. 8. Son of Curtis J. Stonehouse, Nicole R. Massey. Grandson of David and Janice Stonehouse, Sheila Holman and Jack Massey.

SUMMERS, Lois, 67, St. Gabriel, Indianapolis, Nov. 18. Wife of Carl Summers. Mother of Susan Blackwell, Ann Faires, Jane Devore, Nancy Andretti, Mark, Tom, Chris and Greg Summers. Daughter of Edna Brochin.

Grandmother of 17.

TEBBE, Angela C., 83, St. Michael, Brookville, Dec. 9. Mother of LaVerne Sauerland, Lee Propes, Patsy Deaton, Keith, Glenn and Merle Tebbe. Stepmother of Virgil and Melvin Tebbe. Sister of Victor Meyer, Edna Bruns. Grandmother of 33. Great-grandmother of 60. Great-great-grandmother of five.

WHITE, Rachel Lee, infant, St. Barnabas, Indianapolis, Nov. 20. Daughter of Brian and Angela White. Granddaughter of Mary Ann Lee, Linda and Robert Gaither, Richard and Candace White.

Providence Sister Agnes Celine Hammond was musician

Providence Sister Agnes Celine Hammond died Dec. 30 in Karcher Hall at Saint Mary-of-the-Woods. She was 91.

A funeral Mass was celebrated at the Church of the Immaculate Conception on Jan. 5.

The former Ruth Margaret Hammond was born in Roxbury, Mass., and entered the congregation of the Sisters of Providence in 1926, professed first vows in 1928 and final vows in 1933.

Sister Agnes Celine taught music in St. Patrick School in Indianapolis, Holy Trinity School in New Albany and in schools in the Evansville and Fort Wayne dioceses. She also taught in the District of Columbia, Illinois, Maryland, Massachusetts and North Carolina.

She is survived by a step-sister, Patricia Stone. †

WILEY, Samuel D., 72, St. Mark, Indianapolis, Dec. 4. Brother of William, John and Sister Marguerite Wiley, M. Johanna Hanlon.

WOHLHIETER, Stella L. "Kegga," 98, Holy Spirit, Indianapolis, Dec. 13. Mother of Dorothy M. Baker, Rose M. Bussell, Joseph P. Wohlhieter. Grandmother of 16. Great-grandmother of 34. Great-great-grandmother of three.

Franciscan Sister Rose Bernard served Archbishop Schulte

Franciscan Sister Rose Bernard Lamping died on Jan. 6 at the age of 76.

A funeral Mass was celebrated at the motherhouse chapel on Jan. 8.

Born in Greensburg, she entered the Oldenburg Franciscan Community in 1940 and professed final vows in 1945.

Sister Rose Bernard performed domestic services for Archbishop Paul C. Schulte from 1955 to 1970.

She also served in Franciscan convents, including St. Francis de Sales Parish and the Cardinal Ritter faculty house, both in Indianapolis, and at St. Michael in Brookville, and at convents in Ohio, Kentucky and Missouri.

Sister Rose Bernard is survived by a brother, Franciscan Brother Louis Wilbert Lamping and a sister, Pauline Schoettmer.

Memorial contributions may be made to the Sisters of St. Francis; P.O. Box 100; Oldenburg, IN 47036-0100. †

WOYWOOD, Edna, 85, St. Augustine, Jeffersonville, Dec. 10. Mother of Sonja Pierce, Roger Woywood. Sister of Ruth J. Tangney. Grandmother of four. Great-grandmother of eight. Great-great-grandmother of four.

Providence Sister Nancy Brosnan was Director of Religious Ed

Providence Sister Nancy Brosnan died on Jan. 1 at Union Hospital in Terre Haute. She was 68.

A funeral Mass was celebrated on Jan. 6 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

The former Nancy Jean Brosnan was born in Indianapolis. She entered the congregation of the Sisters of Providence in 1949, professed first vows in 1951 and final vows in 1956.

Sister Nancy taught at St. Leonard in West Terre Haute, Nativity and St. Joan of Arc in Indianapolis, St. John in Osgood, St. Magdalen in New Marion and in St. Paul in Tell City. She also taught in the Evansville and Lafayette dioceses and in California, Illinois, Massachusetts and North Carolina.

For the last 22 years, Sister Nancy ministered as a director of religious education.

She is survived by two sisters: Martha Erickson and Ursuline Sister Joan Brosnan. †

Franciscan Sister Lucian Burkard was 95

Franciscan Sister Lucian Burkard died on Jan. 6. She was 95.

A funeral Mass was celebrated at the motherhouse chapel of the Sisters of St. Francis in Oldenburg on Jan. 9.

Born in Covington, Ky., Sister Lucian entered the Oldenburg Franciscan community in 1922 and professed final vows in 1928.

Sister Lucian taught at St. Louis, Batesville; Holy Family, Oldenburg; St. Martin, Yorkville; St. John, Hamburg; St. Mary, Lanesville; Our Lady of Lourdes and St. Francis de Sales in Indianapolis. She also taught in schools in Ohio and Missouri.

Memorials may be made to Sisters of St. Francis; P.O. Box 100; Oldenburg, IN 47036-0100. †

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Miss Nancy A. Egbers, Chairperson, Principal Search Committee, Chaminade-Julienne Catholic High School, 505 South Ludlow Street, Dayton, Ohio 45402. 937-461-3740, ext. 421. Fax: 937-461-0356.

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Advancement Positions with The Sisters of St. Francis

The Sisters of St. Francis, Oldenburg, are opening a search for two positions: Director of Constituency Relations and Director of Development, both within the Office of Congregational Advancement. The Sisters of St. Francis are vibrant women of prayer, committed to the Gospel values as lived by St. Francis of Assisi and of their foundress, Mother Theresa Hackelmeier. They extend the mission of Jesus through their presence and service. Enlivened by the spirit of justice, the Sisters of St. Francis collaborate with others in responding to the needs of the world.

Director of Constituency Relations

The new Director of Constituency Relations will be externally focused and will work closely with the other members of the Office of Congregational Advancement to meet the philanthropic goals of the Congregation. He/she will:

- Create, implement, and evaluate a major gift program and an expanded planned giving program for the Congregation within the context of a strong annual giving program.
- Cultivate, solicit, and steward major gifts to the Congregation.
- Establish and maintain a systemized method for tracking major gift donors and prospects.
- Coordinate special development gatherings for the Congregation and assist the Congregation's special ministries in their development efforts.

He/she will have a bachelor's degree and ideally a minimum of three years of development experience, preferably in the area of major and/or planned giving.

Director of Development

The Director of Development will be responsible for the annual fund and will work closely with the other members of the Office of Congregational Advancement to meet the philanthropic goals of the Congregation. He/she will:

- Plan, implement, and evaluate the annual fund of the Congregation.
- Coordinate the ongoing work of the Development Advisory Group.
- Manage and maintain the systems for gift acknowledgement and tracking, including all financial reports and analysis.
- Create printed materials for cultivation, solicitation, and stewardship.
- Write grant applications to identified prospects.

He/she will have a bachelor's degree and ideally a minimum of three years of development experience, preferably in the area of annual giving.

The ideal candidate for either position must be committed to the mission of the Sisters of St. Francis, to collaborative planning, and to working with the other members of the Advancement team. Send letter of application and résumé to: S. Marjorie English, Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. Application deadline is January 15, 1999. Applications will be reviewed in February 1999.

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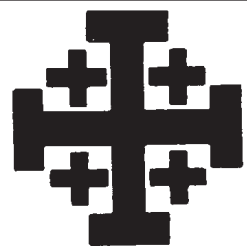
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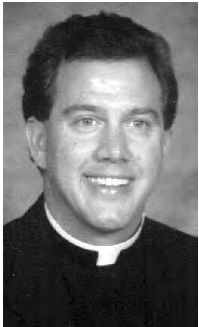
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