

the CRITERION

Pope may give synod more authority, secretary announces

VATICAN CITY (NC)—As the sixth general assembly of the world Synod of Bishops got underway, Pope John Paul II in a surprise move let it be known that he was willing to give the synod more power.

The pope was open to letting the synod's decisions have binding "juridical authority" as well as moral force, Archbishop Jozef Tomko, general secretary of the synod, announced Sept. 29 at the first business session of the gathering of more than 200 Catholic bishops.

Earlier that day the pope formally opened the synod with Mass in St. Peter's Basilica, which he concelebrated with the cardinals, archbishops, bishops and priests who are members of the synod.

Focusing on the synod's theme, "Reconciliation and Penance in the Mission of the Church," Pope John Paul called it "a most urgent theme" and one of the most fundamental ones facing the church.

Citing Christ's call to "repent and believe in the Gospel" he said that for Christians the mandate of conversion through the power of the cross and the Gospel's "saving word" is the central point in "that eternal battle of good versus evil."

The pope emphasized the sacrament of reconciliation as a "particular responsibility" of the church in helping people be reconciled with God. But he also stressed the church's role in seeking "reconciliation between men and societies . . . overcoming the destructive powers of hostility, hate and the will to destroy."

IN ONE OF the first interventions in the synod itself on the theme, Cardinal Carlo Martini of Milan, Italy, said the synod must probe the relation between personal sin and moral evils in society.

According to a Vatican press office summary of the cardinal's Sept. 30 speech, he said that the synod's theme could be boiled down to three basic points: "the relationship between sin and the tensions and divisions in the contemporary world; the need for change of heart to effectively overcome them; the church's duty to bring the men and women of today, by heartfelt conversion and penance, to a reconciliation to which they ardently aspire deep down."

In the report Cardinal Martini, a Jesuit biblical scholar who was one of the synod delegates chosen by the pope, also said that social ills and unjust social structures stem from free decisions of individuals or associations of individuals.

While affirming individual confession and absolution as the norm for the sacrament of reconciliation, Cardinal Martini said general absolution is licit in some circumstances "for the greatest spiritual good of the faithful."

DEBATE OVER the extent to which general absolution should be allowed was expected to be one of the more controversial issues confronting the synod. Current church norms restrict it to rare occasions when individual confession by all penitents is not possible.

Before the synod members got down to the current business of this year's assembly, they heard reports on the synod in general and on results of the last synod, which was held in 1980 and dealt with family life.

It was in a general report on the synod that Archbishop Tomko told members that the pope's preference for a synod document would be one which not only was developed from synod proposals and approved by the synod, but one which would have "juridical authority . . . binding for the whole church" over and above the moral authority borne by synod as a representative body of the world's bishops.

The archbishop noted that, like any other document for the whole church, such a synod document would require papal approval before it would be juridically binding.

The papal decision to enhance the synod's role in the church by giving it decision-making as well as advisory power followed a commitment the pope had made in the earliest days of his papacy.

On Oct. 17, 1978, in his first major speech as pope, to the cardinals who had elected him just the day before, Pope John Paul highlighted the Second Vatican Council's teachings on the nature of the church and on collegiality—the shared authority of the world's bishops—as one of the prime concerns of his papacy.



BEASTLY PEOPLE: When Christ the King held its annual "Blessing of the Animals" in honor of St. Francis of Assisi, whose feast day was Oct. 4, Fathers Kenny Sweeney and John Buckel expected the usual household assortment of pets . . . but not what Pat Noone, son of Stephen Noone, Archdiocesan Director of Schools, brought. Pat, a junior at Chataud High School, brought his pet boa constrictor, which Father Buckel blessed, but at a safe distance. All in all, the priests blessed dogs, cats, fish, salamanders, gerbils, hamster, guinea pigs and a turtle named Myrtle (what else?). (Photo by Kevin McDowell)

Batesville Deanery program aims at handicapped

Five years after the release of the U.S. bishops' pastoral letter on the handicapped, the Batesville Deanery is launching a religious education program for those with mental and physical handicaps.

The deanery program is based at Holy Family Parish in Oldenburg, and will be funded this year with a \$5,000 appropriation from the Archbishop's Annual Appeal. It is being coordinated by Andrea Ertel of St. Nicholas Parish, Ripley County, and Franciscan Sister Amy Kistner, coordinator of religious education at Holy Family. Weekly classes begin tomorrow and will be held through April 14.

Sister Kistner notes that 12 students and 12 catechists—six Religious and six lay teachers—are involved. Students range from age 7 to 58, and "many of them have had very little opportunity for religious education." Sister Kistner adds that one Franciscan Sister who is a victim of multiple sclerosis is teaching a student who has cerebral palsy.

"Those who are on the same basic lesson will be in the same room, although they will be taught individually," Sister Kistner explains. Each student is matched with a teacher, and "we will always match them one-to-one if possible."

In conjunction with the anniversary of the bishops' pastoral, issued Nov. 16, 1978, the National Catholic Office for Persons with Disabilities is promoting programs for the handicapped. According to a statement issued by the office, "Disabled Catholics are anxious to be a part of the Church's

renewal, to share in the exciting vision of the Second Vatican Council. Every diocese every parish should have an active ministry with handicapped persons."

Looking Inside

To celebrate Vocation Awareness Week, The Criterion offers a Vocations Special on pages 11 through 22. It features interviews with priests and Religious in the archdiocese.



A LOT OF PIE—Duane and Carol Franklin of Holton, members of St. John Parish in Osgood, display their prizewinning pumpkin at the Versailles Pumpkin Show held in September. The Franklin's 354-pound pumpkin was the largest at this year's festival, and the largest Ripley County pumpkin ever entered in the annual event. (Photo by Jim Jachimiak)

the CRITERION

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Fighting hunger requires faith and reason

Bread for the World convenes in Zionsville

by JIM JACHIMIAK

Taking a realistic look at world hunger is as important as having faith that it can be overcome, Father J. Bryan Hehir told members of Bread for the World last Friday.

Father Hehir, a member of the board of directors of Bread for the World, delivered the keynote address at the group's Midwest Leadership Gathering at Goldman Union Camp near Zionsville.

As director of the Office of International Justice and Peace of the United States Catholic Conference (USCC) in Washington, D.C., Father Hehir says, he has struggled with issues that are "long term, large and loaded."

While his background is primarily in dealing with such issues as nuclear arms and the crisis in the Middle East, Father Hehir points out that hunger is "an important international question" which has concerned the Catholic bishops for "more than a decade."

Through those experiences, he says, the meaning of hope has become clear—"hope is the product of faith." He adds, "We don't hope outside the complexities of the world. We hope in spite of them."

Father Hehir notes the relationship of faith and reason in Catholic theology. "Faith does not lessen the need for reason," he says.

"It seems to me that Bread for the World is tied to not only a commitment to a community of faith, but also to sharing the power of reason." And as faith leads to hope, Father Hehir says, "reason should give us courage."

At the same time, the group must be realistic and have "a clear conception of the world as it is, a clear understanding of what it means to say that an issue is long-term, large and loaded."

"But," Father Hehir believes, "there is a certain sadness when one cannot join realism with hope. Realism is never enough."

Dealing with world hunger and other issues also requires a "sense of meaning." Those involved must see their work as a vocation. "It is what we call witness in the world," Father Hehir says.

Arthur Simon, executive director of Bread for the World, calls the group a "Christian citizens' movement." But the organization, which he founded nine years ago, is a "citizens' lobby" involving

Christians and Jews. It encourages legislation dealing with hunger, but does not provide direct assistance, Simon explains.

Members write or call legislators when decisions related to the issue of hunger are made. Organization is by state and congressional districts, and information is relayed by a monthly newsletter and a telephone network.

The group selects target areas for legislation in foreign and domestic policy.

Bread for the World is currently seeking an end to cuts in domestic food and aid programs. Simon notes that a bill to restore some funding for those programs has passed both houses, and "we think it has helped serve as a rallying point."

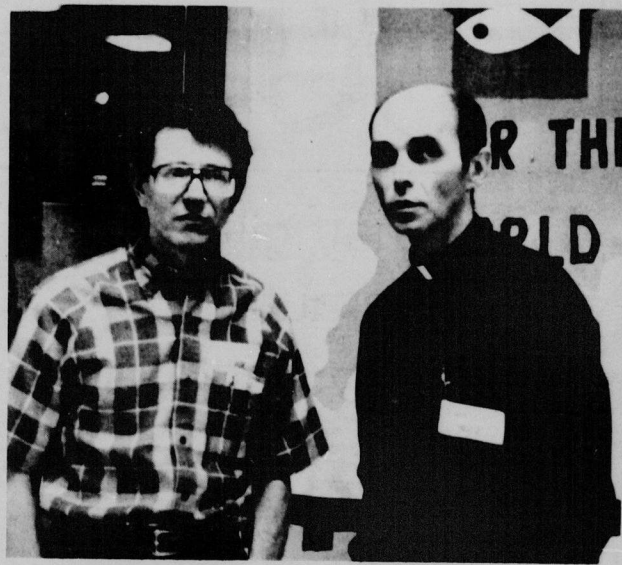
He expects a bill to be introduced later this year which would increase assistance to organizations such as UNICEF, "where the assistance has shown great benefit to poor people."

In the area of foreign policy, the group supports "more effective targeting of development aid and more direct aid to the poor."

Simon says, "we have targeted a development aid provision to be incorporated into the House version of the foreign aid authorization bill. We've pushed this for a couple of years now."

The group attempts to inform the public and government officials about hunger and steps which can be taken to reduce it. It also links faith and action, Simon says, and helps members express their faith more fully by working for policies that will relieve hunger.

Bread for the World is concerned with "human needs and world security," according to Simon, and is opposed to further increases in military aid to foreign countries.



FOOD FOR THOUGHT—Arthur Simon and Father J. Bryan Hehir address a conference of Bread for the World held near Zionsville. Simon is founder and executive director of the lobbying organization. Father Hehir is a member of the board of directors and is director of the Office of International Peace and Justice for the U.S. Catholic Conference. (Photo by Jim Jachimiak)

New Right to Life Federation holds first meeting

Nine chapters were formally accepted as members of the newly-formed Indiana Right to Life Federation at its first board meeting, held Sept. 10 in Indianapolis.

The chapters were previously affiliates of Indiana Right to Life, Inc. They include county organizations from Daviess, Decatur, Green, Knox, Lawrence, Marshall, Martin and Whitley counties, and the Pro-Life Alternative Council of Elkhart.

At its first meeting, the federation

announced plans for a pro-life conference to be held Nov. 19 in Indianapolis. The conference schedule has not been finalized, but it will include morning and afternoon workshops and a noon luncheon.

The board discussed legislative goals, and decided that a legislative director will be appointed. Eva Westhafer, secretary of the organization, said the discussion included a review of recent legislative action at the federal level.

The board decided to work for passage of a law requiring notification of parents when an abortion is performed on a minor. Because the 1984 session of the Indiana General Assembly is a short session, Mrs. Westhafer said, IRTL will make "a real concentrated effort" in that area.

IRTLF also hopes that any new parental notification law would include a requirement that the parents give their consent before an abortion is performed, Mrs. Westhafer said. The parental notification law struck down earlier this year by the U.S. Supreme Court did not require parental consent.

Other business at the meeting included the appointment of representatives for each congressional district to help organize new chapters and assist those already organized.

The board also decided that membership in IRTL does not exclude affiliates from membership in other pro-life organizations.

The official IRTL banner, designed and made by Mary Jo Wichman of Washington, was presented to the organization.

Mrs. Westhafer noted that the federation is seeking an office in Indianapolis, which would provide a central location for legislative and other activities.

Renovation plans detailed by St. Meinrad

ST. MEINRAD—Renovation plans for the old monastery and library at St. Meinrad College and School of Theology were recently unveiled by Archabbot Timothy Sweeney.

The plans call for better quality housing for students, additional academic and administrative office areas, and facilities for continuing education.

Work will consist of rebuilding the interior of the 100-year-old monastery and library, and installing modern electrical, heating, cooling and plumbing systems. Interior plaster walls and wooden floors will be replaced. In addition, buildings will be modernized for energy conservation.

Because of its scope and cost, the project will be undertaken in two phases.

The first phase will involve the old library and the section of the old monastery nearest the Abbey Church. Theology student rooms, continuing education facilities, theology faculty offices, the development office and health services will

be located in this section. Work on the first phase is expected to begin in the summer of 1985 and be completed by the fall of 1986.

The second phase of the renovation will involve the section of the old monastery nearest Newman Hall and the old Novitiate/Juniorate wing. College faculty offices, college student rooms, theology dining room and the bookstore will be located in this section. Work on the second phase should begin in 1988 and be completed by the summer of 1989.

The plans call for the creation of more than 40 new student rooms. With the addition of these rooms, the school of theology will be able to offer single rooms to 180 students for its seminary and continuing education programs. The college will have space for 80 single rooms and 75 double rooms.

Other objectives of the renovation project include providing an office for each faculty member and clustering each school's faculty in one area.

In addition, the school of theology will be able to offer its continuing education program year-round for priests, Religious and lay persons. Facilities to be provided for continuing education will include student rooms, seminar rooms, faculty offices and classrooms.

Total cost of the project is estimated at \$4.5 million. The price tag of the first phase is expected to be nearly \$2.5 million.

Work on the renovation plans began in the late 1970s in preparation for the St. Meinrad Capital Campaign. The renovation was to be a third component of construction of the new library and monastery, financed by the capital campaign. But when inflation and rising interest rates drove up the cost of the new buildings, the renovation was postponed.

Pope was defamed, court rules

ROME (NC)—After a legal battle lasting 10 years, Italy's highest court has ruled that a book by American author Robert Katz defamed Pope Pius XII when it portrayed him as negligent during a massacre of Italians by Nazi soldiers in 1944. Meanwhile, an Italian magazine reported that Pope Pius secretly met with the German commander in Italy in 1944 to urge an early surrender to the Allies. In striking down a 1978 appeals court decision, the supreme court upheld an earlier finding that the book, "Death in Rome," defamed the honor and reputation of the late pontiff.

OFFICIAL APPOINTMENTS

Effective September 24, 1983

REV. JOSEPH MADER, from a member of the faculty of St. Meinrad College, St. Meinrad, to associate pastor of St. Charles Borromeo Parish, Bloomington.



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THE CRITERION

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Catholics, Lutherans reach consensus on justification

National dialogue between churches has been conducted since 1965

by JERRY FILTEAU

The new U.S. Catholic-Lutheran consensus on justification climaxes nearly two decades of work by a dialogue group that is ranked among the most scholarly and advanced in the world.

The national dialogue, founded in 1965 and co-sponsored by Lutheran World Ministries and the Catholic bishops' Committee for Ecumenical and Interreligious Affairs, already had a long list of achievements before the justification agreement. These included:

- Agreements on the Nicene Creed, baptism and the Eucharist in 1965, 1966 and 1967 respectively, before most bilateral dialogues between Catholics and other Christian faiths had even begun to reach agreements on doctrinal issues;

- A consensus on the Eucharist and ordained ministry in 1970 which was the first of its kind and has served as a reference point for other bilateral dialogues that subsequently addressed the issue;

- Consensus statements on papal primacy in 1974 and on papal infallibility and teaching authority in 1978, which were also firsts that blazed the trail for other dialogue commissions.

- As offshoots of the official dialogue itself, three jointly authored theological books which serve as landmarks for ecumenical scholarship: "Peter in the New Testament," "Mary in the New Testament" and "Righteousness in the New Testament."

"I THINK THE results speak for themselves. I don't know of any other dialogue that commands the respect from historians, ecumenists and theologians that this one does," said Father Carl Peter, dean of the Catholic University of America's School of Religious Studies and a member of the Catholic-Lutheran dialogue since 1972.

"This dialogue has been on the cutting edge. It has broken new ground," said the Rev. Joseph A. Burgess of the Lutheran

Church-USA's Division of Theological Studies, who is currently on six other national Lutheran dialogues with other faiths in addition to the Lutheran-Catholic one.

Another Lutheran on the dialogue, George Lindbeck, professor of theology at Yale Divinity School and Lutheran co-chairman of the official international Catholic-Lutheran dialogue, said the U.S. dialogue has had "substantial direct influence that can be documented" on other ecumenical dialogues as well as considerable indirect influence. "The American dialogue has tended to hit subjects first," he said.

In a number of academic studies surveying the state of ecumenism, he added, "assessments have invariably rated the (U.S. Lutheran-Catholic) dialogue as the most scholarly."

AGAINST THAT background of previous achievements, the participants still considered their justification agreement historic. It gives "credibility to our previous agreed statements on baptism, on the Eucharist, and on forms of church authority," they declared at the end of the new statement.

The reason, said Father John Hotchkin, executive director of the bishops' Committee for Ecumenical and Interreligious Affairs, is that reaching consensus on justification meant "going beyond church structures and such things to the central issues" of faith.

"Most Roman Catholics in this century will not think this (agreement) is significant," said a Jesuit biblical scholar, Father Joseph Fitzmyer of the Catholic University of America. "But that's because they don't know the history of the Reformation."

Justification, he added, was "always something lurking in the background in our minds" as the dialogue participants worked through agreements on Eucharist, ministry and authority.

A key point in the progress of their five-year discussion on the topic of justification

by faith, the dialogue members agreed, was when they came to focus explicitly on the fact they were operating out of different "thought structures"—different patterns of approach and understanding in which the same words were used with different meanings for each side.

"This is not an earthshaking statement in terms of what the churches expect," said Lutheran dialogue member Karlfried Froehlich of Princeton Theological Seminary. "I see its importance in terms of the dynamic of the dialogue process itself."

He said that even in their readily reached agreement on the Nicene Creed 18 years earlier, dialogue members were aware that there were underlying questions

of differing thought forms. Participants had "a sense of papering over differences," he said.

What they learned, said Froehlich, was that "these thought structures are not necessarily church-dividing, while in the 16th century they were church-dividing... To me this is significant."

The implication for him, Froehlich said, is that "we are now at level where our communality may have to be expressed differently. What our churches need to do is to live together, not just think together."

Saying that the dialogue process is "far ahead of the grassroots," he added, "All that will naturally be some decades hence, but it must be said now."

Federal court strikes down shared time program

CINCINNATI (NC)—An extensive "shared time" program in Grand Rapids, Mich., in which public school district employees taught non-religious subjects in parochial school classrooms has been struck down by a federal appeals court.

The 6th U.S. Circuit Court of Appeals, based in Cincinnati, said in a 2-1 decision that the program was unconstitutional because it advanced religion and could foster excessive entanglement between church and state.

The decision upheld a lower federal court ruling in 1982 that the Grand Rapids program was unconstitutional.

Under the program the public school district leased non-public school classrooms and hired instructors to teach a wide range of subjects to parochial school students, many during the actual school day.

According to the court many of the instructors hired by the public school district previously had been employed by the same non-public schools to which they were assigned for shared time teaching duties.

Also, a related "community education" program offered by the school district on parochial school property during non-school hours often used teachers whose full time employment was the same parochial school.

In a 40-page opinion issued Sept. 23 which quoted extensively from the lower court ruling, U.S. Circuit Judge George Edwards said the two programs "clearly give direct aid to parochial schools in parochial school buildings."

"By doing so," he continued, "they also assist those schools in performing their religious missions."

U.S. Circuit Judge Robert B. Krupansky dissented, saying there was no evidence in the case that the public school district's

teachers were advancing religious ideologies while teaching secular subjects or that the program helped expand the enrollments of non-public schools.

Krupansky also argued that there was no excessive entanglement between the public school district and the parochial schools in the administration of the program because the history of the program had shown no need to extensively monitor whether its teachers were limiting their work to secular subjects.

The majority opinion relied heavily on statements that the primary purpose of the parochial schools involved in the shared time program was "religious indoctrination."

Edwards' majority opinion said that the program's record "clearly shows" that parochial school students were likely to be taught by shared time teachers of the same religious faith. Those teachers, while on the public payroll, the court said, could feel an obligation "to carry out his or her assigned role of religious education and indoctrination" of the parochial school students.

"Under these circumstances, the task of separating church and state becomes literally impossible, and the program has the primary effect of advancing religion," Edwards said.

He also said the program could lead to increased political divisiveness along religious lines because of the pressures on state legislatures and public school districts to spend increasing amounts of money for such shared time programs.

According to court records 41 private schools, a majority of them Catholic, participated in the shared time program. By the 1981-82 academic year the number of participating non-public school students exceeded 11,000.

High court declines to rule in two busing cases

WASHINGTON (NC)—State and local governments may provide parochial school students free transportation but are not required to do so, the Supreme Court said Oct. 3 in two separate cases.

In one of the court let stand a Rhode Island program giving bus rides to children attending parochial schools outside the school district in which they live.

But in the other the court declined to review arguments that parochial school students in South Bend, Ind., are entitled to the same free transportation as public school students in the same city.

Both decisions were announced without comment as the court opened its 1983-84 term.

The Rhode Island battle was over a 1977 law which requires each local school district to provide each resident student with transportation to the student's school, whether public or private.

The law also provides that students could be bused at public expense to schools outside the district if there was no similar school in the district and if the school was within 15 miles of the student's hometown.

A federal trial judge struck down the law as an unconstitutional establishment of religion because it provided children attending parochial schools "greater options at greater public expense than their public school counterparts."

But the 1st U.S. Circuit Court of Appeals last Jan. 19 reversed the judge and restored the transportation program.

The Supreme Court let that decision stand by announcing that it was refusing to review the case.

In the South Bend case the issue was a

1981 decision by the city's school district to discontinue free bus rides for all students and to provide transportation for parochial pupils only on a "space available" basis.

A group of Catholic school parents sued the school district, alleging among other things that they were the subject of religious discrimination.

But a federal magistrate, and then the 7th U.S. Circuit Court of Appeals, rejected their arguments that the differing treatment violated the constitutional rights of the city's parochial school students and their parents.

As in the Rhode Island case the Supreme Court refused to review the lower court rulings in the South Bend issue.

Pope encourages use of the Rosary

VATICAN CITY (NC)—Recitation of the Rosary is needed to fight the "spirit of error and evil" in the world, said Pope John Paul II Oct. 2 at a Mass dedicated to Mary.

The Polish-born pontiff also made a special appeal for Polish pilgrims to pray for peace in the world and in their country.

Speaking to 100,000 people during an open-air Mass in St. Peter's Square on World Marian Day, the pope said the Rosary had taken on a new significance during the Holy Year of Redemption.

"The Rosary is full of greater purposes than in the past. It's not a matter of asking for great victories, like those at Lepanto and Vienna, but rather of asking Mary to make us brave combatants against the spirit of error and evil," the pope said.



MARCHING CRUSADERS—All the long hours of practice paid off for the Secina Band with the awards they won at the Midwestern Marching Band Festival. Some of the members include (from left to right): Dawn Inman, Kim Martin, Linda West, Cora Carver, Janet Holmes and Glenn Thrush. (Photo by Michael Day)

EDITORIALS

Vocations picture is changing

Our special Vocations Section on pages 11-22 this week is meant to highlight the work of some priests and Religious in the archdiocese of Indianapolis. We have attempted to bring some perspective to the work of many different individuals by focusing on the work of a few. Not all areas of the archdiocese are represented nor are all religious orders. But we are not attempting to further parochial attitudes. We have attempted to present a picture of a number of people who have given themselves to ministry in and for the archdiocesan church.

One thing we think becomes clear from a reading of the lives and work of these people. Priestly and religious vocations have changed in the past, are changing today and will continue to change in the future. The church is at a difficult time in its history in that vocations to the priesthood and religious life are not in great numbers. Neither the church nor the world, however, will stop because the numbers are less.

Priesthood and religious life was once regarded as an opportunity for individuals. The opportunity, although spoken of in terms of giving oneself to God, often meant impressing God perhaps in the way an employee of General Motors might try to impress the president of that company. It carried its own politics for rising to the top and the emphasis at least regularly appeared to demand privilege rather than service. A religious vocation, however, is not a path to privilege. Nevertheless, religious vocations often carried many privileges. Fortunately, the privileges are fewer and fewer.

A religious vocation means struggling with the same human demands every other human being must face. It is an issue of falling in love and the only difference is how one's loving is channeled. The laity may want to enshrine priests and Religious for taking up the struggle. Priests and Religious know that if their vocation is to be meaningful, then it must be lived alongside the laity to attain support in making the struggle worthwhile.

As it was tempting for Christ to give up his humanity, so it is tempting for priests and Religious to deny theirs. The most positive thing about vocations today is that priests and Religious are learning to face their humanity and to love it. Christ made himself human in order to achieve salvation. The same is required of those who attempt to serve humanity in the name of priesthood and Religious life.

—Father Thomas C. Widner

POINT OF VIEW

Are more missiles the answer to keeping NATO together?

by Bro. BILL MEWES, C.S.C.

Do we need Pershing II and ground-launched cruise missiles in Europe in order to hold NATO together?

In December, unless some agreement is reached at the U.S./U.S.S.R. Intermediate-Range Nuclear Forces (INF) talks in Geneva, we will begin replacing Pershing missiles already deployed in West Germany with faster, more accurate, longer-range Pershing IIs. And we will begin deploying, for the first time, 464 target-seeking ground-launched cruise missiles in England, Italy, the Netherlands and Belgium, as well as in West Germany.

Right now, on land, sea and air, NATO already has at least 2,000 medium-range warheads poised for use against the Soviet Union.

The Reagan Administration, and others who are eager for December deployment, point out that our NATO allies asked for more missiles as long ago as 1979. They argue that our NATO allies continue to want more missiles. And, they say, our NATO allies will write us off if we don't start putting Pershing IIs and cruise missiles in place in December.

Is all that true?

In 1979, NATO governments agreed to deploy Pershing IIs and cruise missiles. That's true. But German skepticism about deployment grows, and according to a recent poll, more than three out of five Germans oppose the new missiles. According to that poll, nine out of every 10 of the very same Germans support NATO and continued alliance with the U.S.

More than three out of every five members of the ruling Christian Democratic Party, and seven out of every 10 members of Germany's Free Democratic Party, favor postponement and further negotiations.

The German people will not write us off if we postpone deployment; nor will they write off NATO.

And the English? Do they back their government's willingness to deploy cruise missiles in England? Fewer than two out of every five support deployment (Sunday Times poll, January 27, 1983).

In Italy, nearly two years ago, half the population supported the idea of new missile deployment, clearly linked to negotiations—the "two-track plan." But the negotiations that were to be linked to the missiles were delayed almost two years, while full-scale development and production of missiles began promptly and continued without interruption. Facing deployment in December, what would the Italian people say today?

Among other NATO nations, public opposition to deployment is strongest in the

WASHINGTON NEWSLETTER

Tax credit plan may expand

by JIM LACKEY

WASHINGTON (NC)—By calling for an expansion of tuition tax credits to include all elementary and secondary students—not just those in non-public schools—the U.S. bishops put themselves in substantial agreement with at least one U.S. senator on the issue.

But that same senator's figures on the cost to the Treasury of the proposed expansion of tax credits are so high that he admits their passage probably would be impossible.

The bishops' Administrative Board, a 47-member panel that conducts the affairs of the bishops between their annual general meetings, said it wanted the expansion of the credits so the proposal would be more in line with last summer's U.S. Supreme Court decision upholding Minnesota's tuition tax deductions. The Minnesota program, in a crucial difference from most federal tax credit proposals, included benefits for all students, not just those in parochial or other private schools.

The senator with whom the bishops now agree is also from Minnesota, Republican David Durenberger. He favors the ex-



panded credits not just for constitutional reasons but also because he says that if a purpose of tax credits is to foster choice in education they must be available for both governmental and non-governmental education programs.

All this discussion about tax credits comes at a time when the White House is trying to push Congress into enacting a tax credit measure even though the proposal would add millions more to the \$200 billion federal deficits projected for each of the next several years. The same week that the bishops urged approval of the expanded credits the White House announced that President Reagan had phoned Senate Republican leaders and had met with tax credit supporters, with both efforts directed at getting the legislation moving again.

Durenberger, in a report published by the Senate Finance Committee, which approved a tuition tax credit bill last May, said public school parents would have the most to gain from tuition tax credits.

"Although it is true that there are currently a limited number of public school parents who would benefit from tuition tax credits, such a provision would ultimately result in increased use of tuition by public schools," he said. "In time, public school parents would become the primary beneficiaries of this legislation."

Durenberger said that with the financial pressures facing local and state governments "the use of tuition to ensure adequate funding for government-financed schools is likely to continue."

Thus he argued that tuition tax credits can work not just to relieve the financial burdens on parents who send their children to non-public schools but also would act as an infusion of federal funding to benefit all education.

But the price tag on Durenberger's proposal is quite high. Giving a \$100 tax credit for all students, including those in college, could cost the government \$4.5 billion in lost revenues, Durenberger has estimated, admitting that it is improbable that the measure can be passed in the near future.

But even the considerably smaller \$700 million figure—the annual cost of a limited tax credit when fully implemented—is making the tuition tax credit issue none too popular on a budget-conscious Capitol Hill, particularly when the administration is forcing Congress to make other initiatives, such as health insurance for the unemployed, pay their own way.

That has caused the administration to seek other ways of pushing the bill. Presidential counsellor Edwin Meese III told religious and Hispanic reporters in mid-September that the administration has some "ingenious ideas" for attaching the tax credit bill to a must-pass piece of legislation, thus making it easier for the legislation to get through both the House and Senate.

Administration officials later denied a rumor that Reagan might give his blessing to a tax increase—something he long has resisted—in exchange for tuition tax credit approval by Congress.

But the White House also has been criticized by some tax credit supporters, but not the bishops, for not taking every opportunity to push the legislation through Congress despite Reagan's promises to do just that.

Tax credit supporters, though, face a difficult political choice of their own, a choice which was highlighted by the bishops' decision to support the expanded credits. If they back expansion, they increase the price but they also are assured that the measure will pass Supreme Court review. If they stick with the limited credits, they get the lowest cost but they also run the risk that the Supreme Court might not look favorably on a plan that gives the credits only to private schools.

Netherlands. In Belgium, a coalition government is in danger because of reasons that include missile deployment. Greece, Spain—their governments do not want deployments. In May, the Danish Parliament adopted a resolution supporting a delay.

What poses the most threat to NATO? Postponement? Or deployment?

By blindly plodding onward with deployment, will our nation preserve respect? If we postpone deployment, will that rupture NATO?

Speaking of December deployment, Patrick Duffy, a member of the British Parliament, says, "Does it even make military sense? It certainly does not make political sense."

And Joseph Van Elewyc, a member of the Parliament of Belgium: "There are a number of countries that cannot identify with the policies of the Reagan Administration... this could lead to the disintegration of NATO itself."

In conclusion, Willy Brandt, former chancellor of West Germany, said, "I believe we Germans and Americans agree on this: we shouldn't allow ourselves to be ruled by bureaucratic pressures, nor should we put prestige ahead of results... The community of Western nations would suffer major damage if governments stuck to a formal time schedule and thereby lost the broad support of their people for their security policy."

(Mewes is state coordinator for the Indiana Nuclear Weapons Freeze Campaign.)

Americans stage march to Soviet Embassy

WASHINGTON (NC)—Carrying signs saying "Seven Million Were Starved by Moscow," thousands of Ukrainian Americans marched from the Washington Monument to the Soviet Embassy Oct. 2 to commemorate the 1932-33 famine in Ukraine. Ukraine is one of 15 Soviet

republics. Speakers at the march recalled Soviet leader Joseph Stalin's drive to collectivize agriculture and his harsh government measures against farmers who resisted his policies, which resulted in widespread starvation. The march was part of a week-long remembrance of the famine.

Holiness, not numbers, should concern synod

Less use of the sacrament may mean better confessions are being made

by Fr. THOMAS C. WIDNER

In his homily opening the Synod of Bishops in Rome last weekend, Pope John Paul II stressed the importance of conversion and reconciliation for individuals who seek God's grace.

"When Christ begins his messianic mission announcing the approaching reign of God," the pontiff said, "he shouts . . . 'Transform your spirit!' He calls to conversion and reconciliation with God. This calling testifies that turning from evil and addressing good—in its fullness which is God—is a possible thing for man. The human will can receive the saving current of grace, which transforms his most profound aspirations. In this Christ's calling is found the first light of the good news. Here opens the prospect of victory of good over evil, of light over sin. It is the prospect that Christ will reconfirm until the end with the cross and the resurrection."



Conversion and reconciliation are the themes of this synod, a meeting of a representative group of the world's bishops which occurs every three years. The synod makes recommendations to the pope about an issue or issues of major importance to the church and is one way in which the hierarchical church exercises its collegial function. The synod was begun by Pope Paul VI in 1965. It enables the pope to work more closely with the bishops of the world by exchanging information

and by facilitating agreement on essential points of doctrine and methods of procedure in the life of the church.

The synod is directly subject to the pope. The bishops who attend are elected by their national or regional conferences although 15 percent of the membership is appointed by the pope.

It first met in 1967. That synod recommended the pope establish an international commission of theologians to assist the Congregation for the Doctrine of the Faith and to broaden approaches to theological research. It also called for a pastoral approach to the revision of the code of Canon Law, favored local control of seminaries by bishops' conferences, suggested changes in pastoral procedures with respect to mixed marriages, and approved the new Order of the Mass which went into effect in 1969.

The second session in 1969 sought to find ways of putting into practice the principles of collegiality. It provided for regular meetings of the synod every two years (later three), staff organization and operations between meetings, and openness of the agenda to suggestions by bishops. Since then the synods have dealt with specific topics. In 1971 the issues were the ministerial priesthood and justice in the world; in 1974 synod, it was evangelization; in 1977 it was catechetics; in 1980 it was the family.

Nearly every synod was followed by a document issued by the pope taking up the issue and setting forth guidelines for the church. The 1980 synod, for example, resulted in "Familiaris Consortio" (Community of the

Family), an apostolic exhortation from Pope John Paul II and the pope's acceptance of a proposal to develop a Charter of Family Rights.

Now the bishops are considering the issue of reconciliation in social and world contexts and in particular the church's pastoral mission through the sacrament of penance. In his opening homily the pope addressed this by saying "when man accuses himself before God, that confession of guilt, born of repentance, united in the sacrament of reconciliation to the blood of the lamb, brings victory."

It is hopeful that the Holy Father thus speaks of this synod's work as a concern for the growth in holiness of the people of God. Some express a concern for the sacrament of penance because of the drop in the number of confessions in recent years. The drop is real. But has personal holiness suffered because of it?

An example: women Religious used to be required to go to confession weekly whether they needed to or not. I have heard scores of sisters talk about the mental agony they endured in trying to make up confessions just because it was a requirement. One told me she would confess weekly that she was carrying around a dollar bill. Because nuns were not allowed to have their own money, this peccadillo enabled her to have something to confess.

The drop in the number of confessions may be producing better ones. Hopefully the synod will concern itself not with increasing the number of confessions but with helping Christians to become holier through the sacrament.

New ecumenism in churches seen as drive for unity

by JERRY FILTEAU

Gone are the heady days of the late 1960s and early 70s when every new ecumenical agreement drew splashy headlines and excited discussion.

But the American Catholic and Lutheran scholars who have just reached a major new agreement on justification—a central issue that split Lutherans from Rome more than 450 years ago—are not disheartened by the apparent ecumenical doldrums today. Instead they see the drive for church unity as a strong, living force within their churches.

They view their own new agreement as a significant contribution to church unity, not as dramatic as some earlier agreements but in some ways more far-reaching.

There is a "new realism" about ecumenism in the churches, said practically every Catholic or Lutheran dialogue participant in a series of interviews with NC News Service during the mid-September meeting in Milwaukee at which they completed five years of work on justification.

The period of high optimism and avid enthusiasm for ecumenism that accompanied the Catholic Church's serious entry into the Christian unity movement with the Second Vatican Council (1962-65) has disappeared, they said. Also gone, however, is the kind of bitter opposition to ecumenism which that enthusiasm used to provoke.

Instead, the dialogue participants said they see a deeper, more sustained and more realistic interest in and commitment to church unity.

"ONE OF THE constant themes both inside and outside ecumenical circles," said Lutheran dialogue participant George Lindbeck, "is the complaint that the high-level (theological) agreements don't have much effect on the grassroots or on church leadership.

"But within the last two, three, or four years, we've begun to see a momentum developing. Larger and larger numbers of people are saying something should be done to implement the agreements."

"Now the fact remains that the

dialogues tend to be a long distance away from what the rest of the church is doing.

"I like to think of us as building ammunition for the future," he added. "These statements of convergence won't make much difference until practical reasons arise for effective rapprochement."

But when that time comes, the theological groundwork will already have been laid, said Lindbeck, a theology professor at Yale Divinity School. Then, he said, the scholarly work "already in place" will show the members and leaders of the churches "how fast they can move with effective theological responsibility."

FATHER CARL Peter, dean of the Catholic University of America's School of Religious Studies and another dialogue participant, seconded Lindbeck's views.

"There's a great deal more realism today" than 10 years ago about the amount of work that has to be done to achieve church unity, he said. "We're more realistic about moving institutions and realize it takes patient persuasion."

"This is not just a matter of a few years—it may take a long time. But because of this dialogue, I don't think the biases are going to be handed on."

After the "euphoria of the 60s and 70s" there has been "a certain tendency among a fair number to foster institutional identity," Father Peter said.

"If that means a backsliding with regard to the understanding of other Christians, if it means falling back into ignorance, then it is something I have to oppose," he said.

But fostering institutional identity does not have to mean that, he said. "I always tell (interfaith) groups, 'If you really want to be ecumenical, learn your own tradition,'" he commented. "If you really learn your tradition, you're going to learn its strengths—and you're going to be more ecumenical."

HE CITED the just-completed Catholic-Lutheran agreement on justification as an example of that principle. In a notable section near the end of the 21,000-word statement, the Catholic and Lutheran participants in the dialogue discuss in depth both the strengths and the weaknesses or dangers in each side's

tradition regarding justification, faith, merit, sin, grace, satisfaction and related issues.

"We (Catholics) say, 'The strengths of the Lutheran position are simply undeniable. On the other hand, these are accompanied by weaknesses that make me apprehensive.' And they (the Lutherans) in turn do the same thing," Father Peter said.

He suggested that that was at the core of interfaith dialogue. "Both sides teach, and both sides learn," he said, "because the word of God, despite the human sin of division, has been preserved in both traditions—and has brought life to millions in both traditions."

Another dialogue participant, Jesuit Father Avery Dulles of the Catholic University of America, called that kind of exchange, with each side probing the depths of its own tradition, "a theology of mutual enrichment."

Jill Raitt, head of the Department of Religious Studies at the University of Missouri-Columbia, who became the first woman in the dialogue when she joined the Catholic side four years ago, said that the pattern of mutual affirming and mutual questioning exhibited in the Catholic-Lutheran justification statement can be a model for ecumenical dialogue at any level.

John Reumann of Lutheran Theological Seminary in Philadelphia described the state of ecumenism today in terms of progress at many levels.

There is "less immediate expectation" than there was 15 or 20 years ago, he said, but national and international theological dialogues are proliferating and are making progress, and church authorities are making greater commitments to ecumenism.

Reumann cited as examples of official progress the recent merger agreement of the American Lutheran Church, Lutheran Church in America and American Evangelical Lutheran Church; a "major statement on ecumenism" by the LCA leadership last year; and an interim Lutheran-Episcopal agreement on eucharistic sharing reached last year.

He and other dialogue participants described the situation of grassroots Catholic-Lutheran ecumenism as varying from place to place in the United States.

They emphasized the role that church leaders must play in fostering local ecumenism, saying that local faith-sharing programs almost always seem to draw larger crowds and more animated participation when the local bishops show up.

Father Dulles particularly praised the local leadership of Catholic and Lutheran bishops in Minnesota, where they hold annual one or two-day meetings to discuss common concerns, and in Wisconsin, where they are jointly sponsoring a statewide Catholic-Lutheran dialogue.

Karlfrid Froehlich of Princeton Theological Seminary in New Jersey, a Lutheran dialogue member, focused on another area of ecumenical progress, the changes in theological teaching in seminaries. "They (Catholic theologians) teach the future generation of priests, just as we (Lutheran theologians) teach the future generation of pastors," he said.

The theological impact of the dialogues on seminary courses so far "is minimal," said Assumptionist Father George Tavad, a Catholic dialogue member who teaches at Methodist Theological Seminary in Delaware, Ohio.

"Ecumenism is still considered a separate elective course" in virtually all seminaries, he said.

Lindbeck said that after Vatican II his non-Catholic divinity students knew a great deal about contemporary Catholicism, but now some of the "old folklore about Catholics" is coming back. He finds the same fading of interfaith knowledge among Catholic seminarians who did not live through Vatican II.

Catholic, Presbyterian center opened

ABERDEEN, Scotland (NC)—In what many regard as a major step forward in ecumenism, Scotland's Presbyterians and Catholics have opened a joint church center in Aberdeen. The building, named after St. Columba, the sixth-century missionary honored for fostering Christianity in Scotland, will house churches for the Church of Scotland (Presbyterian) and a Catholic parish, a vestry and a meeting hall.

TO THE EDITOR

Msgr. Bessonies was not Belgian

On page 10 of the 26 August issue there is an interesting piece about St. Augustine Parish in Leopold. The founder of this parish was Msgr. August Bessonies, who was the priest in Perry County for 12 years after his ordination in 1840. The writer of the piece makes Msgr. Bessonies a Belgian. She appears to have read in part at least the chapter in Bishop Alerding's "The Catholic Church in the Diocese of Vincennes" for she quotes from chapter XXX of that work . . . but the writer appears not to have read the first part of the chapter, wherein the writer (Bessonies) says that he was a seminarian at Issy, near Paris, not in Belgium, and also that Bishop Brute, on the occasion of the meeting at Issy, promised to obtain the young man's "exeat from the Bishop of Cahors."

A look at the map would show that

Cahors is not near Belgium, but some 100 miles from the border of Spain.

Another matter of less importance occurs in the column, "Doris Answers Youth" on page 11. The writer states, "I found that second cousins are allowed to marry without any problems." Now when the new Code of Canon Law comes into effect in November, this will be the case, and it may be that the writer's canonist friend had this in mind when he wrote to her, but the present Code still prohibits the marriage of second cousins, under penalty of nullity.

If I find anything else worthy of comment, I shall let you know.

Msgr. John J. Doyle
Archdiocesan Archivist

Indianapolis

The miseries of Marxism

Once there were thousands of Catholic churches, priests and bishops in the Ukraine. Not one church remains open, and all the priests and bishops have long since disappeared. Once the church flourished in Lithuania. It does not exist today. Even in the Soviet Union there were hundreds of Catholic clergy. All are dead or are refugees in the capitals of Europe.

We were in Czechoslovakia several years ago. Should a Czech Catholic of working age go to church he will be interviewed by the party. If he persists in such recalcitrant behavior he will lose his job, or his children may be kicked out of school. Priests may not appear in public in clerical dress. Seminaries may not raise money, and are not given funds by the Communist government. Priests disappear. It is forbidden to teach or promote religion. Catholic schools are closed.

Monasteries have all been closed and the monks forced to get civilian jobs. But your Intourist guide will tell you that freedom of religion is guaranteed by the Communist constitution! And this is a country where 75 percent of the people are Catholic!

If the miseries of Marxist-Leninism descend on the Catholic people of Central America, those Catholic Americans who today promote the Marxist government in Nicaragua, and who support the Marxist rebels in El Salvador, will weep for their actions. But then it will be too late for tears.

Talk to Central Americans in this country where they are not afraid. What they yearn for is a government like ours and a society where they can get ahead in life. That is poles apart from the Communist dictatorship of the proletariat.

John F. Geisse

Indianapolis

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RESPECT LIFE—Charles Stimming Sr. is presented with the archdiocese's first Respect Life Award by Archbishop Edward T. O'Meara. Stimming received the award for his many years of work in the pro-life area. The presentation followed a Respect Life Sunday service which included commissioning of parish pro-life chairpersons. (Photo by Jim Jachimlak)

Learning to live together

Reading Mrs. Mary Drake's letter prompted me to make a few remarks. I am 54 years of age also; at least my ears are dry. So in Christian charity, here goes.

The British did send troops into Northern Ireland to keep the peace. Who did they send? The Scots Greys, a bigoted regiment. They should have also sent in the Liverpool Irish, a Catholic regiment, and a neutral one such as the Essex regiment, each one patrolling the areas that they could sympathize with.

Britain created the problem by not ruling Northern Ireland the same way that it rules England, Scotland and Wales. Instead it gave the Stormont to the Six Counties and let it make its own rules.

When Kenya was forced to give the black man an equal vote, the Catholic in the Six Counties did not have one. If he was black, his civil rights would have been given to him. Alas! He is white and living in Northern Ireland.

The Orange Order destroyed any hopes for peace by making sure the Whitelaw

Commission did not work. The average Catholic was in favour of it.

I too do not like bullets and bombs; you don't get peace out of a gun. We are all guilty of madness. The Army raked a school with machine gun bullets because it backfired; they thought it was a sniper. It never made the American papers.

We can go on and on. There is no answer until a generation of children learns to live together, love, marry and work side by side with London ruling and Stormont a 'thing of the past.

The other side of the coin is for England to leave. Then the Orange Order will be the new minority in a United Ireland, and it starts all over again. Or a country that elects a Jew as the Lord Mayor may have the wisdom to avoid the same errors England made. Please God the latter will prevail.

A.R. Ferguson

Brownsburg

Issues statement on Flight 007

At its Sept. 20 meeting, the Commission on Peace and Justice of the Archdiocese of Louisville approved the following statement on the Korean Airlines tragedy:

"The tragic loss of life and the shooting down of the Korean Airlines 747 is deplorable and the world community is right to expect a full account from all sources—Soviet, Korean, Japanese and American—as well as an apology from the Soviet Union.

"Members and staff of the Commission on Peace and Justice mourn the senseless loss of 269 lives.

"We commend President Reagan for indicating that the grain deal and arms control negotiations will continue. We regret, however, that he has chosen this tragic moment as a means to push for passage of legislation for the funding of the MX missile.

"This incident makes our work against the Euromissiles even more urgent; more arms will not prevent such tragedies in the future but will heighten the tensions that cause such tragedies.

"We urge sending letters to President Reagan and local newspapers asking for United States restraint and an impartial U.N. investigation. Also write to Ambassador Anatoly Dobrynin, Embassy of U.S.S.R. (1125 16th St. N.W., Washington, D.C. 20036) urging support for such an investigation, an apology and reparations for the victims."

Rev. Joseph M. Fowler, chairman
Commission on Peace and Justice
Archdiocese of Louisville
and members of the commission

Louisville, Ky.

Just a wee bit prejudiced

I admit that I just might be a wee bit prejudiced. I also admit that I have not read every newspaper in the U.S. But it is my firm belief that The Criterion is the best of them all. You have been improving since you were The Indiana Catholic in 1926 when I first started reading you.

Your writers are superb. There are always one or two articles which I clip and save because they strike a chord in me. But sometimes (as in the Sept. 23 issue) they all outdo themselves. The mental attitudes of these fine men and women are my constant guide to "What I want to be when I grow up." (I've got the three score licked already and I'm working on the ten.)

The wealth of application of religion to

our daily lives in this past issue exceeds all previous ones. May God continue to bless your work, all of you, as He certainly has done in the past.

I have not named my favorite writers, since they all have been so, in one issue or the other. But I will say that Father Godecker, Father Widner, the Kennys and Father Bosler were especially outstanding—and God bless James Breig! I am for ecumenism, too, but those fundamentalist listeners better beware! I want no tightly boxed God who is limited to my humanity!

Mrs. R. Chamberlin

Indianapolis

CORNUCOPIA

We learn much from movies

by CYNTHIA DEWES

You see these stickers on cars that say things like University of Transylvania (Professor Dracula, I presume) or College of William and Mary (and Ted and Alice). Some people brag about having learned everything they know in the School of Hard Knocks. Does that mean the teacher had to pound it into their heads?

At any rate, education like beauty seems to lie partially in the self image of the individual. If education is a status thing with us, we might go so far as to borrow Harvard stickers for our moped. Or if we're trying to be one of the boys we might hide our Doctor of Law degree under an autographed glossy of Laverne and Shirley.

Personally, I freely admit that a large portion of my education came, and still comes, from movies. Even though most movies before 1950 were filmed on Hollywood back lots, they managed to give us pretty good ideas of what the rest of the world looked like. Paris, the Alps, California, whatever—our knowledge of geography came alive when we saw their images on film.

The westerns gave us a feeling for the beautiful vastness of our country, its individualism and freedom. The small town stories elevated to importance the stuff of most of our lives: family, church, community.

And other ideas were honed into values by the things we saw. Strong women who were secure in their sexuality and confident of their abilities marched through those movies, played by Bette Davis, Joan Crawford, Katherine Hepburn, Audrey Hepburn, and others. In a time when women's real life roles were limited, we admired and wanted to imitate the women they portrayed because they gave them dignity. Their characters were not victims, except of circumstance.

We gleaned a storehouse of cultural trivia from movies, including tidbits of sophistication like lorgnettes, cigarette holders, tango dancing, live-in servants, eating meals in courses, boarding school, gambling casinos, yachts, champagne, and caviar. Headly stuff for midwestern kids in the middle of the Great Depression.

We learned some basics. Greed, deception, laziness were bad; honesty,

perseverance, kindness were good. Intelligence was fine, but not necessary. Being rich was possibly corrupting, but not inherently sinful.

There was a natural order to life (and death). We were shown that people are not equal in every way, but their right to equal opportunity is absolute. Human life of any age or condition was important.

Kids today still use movies as we did, to learn a lot about life and the world around them. The characters and situations we saw were corny by today's standards, but most of the ideas they demonstrated were worthy enough. The question is, do kids still get the same messages from the movies they see?

check it out...

✓ The Russian and East European Institute at Indiana University will sponsor a free seminar on "Religion and National Identity in the USSR and Eastern Europe" on Nov. 12 in Bloomington. A reserved luncheon is available at \$5 (\$2 for students) and tickets to that evening's IU Opera production of "Boris Gudunov" may also be reserved. For information write: REEI, Ballantine 565, Indiana University, Bloomington, IN 47405.

✓ The Jesuit Renewal Center in Milford, Ohio, will hold eight-day retreats from Monday, Oct. 10 through Tuesday, Oct. 18, and again from Saturday, Nov. 26 through Sunday, Dec. 4. Cost is \$185 with \$20 deposit. Weekend Guided Retreats are also offered by the Jesuit Renewal Center on October 21-23 and November 11-13. Cost is \$50. Write the Center at 5361 S. Milford Rd., Milford, OH 45150 or call 513-831-6010.

✓ Mitch Bright, a 5'2" victim of Epiphyseal Displasia and Willie Mays disease, will help raise money for the Indiana Right to Life by riding a bicycle 300 miles from Hammond to Lawrenceburg on Saturday and Sunday, Oct. 8-9. Indianapolis area cyclists may join him at Lafayette Square near the Sears gas pumps before 5 p.m. Saturday to ride 7 miles downtown for a rally at 6 p.m. on the east steps of the State Capitol Building. A rally will also be held to greet Mitch at the Tate St. Rec. Center in Lawrenceburg on Sunday about 2-3 p.m. Call Steve Martin 291-1738 or Leon Bourke 632-2116 for more information.

✓ St. Agnes Chapel on State Rd. 135 north of Nashville in Brown County will celebrate autumn Masses outdoors at the Shrine to Our Blessed Mary, weather permitting, at 5 p.m. Saturdays and 8:30 and 10:30 a.m. on Sundays. A 6:30 p.m. Saturday Anticipation Mass will also be celebrated in Brown County State Park, weather permitting. St. Agnes will sponsor a Donut, Coffee and Cider Stand on the Courthouse lawn in Nashville during the weekends of October.



✓ Mr. and Mrs. Benny Banayote, Sr., will celebrate 50 years of marriage at a Mass of Thanksgiving at 1:30 p.m. on Saturday, Oct. 15 in St. Bernadette Church, followed by a reception from 2 to 5 p.m. Benny and Mildred Banayote were married December 24, 1933. They have one son, Benny, Jr., and two grandsons, Benny III and Robert John.

✓ Holy Spirit Parish will begin a weekly Catholic Inquiry Class Oct. 12 at 7:30 p.m. at the Parish Center, 7243 East 10th St. The classes will be presented by Father William Munshower, pastor, and Ken Allen, director of religious education. For more information, call the parish office, 317-353-9404.

✓ William A. Corsaro, son of Mr. and Mrs. Anthony P. Corsaro of St. Catherine of Siena Parish, has been awarded a Fulbright grant to conduct research on peer interaction and children culture in Bologna, Italy. Corsaro is Associate Professor of Sociology at Indiana University, Bloomington.

✓ The Indiana State Regents' Conference of the Daughters of Isabella will be held at the Beech Grove Benedictine Center on Sunday, Oct. 28 from 9 a.m. to 3 p.m. At that time a trust fund established for St. Elizabeth's Home will be announced. Call Mary Anne Dolan 638-5035 for brunch reservations at \$6.50 before Oct. 19.

✓ The Office of Worship will sponsor Deanery Meetings for Pastoral Musicians at St. Louis School, Batesville, on Monday, Oct. 24 and at St. Mary School, North Vernon, on Wednesday, Nov. 2 from 7:30 to 9:30 p.m. Pre-registration is required by Monday, Oct. 17 and Wednesday, Oct. 26 respectively. Call 317-236-1483.



✓ Mr. and Mrs. Harold Theobald will celebrate their 50th Wedding anniversary at a Mass at the home of their daughter on Saturday, Oct. 15. Harold Theobald and the former Margaret Gill were married October 14, 1933 in St. Philip Neri Church and lived here 35 years before retiring to Arkansas. They are the parents of three children and grandparents of 11.

✓ St. Meinrad Seminary will renovate their old monastery and library buildings in part from a challenge grant from Lilly Endowment, Inc. which offers \$500,000 if the Seminary can raise another \$1,500,000 by February, 1985.

✓ St. Andrew the Apostle Church, 4050 E. 38th St., will hold its fourth annual Reach Out Open House for the northeast community after the 9 and 11:30 a.m. Masses on Sunday, Oct. 9. Members and the general public are welcome. Call 546-1571 for information.

The following definitions were clipped from Webster's New World Dictionary

(Second College Edition)

Cris-to-bal (kris tō'bal) seaport in the Canal Zone, at the Caribbean entrance to the canal; a part of the city of Colón, Panama; pop. 800.
crit. 1. critical. 2. criticism. 3. criticized.
crit-ic (kri tī'k) *n.* pl. -rit-ics (ēz). -rit-ics (*l* a *kri-ti-kon* (kri tī'k) *n.* pl. -rit-ics (*ēz*). -rit-ics (*l* a *kri-ti-kon*, means of judging < *kritis*, judge: see *fit* 1 a *kri-ti-kon*, means of judging by which something can be judged; standard, rule, or test by which something can be judged; measure of value — SYN. see STANDARD.
crit-ic (kri tī'k) *n.* [*l. criticus* < *Gr. kritikos*, a critic, orig. critical, able to discern, akin to *krinein*, to discern, separate: see *crisis*] 1. a) a person who forms and expresses judgments of people or things according to certain standards or values. b) such a person whose profession is to write such judgments of books, music, paintings, sculpture, plays, motion pictures, television, etc., as for a newspaper or magazine.

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Archbishop O'Meara's Schedule

Week of October 9

SUNDAY, October 9—Parish Visitation, St. Michael Parish, Bradford, Mass at 10:15 a.m. EDT followed with a reception.

MONDAY, October 10—Judicatory Executives Breakfast, Archbishop's residence, 7:30 a.m. —Indianapolis Serra Club luncheon, CYO Office, 12 noon.

TUESDAY, October 11—Archdiocesan Retired Priests luncheon, Monsignor Downey Council Knights of Columbus, 12 noon, followed by the Senate Age Group #1 gathering.

—Deanery celebration for the Holy Year, Tell City Deanery, St. Paul Church, Tell City, Mass at 7 p.m.

WEDNESDAY, October 12—Confirmation, St. Monica Parish, Mass at 7:30 p.m. followed with a reception.

SATURDAY, October 15—Dioconate ceremonies, St. Meinrad Seminary, St. Meinrad, 9:30 a.m.

—Fourth Degree Knights of Columbus exemplification, St. Roch Church, Mass at 4 p.m.

FAMILY TALK

Advice given to daughter

by Dr. JAMES and MARY KENNY

Dear Mary: My mother is 86 years old and lives alone. She is doing pretty well physically, but is becoming forgetful. She doesn't pay bills on time, forgets to call repairmen when she needs them, neglects getting yard work done, etc. She does not want to move and does not want someone living with her. I live about 45 minutes away and cannot drive over every day. Do you have any suggestions?

Answer: While your situation has no easy answers, there are several precautionary measures you might take. Let me respond to the issues you raise one by one.

First, the financial matters. Much of your mother's financial business can probably be handled directly through a bank. Her Social Security check, if she gets one, can be sent directly to the bank for deposit to her account, thus eliminating theft, loss or forgetfulness. If your mother

has other sources of income, they can probably be arranged the same way.

Bills that must be paid on a regular basis, such as utilities or mortgage, can often be paid directly by the bank after authorization from your mother. Try to find a bank that will accommodate your mother. Once you set up the system, all her regular income and expenses should be taken care of.

Another way to arrange the finances would be for your mother to authorize you to write checks on her account. You can then pay her bills as needed. Again her bank can arrange such authorization.

Next you mention neglect of the house. A weekly check-up should enable you to spot and correct needed repairs to home or yard. Perhaps a responsible older teen in her neighborhood could be hired to do yard work and inspect the house every Saturday or a grandchild could assume this job. Whether relative or friend, treat this service as regular employment and pay the person who does it.

A daily phone call can assure you that your mother is getting along all right. If you cannot arrange to do this yourself, you might set up a schedule with other relatives so that she receives at least one call per day. Another option is to try to hire a neighbor of your mother to check on her daily. Finally, many communities offer a service through which an elderly person is telephoned each day. Should the person have any problem, relatives are notified. In one way or another, you should be able to check on your mother daily.

If you feel she needs to be observed still more closely yet she does not want a live-in companion, you could perhaps convert part

of her living quarters to an apartment. Your mother might then rent to a person willing to check on her daily and perhaps run small errands in return for a reduction in rent. You might look for such a tenant through your mother's parish, friends, senior-citizen club, women's club or similar organization. Finding such a tenant might be more difficult than finding an ordinary renter, but should you find the right person, both the tenant and your mother would benefit and your own peace of mind would greatly improve.

You are caught in a difficult situation. You are trying to help your mother while respecting her preferences about where and how she wishes to live. Congratulations to you for trying to help her without taking over her life.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College; Rensselaer, IN 47978)

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Good NFP classes meet certain criteria

by NONA AGUILAR

A few weeks ago I had the choice of attending one of two presentations on Natural Family Planning. The first was offered by a young couple trained in NFP by a diocesan organization. Neither the husband nor the wife had any medical background. The couple's presentation was the first of a three-session NFP instruction course; the third session was optional.

The second presentation was offered at a holistic health center. The speaker was a woman gynecologist who—like the young couple—was an NFP user. Her presentation was a one-shot, single evening course on NFP.

Given the bare facts about the two, which session do you think was worth the time investment to attend? Which do you think offered the best, most useful information?

Since the second presentation was made by a doctor, you might be inclined to select it as the best choice. Indeed, it was the talk I chose to attend.

But I made a mistake. The doctor's presentation was the poorest I've heard in several years of sitting in on NFP classes. That's right—the poorest.

The doctor was well-intended and had read a small-size stack of NFP books (mine included, I'm not displeased to report).

The doctor passed out information sheets. Much of the information was xeroxed from the various NFP books she brought into class. But since each author has a slightly different way of expressing the same concepts, some sheets offered as many as three different approaches for understanding one fertility sign. Illuminating? No sir! The operative word is confusing.

The doctor then tried to eliminate confusion by explaining each fertility sign. It was a "first look for this and then look for that" type of presentation rather than the step-by-step progressive teaching instruction that I have come to expect from the Human Life Center, the Couple-to-Couple League and other first-rate NFP teaching organizations.

The evening with the doctor lasted almost three hours. I traveled down the elevator with people from the class when the evening ended. "Boy, I don't think I could ever get the hang of this method," one woman told us. "There's too much to

learn and understand," someone else said. "I thought this new birth control method was supposed to be easier," a man remarked.

But if these people had attended the presentation made by the young NFP-user couple, their remarks would have been completely different—and highly favorable.

My experience in the doctor's one-session class confirmed my suspicions about the minimum requirements for good NFP instruction. Look for classes that meet the following criteria:

1. An organization that carefully trains user couples to teach learning couples.

2. Classes designed to discuss the biological facts of fertility control and the meaning and value of fertile-time abstinence.

3. A carefully designed, step-by-step learning program with at least three to four weeks apart.

4. Learners that are given a telephone number to reach their instructor couple for guidance and information any time it is needed, either between sessions or after the course of instruction is completed.

I'd like to expand a little on my first two criteria. Remember: abstinence must be dealt with. A husband and wife teaching together handle this subject best. Moreover, because the method is a mutual one, teaching organizations should insist that learners attend instruction as a couple. Granted, there are always situations in which the husband and wife can't attend sessions together, but a good organization makes allowances for this without allowing it to become the norm.

If you check for the above criteria when searching out NFP instruction, you are likely to be highly satisfied with the teaching you will receive.

A study done by researchers at Creighton University in Omaha and the St. John's Mercy Hospital in St. Louis concludes that the Ovulation Method of Natural Family Planning is just as effective as oral contraceptives.

The study was done by Dr. Thomas Hilgers, associate professor of obstetrics and gynecology at Creighton University's School of Medicine and director of the university's Natural Family Planning Education and Research Center.

They studied 559 couples using the Ovulation Method for a cumulative total of 4,957 months during an 18-month period. Couples using the Ovulation Method observe and interpret changes in the woman's cervical gland mucus secretion, which

(See CLASSES MEET on page 9)

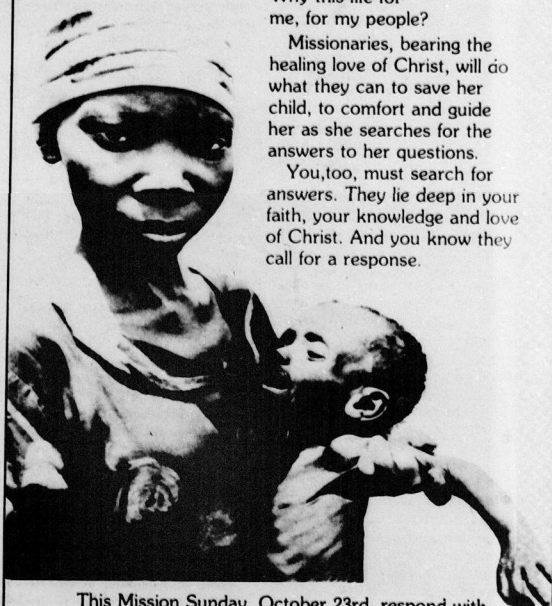
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Archdiocesan Director

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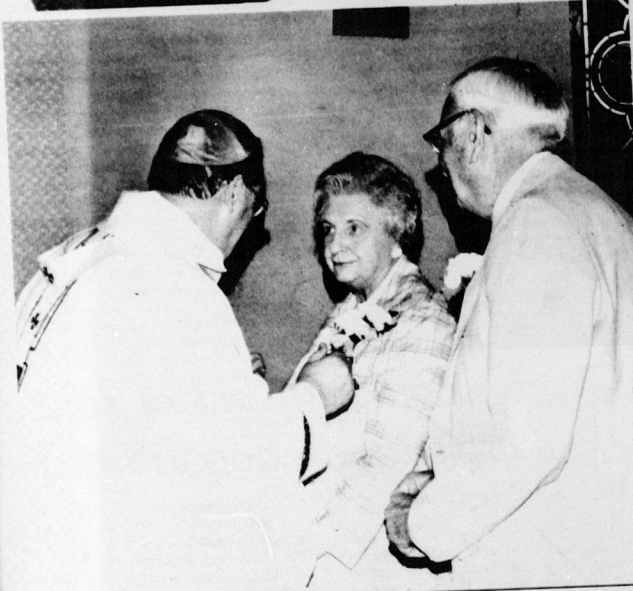
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Fr. James D. Barton, Archdiocesan Director



ANNIVERSARIES—Anniversaries were celebrated at both ends of the archdiocese last weekend. At far left, Father Albert Dieseman, founding pastor of St. Matthew's in Indianapolis, addresses parishioners on their 25th anniversary. In center, the current pastor, Father James Moriarty, greets Archbishop Edward T. O'Meara. At right, in a skit depicting parish life, several angels come to the rescue when parishioners request divine assistance in preparing a cake for Sunday's celebration. On Saturday night, St. Charles Borromeo Parish in Milan marked its 75th anniversary. During a liturgy in Milan, Archbishop O'Meara presented flowers to Chris and Ada Vois (in photo at lower left) and Collis and Esther Huntington, long-standing members of the parish. (Photos by Jim Jachimiak)



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Society allocates \$80 million

The Society for the Propagation of Faith distributed more than \$80 million worldwide in 1982 from its general fund to 900 mission dioceses, according to the recently released annual report of the Pontifical Mission Aid Societies, the parent organization of the Propagation of Faith. Over half of this was contributed by American Catholics.

The largest part of this amount, approximately 33 percent, funded "ordinary subsidies," support for the most basic pastoral activities of each diocese in developing nations. Some 725 mission dioceses received an average of \$35,000 each.

The Society of St. Peter Apostle, another Pontifical Mission Aid Society, responsible for providing training of future priests, brothers and sisters in the missions, gave \$25 million in subsidies for seminarians and novices, as well as other grants to seminaries and religious orders.

Monsignor William J. McCormack, national director of the societies stated that the report "reflects the generosity of those local churches richer in material resources, and the vital faith life of younger churches that depend on their sister churches for help."

Classes meet (from 8)

occurs when the woman is fertile and is absent when she is not.

The study considered "method of effectiveness," which Hilgers defined as proper use of the method itself and "use effectiveness," which he defined as taking into account human error, such as erroneous application of the method or inadequate teaching.

Oral contraceptives have a method effectiveness rate of slightly more than 99 percent, the highest of all artificial means of contraception, Hilgers said. The method effectiveness rate for the 559 couples using the Ovulation Method was 99.6 percent.

The use effectiveness rate for the couples studied was 94.6 percent, compared to a use effectiveness for oral contraceptives usually ranging from 90 to 96 percent, Hilgers said.

The study is the first to evaluate a Natural Family Planning method for its

capacity to achieve pregnancy as well as to avoid it.

"The Ovulation Method of Natural Family Planning is gaining in popularity, for one reason because of the adverse medical side effects of artificial methods," Hilgers said.

For more information about the symptothermal method and/or the ovulation method, contact the Archdiocesan Family Life Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.

"No-Pill, No-Risk Birth Control" can be ordered by mail through: CCN Booksales, 5410 Wilshire Blvd., Suite 100, Los Angeles, CA 90036. Please send \$6.95 for quality paperback, or \$12.95 for clothbound. Add \$1.50 for bookrate postage and handling or \$2.50 for U.P.S. delivery. Mastercard/Visa phone toll free 1-800-421-4250.

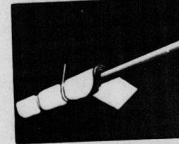
FROZEN WATER PIPES ARE SUCH A MESS.



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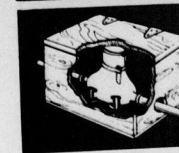
ELIMINATE DRAFTS

Close off crawl space vents and doors. Repair broken or cracked basement windows. Make sure basement doors and windows are closed tightly.



INSULATE PIPES

Be sure pipes in unheated parts of your home, including crawl spaces, are insulated.



PROTECT YOUR METER

If you have an outdoor meter pit, make sure the lid is not broken or missing. Unheated indoor meters should be protected with an insulated box.



Remember, the plan is prevention.

Attack on airliner prompts a look at the Soviet population

by BRIDGET TYNAN HODGE

Our world paused in mid-stride, wonderment and uncertainty evident in all her four corners, when news of the shooting down of a Korean passenger jetliner by the Soviet Union surfaced early in September.

As the two major powers sent accusations and excuses back and forth across the ocean, our leaders striving to determine the most appropriate course of action, the people of the world, myself no exception, sought to understand the implications of this occurrence, which, at first consideration, appears to be nothing less than an act of sheer madness.

During Hodge Country's daily discussion of current events, at which our three oldest children become acquainted with all of the goodness and imperfections of our world, in striving to comprehend how on earth one segment of the human race could commit such a dastardly act of injustice against another, my thoughts turned to the pilot of the attacking aircraft.

I wondered what were his thoughts as he discharged the missile that would extinguish the lives of those 289 men, women and babes aboard that fateful flight. Did he regard this as just another military mission to be performed, anticipating at its completion the return to home and family?

Did he, robot-like, merely obey orders, with no contemplation of the memory he was creating for his future years? Had he never had access to the information that Claude Eatherly, pilot of the scout plane which gave the "All Clear" for Col. Thomas W. Ferebee, bombardier of the B-29 Enola Gay, to drop the atom bomb on Hiroshima, later became insane, the victim of recollections of his own role in that massacre?

Or, perhaps, a servant of the system under which he lives, and conditioned to the dictates of his leaders, he had no thoughts at all.

SINCE WE are not likely ever to learn the identity of that pilot, much less be advised of his eventual reactions to his part in the tragic incident, I find myself reflecting upon his fellow countrymen, the people of Russia.

We have, I believe, a tendency to look upon the Soviet Union as one, complete entity, a unit which encompasses all that negates our own beliefs. In so doing, are we being fair and just in our attitudes toward the citizens of that country? Should we consider that the actions of the leadership of the Soviet Union directly reflect the attitudes of her people, or should we strive to remind ourselves that the same Creator

who breathed life into us, brought into being the men, women and children of Russia?

Since, in His wisdom, He placed within us the capacities to love, fear, be compassionate, hope and dream, have we any reason to believe that He did not endow the Russian people likewise? I think not.

I firmly believe that, as I write, there is a mother on the outskirts of Novosibirsk who ends her day with the same joys and sorrows as I. I am sure of her regret, in the moments before sleep, that the 24 hours of a day do not afford enough time to be all that she would wish as a mother. Perhaps, as myself, she is saddened by the busyness of her life, and cherishes those few moments that can be spared for holding an infant close, or kissing away the tribulations of a toddler.

When she dreams, does she wish for her cherubs all that I wish for mine? Does she desire for them green, green grass and cool, cool water, and the opportunity to live out their lives in happiness? I doubt that her motherhood is very different from mine, for she, too, dries the tears of sad little girls, and bolsters the manliness of small, small boys. She nurtures the mind and feeds the spirit, weeps for the pains and rejoices in the pleasures. And treasures every single, "I love you."

When the sun sets upon the Komi, one of the agricultural belts of the Soviet Union, does it signal the end of a day, of feeding, tending, harvesting, with just a few moments snatched to glance upward

toward the sun, an unconscious acknowledgement that forces greater than man are responsible for our living?

THE RUSSIAN farmer is no less prone to compassion than his American counterpart, for both watch anxiously, sorrowfully, as a cow experiences a difficult calving, or succumbs to the ravages of disease. He, too, discovers joy in the greenness of his plants, the sleekness of his animals.

When he retires, his long day ended, he is grateful for the rains that have watered his fields, the bed that cushions his weary body, and the opportunity to do it all again, tomorrow.

Surely there is a father in the city of Chelybinsk who, like my own husband, is carefully overseeing his son's transition from boyhood to maturity. Observing the shyness of the pre-teen, rapidly approaching manhood while not completely finished with childhood, perhaps that father aches to protect his son from the pitfalls of growing up, while remembering that it is the pitfalls that shape, ultimately, the man.

Is he tenderly guiding the boy toward the threshold of adulthood, and longing to preserve the innocence that lays so easily upon him? Did he take him to the tomb of Lenin, in Moscow's Red Square, and stand there fervently wishing that his child would never know the pain of war? And in the quiet moments of his days and nights, does he recall, with gratitude, an awkward, "Thanks, Dad?"

I would like to cling to the belief that the people of the Soviet Union have some symbol, akin to our Dove of Peace, which flits across their thoughts when man's inhumanity to man bears down upon us. Perhaps we, the ordinary, everyday people of the world, are more united than we have ever dared to believe.

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Pope speaks of laity's role in religious education

by Sr. MARY ANN WALSH

VATICAN CITY (NC)—Pope John Paul II emphasized the role of the laity in evangelization and religious education Sept. 30 in an address to the bishops of Western Canada.

"Everyone must think about transmitting the faith, about bringing the Gospel to the young, to the unchurched, to the poor, the suffering, and to all those in need," the pope said.

He told the group of Canadian bishops, who were making their official five-year visits to Rome, that lay involvement in the church's mission is rooted in one's baptismal commitment.

"It is through the awareness of the importance of baptism that all catechists find encouragement, all lay movements discover their identity and all lay spirituality finds its authentic expressions," the pope said.

"Indeed," he added, "the religious life itself discovers not only its own foundation but also its specific identity in relationship to the sacrament of baptism."

The pope stressed the "supreme importance" of baptism, calling it "the sacrament of interior enlightenment, spiritual liberation and new life" and "the source of all the moral responsibilities incumbent upon Christians."

Baptism is "the basis of all Christian dignity, because it is the origin of incorporation into Christ," he said.

Membership in the body of Christ through baptism, the pope said, explains "the urgency of worshipping the Father together with Christ, who wills that the members of his body pray with him; the special need to practice chastity so as not to defile the body of Christ; the importance for members of Christ to assist other members in need; and the value of human suffering offered in the name of Christ."

Fort Lauderdale Under 21 center to open despite protest

FORT LAUDERDALE, Fla. (NC)—Covenant House, Franciscan Father Bruce Ritter's shelter for homeless youngsters, will open an Under 21 center in Fort Lauderdale despite opposition by some area residents, according to Diane Pekunka, Covenant House media coordinator.

Under 21 is a 24-hour crisis intervention center for runaway youths.

Although Covenant House was invited to Fort Lauderdale by a group of residents concerned about runaways in the area, hotel owners and senior citizens there have opposed the project, Ms. Pekunka said.

Opponents claimed that their property would be devalued by the presence of a center for runaways, and that the Under 21 center "would bring the problem (of runaways) to Fort Lauderdale," Ms. Pekunka said.

"They don't believe, or don't want to believe, that the problem is already there," she said.

Covenant House purchased the Sand Castle, a 70-unit hotel in Fort Lauderdale, for \$2.4 million in mid-September. The Under 21 center will open in spring or summer of 1984, Ms. Pekunka said.

On a visit to Fort Lauderdale when the shelter was first proposed last July, Father Ritter said he was not insensitive to the apprehensions of residents but added that his other shelters "have enhanced the neighborhoods" in which they are located.

Besides the Fort Lauderdale location, Covenant House also plans to open an Under 21 center in Boston in 1984. Other centers currently operate in New York, Toronto and Houston.

The three other Under 21 centers have "never been a detriment" to their communities, Ms. Pekunka said. She said Covenant House will work in Fort Lauderdale to increase awareness and support of the program.

VOCATIONS SPECIAL

Seminarians differ only as individuals

by Fr. THOMAS C. WIDNER

Seminarians nearing ordination come from varied backgrounds, are somewhat older than their predecessors, and are as different in their hopes for the future as they are as individuals. Five young men studying for the archdiocese of Indianapolis at St. Meinrad Seminary recently talked about their experiences in summer ministry programs and their feelings about priesthood.

Tony Volz is 26 and a member of Immaculate Heart Parish in Indianapolis. He is a graduate of Butler University having left St. Meinrad as a college student and returned six years later to enter the school of theology. He is in his third year and looks forward to being ordained a deacon at the end of the academic year. This past summer he lived and worked at St. Mary's and St. Michael's parishes in Madison under the supervision of their pastor Father John Fink.

"I made hospital visits, home visits and communion calls," Tony explained. "I did some convert instruction and religion teaching among junior high students." For Tony it was his first full-time ministry experience. The previous summer he did clinical pastoral education for hospital

ministry and has always helped out at his home parish. But the Madison experience, he believes, filled out his pastoral work completely.

"It convinced me that people thirst for the Word of God," he said. "I saw more of people's concerns and struggles."

THE EXPERIENCE was similar for Steve Donahue who did clinical pastoral education at Methodist Hospital. Steve is 30 and an Indianapolis native. He claims to have learned more about himself as a result of CPE. "It's an intense program," he reflected, "and I think I will appreciate it more as time goes on." Steve had previously worked in part at two parishes and at CYO camp. But it was his CPE experience which helped him gain a greater knowledge of his potential strengths and weaknesses as a minister.

"Before I did my CPE I wanted to be a hospital chaplain," Donahue said. But the experience convinced him "to be more realistic about my abilities" and not seek it as a full-time ministry."

Living in a rectory helped Tony "strengthen my outlook on priests. It made me aware how difficult it is to live and

work in the same place. I also learned that the people are not where we are at. Our theology study is in advance of their knowledge. It's difficult bringing them along to that."

Adolph Dwenger is a first year theology student from St. Anne's Parish at Hamburg. Formerly studying for the Franciscans, Adolph later managed a K-Mart store. "I had to question whether I wanted religious life or the diocesan priesthood," he said. "I decided that I needed the freedom in my life to make some choices that I didn't feel I could make as a religious. But I don't regret anything in my study for the Franciscans. The formation period was a good one for me."

Adolph was not involved in the summer ministry experience. That will occur at the end of this year.

Joe Trimble, 28, graduated from Depauw University in Greencastle. His home is in Maryland but he is studying for the archdiocese of Indianapolis. Joe spent the summer at St. Philip Neri in Indianapolis although he was intending to do CPE. "I just wasn't ready for it," he decided. "I'm working through some other areas right now." He too is a third year theologian and is thinking ahead toward diaconate.

(See SEMINARIANS on page 13)

New vocation director has hopes for future

by JIM JACHIMIAK

As the only priest in an office where there were three until last year, Father Paul Koetter knows the impact of the shortage of priests in the archdiocese.

As archdiocesan director of vocations, he hopes to increase concern—among priests and laity—for vocations.

"Part of my role is going to be to facilitate more involvement in the vocation question," says Father Koetter, who has directed the Vocations Office since July. "It's a responsibility that we share and we all can contribute to vocations to the Religious life and priesthood."

He adds, "We really need to help the lay people look at the question of priesthood. Thirty years ago there was a very clear, somewhat elevated, almost mysterious picture of priesthood."

But in the last 15 years, "a certain amount of the honor has left it." Priests are seen as "real people," and "lay people really grapple now with the question of what priesthood is. Because priesthood is so different from most lifestyles, it ends up with just question marks."

He believes that supportive parish communities are needed if there is to be an increase in vocations. He sees the lack of support in the parish as one reason the average age of seminarians is increasing. "The person must be more mature now. He has to be able to say, 'I'm going to do what I want to do.'"

Father Koetter is working with the Association of Religious of the Indianapolis Archdiocese (ARIA) to develop a list of priests willing to visit parishes to deliver homilies on vocations. He hopes that will involve more priests in the vocation picture and increase awareness among the laity.

Father Koetter is responsible for maintaining contact with seminarians, assisting with the discernment process for those who are considering the priesthood, and helping them begin the process of affiliation with the archdiocese if they decide to pursue a vocation to the priesthood.

"I had a basic idea of the job description, but until you get into it you really don't know what it is," he explains.

Part of his time as vocation director has been spent "just getting some sense of where this office is going. I'm at the stage where I'm trying to get as much input as I can."

For example, he will meet with high school chaplains to discuss programs. He also plans to meet with Maryknoll Father Phil Bowers, a chaplain at Purdue University, to discuss programs which could be used on college and university campuses in the archdiocese.

Father Koetter hopes to develop "a common approach to vocations on the campuses in the archdiocese." Programs in which "you come in, present and walk out" are not always successful, Father Koetter says. "You may have raised questions in people's minds," but there is no chance for follow-up.

As sets priorities in each area, Father Koetter says, he (See NEW VOCATION DIRECTOR on page 19)

"...one of the seraphs flew to me, holding in his hand a live coal which he had taken from the altar with a pair of tongs. With this he touched my mouth and said: 'See now, this has touched your lips, your sin is taken away, your iniquity is purged.' Then I heard the voice of the Lord saying:

*'Whom shall I send?
Who will be our messenger?'*



I answered,

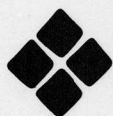
'Here I am, send me.'"

— Isaiah 6: 6-9



If not us,
who?
If not here,
where?
If not now,
when?
If not for
the Kingdom,
why?

Dare the dream.



For Information on the Catholic Ministries of priesthood, sisterhood & brotherhood call or write:

Vocations Office
1400 N. Meridian Street
P.O. Box 1410
Indianapolis, IN 46206

Seminarians

(from 11)

Phil Unwin worked two jobs. Two days a week he was an intern at The Criterion and the rest of the week assisted at St. Simon Parish in Indianapolis. Phil, 29, a graduate of Indiana University, was a reporter for the Connersville Examiner before entering the seminary. His home is South Bend.

Pastoral duties were reaffirming for Phil. "I found different things that I did very challenging and invigorating. I also found newspapering very invigorating. That's what I was trained for."

JOE SAYS his summer gave him a greater respect for the life of a priest. "I learned to appreciate the emotional impact pastoral ministry has on a person." Joe was a physical education major and he says that "in August I'd do three workouts a day, take a shower and still have energy for the evening, but I'd get worn out easy in this life. It's much more demanding than physical activity because you're using much more of yourself than just the physical."

He also expressed anger that so many people take the priest for granted. "It's something like what happens to a cop," he said. "He's a 'pig' until you need him. The priest is everybody's whipping boy."

"I also came to know the loneliness there is in being a priest, the longing to be with someone else. The need for encouragement make it seem a very hard life to live."

Steve believes that work is very important. "I could burn out very fast," he said, "so I have to set a schedule for myself." He expressed the need to set limits and know what he can and cannot do.

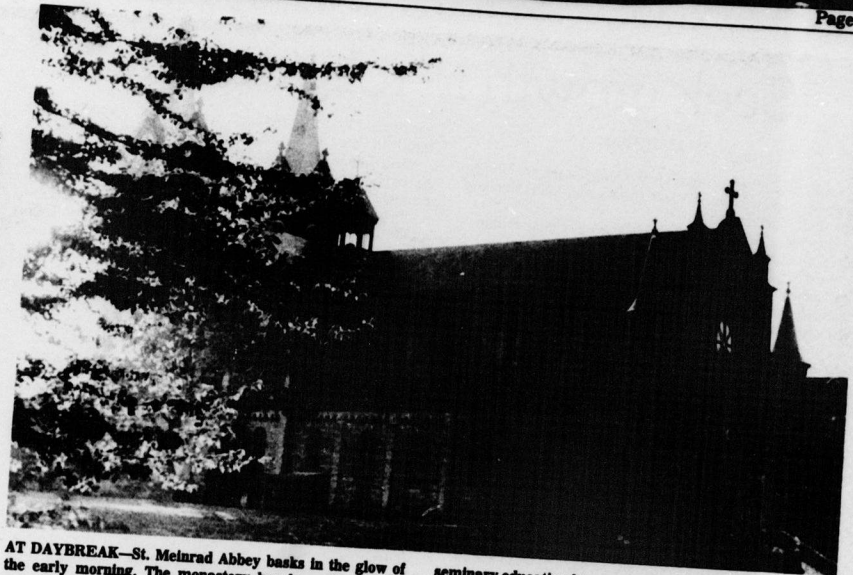
Phil agreed. "It's a challenge and there's a need for support among priests. You have to reach out to people. I lived in a rectory with four others and at times there was no one but me in the rectory. I found myself using the support of former friends for encouragement and conversation."

Adolph finds the loneliness factor very overwhelming. "It makes me conscious of my gifts and talents," he explained, "and be supportive of people in a worshipping community and their talents and gifts so that I don't tear myself down. In a sense the loneliness might be a good thing."

Phil said you can't be healthy yourself unless you minister to others. Daily routines are important but they can be overwhelming. He claims he and other seminarians agreed to get together once in a while during the summer but recalls that they saw each other only once during an official gathering. "People have to make time to get together," he said.

The same thing occurred for Joe. "I find it scary," he said, "to recognize how dependent I am on others. It's good but that's a new feeling for me to recognize my limitations."

ON THE WAY—Among the young men studying for the priesthood for the archdiocese are (clockwise from top): Adolph Dwenger, Steve Donahue, Tony Veltz, Phil Unwin, Joe Trimble. (Photos by Father Tom Widner)



AT DAYBREAK—St. Meinrad Abbey basks in the glow of the early morning. The monastery has been the seat of

seminary education for most of the archdiocese's priests for more than 100 years. (Photo by Father Tom Widner)

That's why CPE was a little too much for me to handle at this time. I'm still resolving my commitment to the archdiocese and to priesthood and the demands of CPE were perhaps too much right now. I need to know more about my limits and my skills. I don't know much about burnout but I think the relationship between God and church and me is something I have yet to establish."

Phil said the academic community at St. Meinrad is very important to him. "I need it to pray weekly; I need the scheduled routine." It helps to keep him on track.

Steve says he "needs the stroking, the uplifting that one gets from one's peers" at the seminary. He also spoke highly of the people at St. Bernard's parish in Frenchtown which has somewhat "adopted me. I'm welcome there at anytime. It's really home."

Joe said St. Philip's did the same thing. Being a great distance from his own family, the welcome he received at St. Philip's helped him to adjust better. "They even send me stuff in the mail now," he said.

The unknown future is a concern for all of them but Phil felt that the unknown would scare anyone. "I don't think the first year of priesthood could ever take the place of summer ministry or even a year out during seminary," he stated. "The responsibilities are so different. All I can do is my best in whatever situation I'm in. I didn't leave reporting because I didn't like it. I was happy as a reporter but that was a job. Priesthood is more than just a job. Being a priest encompasses the totality of a person."

Joe feels he still has things to work through in accepting the call to priesthood. "I keep going because of the prospect that I will resolve it," he explained.

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Seek growth in religious life

by JIM JACHIMIAK

Leaders of religious orders in the archdiocese are looking forward to growth within their orders and understanding among church hierarchy.

They hope that a papal commission studying religious life in the United States will foster that growth.

Benedictine Sister Mildred Wannemuehler, prioress of Our Lady of Grace Convent, Beech Grove, sees the study as "a real breakthrough and a real hope that finally we can tell Rome what we are."

She explains that the United States is "really a mission country yet. We're different from Europe, and Rome does not really understand."

The Benedictines themselves can benefit from the study, too, she says. They represent a monastic community, but in the United States they are involved in apostolic work. "Our main apostolic work is community life," Sister Wannemuehler says.

"Our main aim is to be a witness to community life, and from there do whatever the church needs." So three members of the Beech Grove community who are missionaries in South America live together, and return to the motherhouse each summer. "They come home to get rooted in community so they can go out and do the work," Sister Mildred explains.

The combination of the monastic and the apostolic "adds a lot of questions," Sister Mildred says. The study "is going to make us look at our own monastic tradition. Rome is trying to impose on the apostolic groups what is monastic. The American orders weren't founded for that. I see this as a real means of education for Rome and for us to clarify it ourselves."

THROUGH APOSTOLIC works, she says, women Religious "have been a very vital part of the church." But "it's been a very male-oriented, hierarchical church. The church will have to recognize that it needs us."

She adds, "When we left the schools, we sort of replaced ourselves" by preparing the lay people to do the work. "As we begin to emerge and see our role more clearly, I think we can help the lay people see their roles more clearly."

For example, "we as women are very vital to the whole peace movement, and not in the sense of the feminist movement. I'm talking about the qualities of women. Men and women are complementary."

Sister Mildred cites social factors, as well as the changing role of Religious, as reasons for the decline in

vocations. "Vocations are born in families. If we could build family life back up, I think we would have more vocations."

Benedictine Archabbot Timothy Sweeney of St. Meinrad Archabbey is "moderately optimistic" about the future of religious life.

"I don't think we're going to notice any real big, substantial change," he says. "Quick changes are not long lasting." He adds, "In terms of vocations, you're not going to see any surge. After this period of re-emphasis, you might see a slight rise."

Among Benedictine men, the archabbot says, "there is a desire to go more in depth about religious life, a certain desire to integrate our apostolates into the interior of our community" and to give "more of a depth to the life." He adds, "We do fit into the broader category of Religious in the church, but there is a difference."

Archabbot Sweeney does not expect the impact of the bishops' study to be immediately apparent, but says that "it will be a positive thing."

The study is "a two-way street." While the pope will get his message to Religious across, he should also gain "a better understanding of our position."

Franciscan Sister Marie Kathleen Maudlin, congregational minister of the Sisters of St. Francis of Oldenburg, feels that "wherever the needs of the people of God are, that's where the Religious will be." She adds, "Just being in the midst of the people will be our greatest need and possibly our greatest mission." She cites hospitality, reconciliation and peace as the major areas of concern for the order.

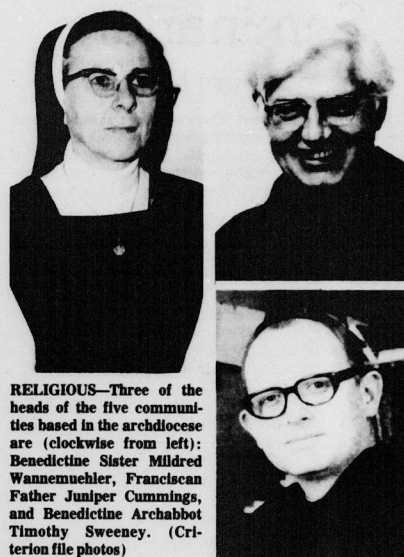
In the past, teaching and hospital work were major concerns. But "the sisters are finding a call to something else." She attributes that in part to the increased number of women entering the order after beginning a career.

RELIGIOUS LIFE "is still extremely strong," Sister Maudlin says. "Perhaps it is stronger today simply because there is so much questioning, so much searching."

The Oldenburg Franciscans are dealing with several aspects of religious life. "First, we are looking at where we are putting our energies," Sister Maudlin says. "Another thing, for many of us who do have big buildings, is being able to let go of some of them."

Finally, there is a question of how to continue to sustain community life for members of the order who live alone.

As for the bishops' study, "We see the persons who have been appointed as being very open and quite aware that they have as much to learn as they have to give."



RELIGIOUS—Three of the heads of the five communities based in the archdiocese are (clockwise from left): Benedictine Sister Mildred Wannemuehler, Franciscan Father Juniper Cummings, and Benedictine Archabbot Timothy Sweeney. (Criterion file photos)

She adds, "If all of us approach it with a straightforward simplicity, then good is bound to come of it. The discussion will make us clarify where we are coming from, and will confirm us in the things we think we should be doing."

She expects religious communities to be smaller in the future. That will lead to "a certain amount of inner strength" and "a greater interdependence among members."

The key to the future, she says, is "the acceptance by the church that a change in religious life has to come. Family life has changed and it is from family life that we get vocations. You can't expect someone to move into a religious structure that has not changed since 1890."

Franciscan Father Juniper Cummings, minister provincial of the Conventual Franciscans at Mount St. Francis, predicts "a very good future" for religious life, "although a lot of the religious communities will probably disappear and new forms of religious life will arise."

Many orders, he notes, "have been moving in the direction of secular institutes," but that trend is reversing.

The Conventual Franciscans "are trying to make sure that our men have the opportunity to live in community." While the men may not live in actual religious communities, more will be housed in groups. For example, Franciscans serving two parishes in Terre Haute have moved into one house.

He expects the study of religious life "to lead us more in the direction of forming those communities. I see us moving more and more toward apostolates, and not being identified with one particular apostolate."

The study also "reminds us that we are expected to give some collective witness," Father Cummings says. "The bishops are also moving in that direction. Some people see that as moving backward, but I see it as moving forward."

In the area of vocations, "we're holding our own in the United States." The largest decrease for all religious orders has been in Europe, and the increase has been primarily in third world countries.

"I'm also encouraged," Father Cummings points out, "that once again we have people from the United States who are willing to go out to the mission lands. I see that as a good sign of vitality."

Providence Sister Mary Maxine Teipen, first general councillor of the Sisters of Providence at St. Mary of the Woods, has maintained "a certain peace about religious life" despite the decline in vocations.

As first general councillor, Sister Mary Maxine is a chief assistant to Providence Sister Anne Doherty, general superior of the community.

"God doesn't deal with numbers alone," Sister Mary Maxine says. "Through the years, the Holy Spirit has called religious life into being."

She recalls that the Sisters of Providence, too, were influenced by "a touch of monasticism"—returning to the house by 6 p.m. and spending more than four hours each day in prayer. "We still do pray," she laughs, "but we are an apostolic community. The apostles were called forward."

Sister Mary Maxine sees the study of religious life as "a marvelous opportunity for the Religious to speak with their bishops." She adds that "it issues a call to look at the decisions that have been made, and whether they have made us better Religious."

And she is hopeful about the future. "Even though we're not numerically back where we were, I feel there is a great future for religious life. And I don't know whether the Spirit will call forth the larger numbers."

She sees additional freedom within the order as members move into areas other than teaching. She, too, notes the number of older women, with established careers, entering religious life.

She adds that "through this renewal there has been a lot of questioning. But once that is situated, there is a rejoining." She likened that to "the paschal cycle," noting that "there is a lot of suffering, and yet there is the joy of a resurrection."

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Opportunities abound for sisters

by SUSAN M. MICENSKI

More opportunities than ever before exist for sisters today. No longer are these compassionate women confined solely to the classroom. They can be found anywhere—from ministering to sick in hospitals to serving as administrators of parishes that do not have resident priests. Their role, indeed, does seem to be changing, and perhaps so is the whole vocations picture.

Three sisters, two Benedictines and one Sister of Providence, were interviewed recently to allow them to discuss the work they do, in addition to their religious life and the idea of vocations.

Benedictine Sister Anita Eberle, who is in her third year of service to St. Catherine and St. James parishes as pastoral associate, works with both parish councils, liturgy committees and altar societies, as well as with all the different chairpersons in recruiting people for various ministries. In addition, Sister Anita coordinates all liturgical programs for both parishes.

Directing the Rite of Christian Initiation for Adults (RCIA), a joint program for the two parishes, is another facet of this Benedictine's job. Planning and attending individual meetings are some of her responsibilities. She visits those unable to attend church. "There are quite a few elderly who can't come to church," Sister Anita explained. "I take communion once a week to shut-ins."

Other members of the parish staff, which includes Father Mark Svarczkopf, pastor of St. Catherine and administrator of St. James, Father Prosper Bemunage who is in residence at St. Catherine, and retired Providence Sister Helen Ann Conway also take part in the visitation program. "Sister Helen Ann coordinates this effort and decides who should go where," stated Sister Anita. "After the visits for a day are finished, the four of us have lunch together and share our experiences. This way we have a better feel for where the shut-ins are—spiritually, emotionally and physically." Informal family visits also fall under this same general area.

"We make hospital visits twice a week," explained Sister Anita.

One of her main responsibilities is liturgy. "It's very important for me to be available when one of the priests isn't," she stated. "Not only for spiritual needs of people, but for carrying out administrative duties. In Father Mark's absence I am empowered to do so." In addition to "being available," Sister Anita explained that she is usually able to cantor once a weekend, and is the spiritual moderator for CYO from St. Catherine, St. James and St. Patrick. "We try to encourage young people whose parishes do not have an active CYO to join ours."

A DIRECTOR OF religious education (DRE) for the past seven years, the last two of which included being a pastoral associate, Sister Anita stated that she "helps the lay coordinators get the Vacation Bible School going each year. I am still the resource person for people to come to, too."

Sister Anita, who celebrated her 20th anniversary in entering the Benedictines last month, declared that she "feels very rooted in the Benedictine order, and that I view my religious call as a lifelong process that won't be complete until I die. Looking back over the years, I can see the growth that has taken place."

"People always challenge me to grow in community," she said. "We choose community because we feel we can't do it alone. When I'm there, I'm very present and participate in daily prayer with the other sisters. It is this time with community and time spent in individual prayer that enables me to carry out my pastoral work. We also have the opportunity to celebrate the Eucharist together which is cause for further bonding."

Of course, no matter how satisfying a lifestyle may be, some part of it will still not live up to expectations.

"No matter what kind of a life you live, you are bound to get disillusioned with it," declared the Benedictine. "I had a picture in my mind of what life as a sister would be like, and what it actually turned out to be are two different pictures. But you've got to see beyond this, and the reality of the commitment you've made."

In joining a religious life, "you don't leave behind the world problems," she said. "You've made a conscious commitment to live your baptismal call in a particular way."

And what about the future?

"I believe in a future; being where I'm at now I can see changes that happen and sense that we—our community as well as others—will change as the church continues to change. The form may change, and the numbers may not be as large, but those committed will be quality people who will live out their baptismal call. Even now, people interested in a religious life or making this decision later than what I did. Some people who are now investigating community life have even raised families. But regardless of age, we do encourage persons thinking about community to first get some work experience."

THE OLDEST OF 10 children and a native of Starlight, this former farm girl stated that "in eighth grade I felt God was calling me." Encouraged by her parents, Sister Anita, who said "family was very strong for us," decided on joining the Benedictines after having been taught by them and learning how family-oriented this community is.

Another Benedictine, Sister Catherine Gardner, who lives in Mitchell, but is on the road helping parishes in Salem, Scottsburg and Henryville, explained that her reasons for selecting the Benedictines are similar to Sister Anita's. "I was taught by these sisters in elementary and boarding school, and had some very good friends who were Benedictines. All of this helped me make my decision."

With the Benedictine order for 40 years, Sister Catherine exclaimed that she "just loves it! I wouldn't trade places with anyone. There have been super opportunities for spiritual, personal and intellectual growth. I've certainly been blessed. This is a very special call, however, it's not for everyone. But I'm happy I responded."

Sister Catherine stated she was very idealistic when she first joined the order. "I expected I would be a teacher," she stated, "but no matter what you do with your life you have to learn there's a lot of give and take. I do feel my hopes have been accomplished."

As far as vocations go, "I think the Lord is still calling people; I don't know why they aren't responding. I know it's a fearful step, but it's a beautiful opportunity. When I first thought about answering the call, I thought my friends would think I was off my rocker. But we're all working for the same purpose—just in different ways. Life is a challenge, no matter what path you follow, whether single,

married or Religious. The most important thing for anyone to do is to listen to God."

Also a pastoral associate, Sister Catherine is "very much involved with religious education, sacramental preparation, adult education and RCIA. "We—Sister Mary Jane Ofer and I—do a lot of traveling back and forth—helping where help is needed. Teacher training makes up a big portion of the job."

Sister Catherine, originally from Evansville, declared that the "people really do appreciate us living at the rectory here in Mitchell. They're happy we take care of it."

IN HER SECOND year at Mitchell, the Evansville native has taught for 20 years and has been involved in religious education for 12 years. "I think all my classroom experiences have helped prepare me for my work here," she declared.

"The people are very warm in these little places," stated Sister Catherine. "You can get to know just about everyone."

And these two traveling sisters have a good chance to do just that—visiting the sick in hospitals, those living in nursing homes and shut-ins who are unable to attend Mass. "We check everybody out to see how they're doing," she explained. "They get a lot out of it, too."

Sister Catherine sees what she is doing as "where (See OPPORTUNITIES on page 21)



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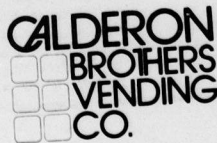
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through her ministry as history professor at Marian College and through her new part-time ministry as a member of the Franciscan Friars formation team. She provides input on Franciscanism and spiritual guidance to the men interested in becoming Franciscan Friars of the Sacred Heart Province, based in Indianapolis. Sister Sue's involvements and outreach to people are a mark of her outgoing personality. For several years, Sister Sue had been very active in campus ministry. She continues her participation in the Association of Religious in the Indianapolis Archdiocese (ARIA) of which she is a former president.

Sister Sue is making a significant contribution by her life and ministry to the women and men she serves, to her Congregation and to the Church.

What are you doing with the rest of your life?

For more information about the Oldenburg Franciscans, contact Sister Mary Ann Stoffregen, Vocations Office, Sisters of St. Francis, Oldenburg, Indiana 47036.

St. Monica passes

by Fr. THOMAS C. WIDNER

Have you ever met a priest who really loves being a priest? Most people can probably answer "yes," but I mean a priest who really loves being a priest, who really loves himself and therefore, is able to really love others. Father Clem Davis is such a person and his excitement for priesthood shone through in a 45 minute interview.

Pastor of St. Monica Church on Indianapolis' northwest side since July, Father Clem says, "The biggest change for me in becoming a pastor is that there's no one I can pass the buck to. There's no one else who can deal with the problems I have to deal with."

Not that Father Clem passed the buck to Father Bill Munshower, his former pastor at Holy Spirit Parish where Father Clem spent the past four years, "but I had a subconscious awareness that the major decisions—like personnel or staff problems—belonged to the pastor," he says. Now Father Clem makes the major decisions.

He expressed satisfaction with his new role and especially his ability to immerse himself in pastoral work. Up to now there hasn't been an overwhelming abundance of administrative work to take up his time. "The days are long," he says, "and I'm not aware of anything not getting done."

Father Clem's biggest fear in becoming pastor had nothing to do with the pastoral work but with the prospect of living alone. At Holy Spirit he shared a rectory with three other priests. Nevertheless, it hasn't been as depressing as he thought it might possibly be. "For one thing," he says, "I don't spend a lot of time in the house by myself. When I'm glad here, I'm usually tired out at the end of the day, and I'm glad I don't have to carry on a conversation with anyone else." Father Clem admitted it would be a big adjustment if someone else would move in with him. "I relate to this house as my space," he explained.

"I've been extremely busy," he says, "and I need to control the way I spend my day." For example, Father Clem says he has decided that spending more than three hours per day counseling is unfair to the parish. "I need to spend more time for the parish—in planning, in reading, in devoting myself to strict parish needs." So far Father Clem says his calendar has been filling up and it hasn't always been for parish responsibilities.

Does Father Clem devote much time for his own needs? He readily admitted that since last Christmas his physical exercise has somewhat fallen off. "I used to go to the gym and play racquetball to relax," he says. "I haven't spent much time recently socializing with other priests either."

He claims he still needs to balance his work time with his relaxation time. He enjoys taking Mondays off and staying in the rectory to read but that doesn't always work out since occasionally someone will come to the door. Even so, he believes it's good having Monday off and not having to meet the ordinary deadlines of the day.

"Relaxation might not involve anything more strenuous than sitting here and reading. I can relax here if I know I don't have anything pressing. I can block out whatever deadlines are looming."

He is still in the process of scheduling in reading for talks he has to give or just for pleasure, instead of doing them whenever everything else is done.

Still, he says, some people have the notion that "Father does deserve his day off but not if I need him."

Prayer, Father Clem says, is difficult. "I still take no more time than before. The first thing I do in the morning is to pray using my breviary. But as the day develops the

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momentum is hard to break and so unless I pray at the very beginning, it's hard to collect my thoughts later on."

Father Clem came to the archdiocese of Indianapolis from Chicago. Ordained for the Benedictine monastery of St. John's at Collegeville, Minnesota, he was a member of St. Maur's Priory when he came to the city.

So he knows what it is like to live in community. "I could bring the day to the Vespers prayer right after supper," he recalls. "Recollection was easier then. There's something about praying in choir. One is carried by the community. But I don't experience that here. It is harder to pray by oneself, to keep one's mind on it."

His road to the diocesan priesthood began when he was studying Scripture in Germany. Out of the need to support himself while there, he began celebrating Mass on Sundays for a mixed community of military, diplomats, civilians, students and German nationalists.

"But I found myself unable to just say Mass for them. I became interested in their everyday concerns," he adds. When he arrived in Indianapolis, that work involved Bible study groups and the Marriage Encounter movement.

"I certainly do not regret my Benedictine background," he says. "But I found myself needing to be more involved with people in a pastoral setting." Monastic life is generally oriented toward life in common with other monks and the work may involve farming, teaching, and hours of prayer in common.

Father Clem's interest in Benedictinism began primarily with an interest in teaching. "I've wanted to be a teacher since high school," he explained, "and it wasn't until later when I was in college that I thought about becoming a priest." Father Clem was taught by Christian Brothers and he appreciated the close knit community they shared. "Where could I be a priest and teach?" he began to think, "and live with others who shared the same interests." His attraction for the liturgy and life in common were especially important in his decision to become a Benedictine.

He joined St. John's Monastery and then volunteered to become a part of the new St. Maur Priory the monastery was forming in Kentucky. Its special feature was that it was

interracial. He entered the seminary during the height of the civil rights movement in the 1960's and his belief that people of different races and different economic backgrounds can live and work together peacefully led him to join St. Maur's. That has its roots in his own family, he says, and in his high school experience. "Now with the interracial nature of St. Monica's, I feel like I've come home," he says.

Some things about his parish work now don't always make sense. "I haven't really had much frustration," he says, "but I've wondered how unreal expectations can be perpetuated." As examples, Father Clem cited nursing home visits. What frustrates him is not being able to see any improvement in those situations. "But it only takes someone's 'thank you for coming, Father,' to let me know that my presence is meaningful," he concludes.

Another source of frustration is people who are non-responsive at liturgy, he says. Still another occurred when he was still at Holy Spirit Parish. This was the business of East side parishes taking care of Community Hospital and "trying to carry on as if it were a normal part of all other parish needs. 'But now I'm in a parish that has two hospitals, five nursing homes, and a center for people with cerebral palsy. It's a kind of poetic justice, I think," he says. Ministry to the sick, he explains, is an area in which "I just feel helpless."

Pope John Paul recently said the priest's role is to ad-

minister the sacraments. Father Clem adds "that the people are the sacraments too. My ministry is sacramental but people must learn that they are the sign and communicators of God's life and love. We are all the ones who live life nourished by the sacraments. We are the signs."

People don't realize their own beauty, he claims. "I had the opportunity to make that point while preaching on penance at Holy Spirit," he continues. "A very real question adults ask is 'will Father still like me after I go to confession to him?' I told them the priest is privileged to see people when they think they're at their worst but what we get a window at is seeing people when God is reaching out to them for reconciliation and wholeness. You don't realize the beauty of your faith and person."

"We have more good news to share as priests than bad news. A powerful aspect of the sacramental priesthood is that we have the means for touching people's lives, the resources to open doors for people at times of their lives to recognize sacred things that provide sacred time and space. This is a perfect opportunity to welcome them, a prime moment for conversion."

"I don't take much comfort in the idea that because I'm a priest I'm part of a fraternity because I don't feel that freed with a lot of priests. But I place a high value on my priest friends. My priests' support group is like an oasis to me. I need quality time with priests. Other things being equal I value my time with them as harder to come by." For Father Clem, the special times for him with other priests are the small get-togethers rather than the organized large group meetings. They are a major support for him. They keep all the frustrations from becoming overwhelming.

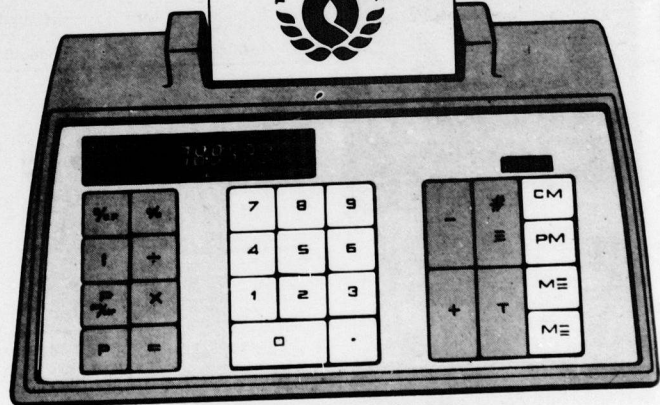
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AND THIS IS WHERE ... —Father Clem Davis proudly points to the workmanship contributed by parishioners at St. Monica's in the renovation of that parish's church. (Photo by Father Tom Widner)

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Seymour parish celebrates a priest

by REBECCA L. DAVIS

Although commitments to religious vocations have dropped recently, St. Ambrose parish in Seymour had something to celebrate.

Don Quinn's ordination at St. Peter and Paul Cathedral on May 21 marked the first time in nearly 30 years that a man from St. Ambrose has become a priest.

On Pentecost Sunday, May 22, Father Don offered his Mass of Thanksgiving at his home parish. Among the 14 celebrants were two former St. Ambrose parishioners, Father John Sciarra, ordained in 1945, and Father Bernie Head, ordained in 1953.

Amid the smell of red roses, the brightness of red and gold vestments, and the unifying spirit of family and friends, homilist Father Kenny Taylor reminded those present of the call we each receive to be witnesses of Christ. "The events of the weekend should make us all reach back and renew our commitment to the priesthood of Jesus," he said, adding that the priesthood of Jesus is what makes us "church."

Father Don is a graduate of St. Ambrose Catholic School. Ordained a deacon in 1982, he was assigned to Christ the King parish in Indianapolis. During graduate school at Mt. St. Mary's Seminary in Cincinnati, he participated in various field experiences in Indianapolis. In the summer of 1980, Father Don lived and worked at St. Monica's parish; the following summer, he acted as student chaplain at Larue Carter Hospital. Then, in the fall of 1981, he taught "New Testament" to sophomores and "Marriage" to seniors at Cathedral High School.

AT LARUE Carter Hospital, Father Don worked with the mentally handicapped. His experience taught him to be sensitive to the people he dealt with, and he gained some valuable feedback in ways people commonly react to ministers. He learned how to listen attentively to what people are really trying to express. In numerous ways, he believes being a priest serves as an advantage in relieving people of nervous anxiety over a problem they are experiencing due to "an unexpressed trust" they have in the priest.

Since seventh grade, Father Don knew he wanted to be a priest, although he experienced no particular or dramatic "moment of decision." Only periodically, however, did that desire strongly surface. In college, he began to take the idea more seriously, and as he matured, that sincerity intensified. At St. Meinrad's, Father Don was the only one of eight colleagues to continue his career choice as a priest. That choice was never a deterrent for him because many of those who left found jobs in church-related affairs; some went on to teach in high schools and grade schools; some recognized that the priesthood was not their calling and entered married life.

At various stages, Father Don came into contact with

people who helped to fertilize the sprouting seed of his vocation. There seemed to always be someone to look to as a model or role director. For example, in high school, that person was Father James Wilmoth, who was Father Don's guidance counselor; a former pastor's influence (Father Robert Wilhelm) was prominent during his college years. Monsignor Cornelius Sweeney, St. Ambrose pastor during Father Don's college years, took a personal interest in him and during school holidays, invited him to assist in the liturgies at St. Ambrose.

"There were always people who were good supervisors, like Father Kenny Taylor at St. Monica's or Father Kenny Sweeney," Father Don added. These people were instrumental in providing significant feedback and guidance, aiding him with reflection on whatever ministry he was involved with. "There was always someone connected either by personal interest or by direct supervision."

Where do thoughts about becoming a priest originate? Like thoughts about any profession, one has to first be exposed to the day to day work and complexities entailed in that profession.

FATHER DON believes that parents and other priests play a key role in fostering the interest of individuals even lightly considering a vocation. He predicates that it's "an idea" that many people have and consider as a career possibility. "Very often that possibility becomes more concrete or really comes to the forefront if someone who is already a priest takes an interest, or where there's a role model established," he commented.

What are some of the factors in weighing the drop in vocations? John F. Fink, in "Our Sunday Visitor," writes that lack of encouragement has been identified as the main reason more young men do not seriously consider the priesthood. Father Robert Sherry, director of the National Conference of Catholic Bishops' Committee on Vocations and Priestly Formation, notes six other factors responsible for the decline in priestly vocations:

► The confusion regarding the role, identity and mission of the priest and the Church.

► The confusion regarding the role and ministry of the laity.

► Institutional structures governing who can be ordained or called back to priestly service.

► Mandatory celibacy.

► The need for making a permanent lifelong commitment.

► The disregard for the role of women to be ordained to the diaconate or priesthood.

Complex in themselves, each of these seven reasons affects possible candidates in various ways, but none as much as lack of encouragement, Father Sherry points out.

Father Don believes the vocational interests of young adults are still prevalent, but that the most effective means of tapping them have yet to be utilized. There is already a vast supply of vocational programming available through the Archdiocesan Vocations Office.

Many priests today tend to be workaholics and simply do not take that personal interest in one considering the priesthood as a vocation. Father Don added, "That involves a commitment on the priest's part and perhaps the trend has been to rely more on what worked in the past."

The roles of a priest vary widely as counselor, administrator, spiritual director, teacher, writer, and church ambassador. "There's not a clear-cut job description and every priest would probably define the priesthood differently. It's very much experiential," said Father Don. Being the "top dog" in a parish community is not a career goal. "A priest's main role is to be an enabler, the person who calls others into sharing in the ministry."

Father Don thinks a sense of humor is vital to a priest, chiefly to break any tension which may exist with an individual or group. "It can also make a priest seem more human, not so distant from his parishioners."

Despite the dismal statistics of diocesan priests declining by 13 percent since 1965, the number of women Religious declining by 30 percent, and number of Catholics increasing by nine percent, there are hopeful signs on the vocational front. There is a marked increase in the number of "second career" or older men and women applying to the priesthood (See SEYMOUR PARISH on page 21)



NEW PRIEST—Father Don Quinn (above) poses with his parents, Mr. and Mrs. Leo Quinn of Seymour, following his ordination in May. Concelebrating his first Mass were, at right, Fathers Kenny Taylor and Kenny Sweeney, Msgr. Cornelius Sweeney, and Father John Buckel. (Photos by Rebecca Davis)



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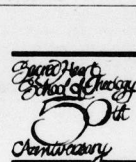
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New vocation director has hopes (from 11)

must ask himself "How much of it can I do and in what ways can I pull other people into the environment?" Recruitment, he says, is "the area that I'm going to have to evaluate the most."

THE REDUCTION in staff does impose limitations. But "an advantage is that there is one person to relate to from the point of questioning to the point of ordination. In some ways it is an advantage to have one person in that whole process."

As vocation director, "you are in the position of knowing a lot of them, and yet you are not in the position of being a spiritual director. You keep a certain amount of distance."

Father Koetter sees it as "somewhat of a copout" to blame the shortage of priests on those who do not seem happy with their vocation, on parents who do not encourage children to consider the priesthood, or on society's emphasis on sexual fulfillment. But he believes that all three factors have contributed to the shortage.

"Obviously, there are problems" in vocations today, Father Koetter says, "and yet, we need to look on the more hopeful side." He sees vocations as "not just a numbers game," and says that "we have some good men being ordained to the priesthood."

He adds that the drop in numbers has caused an emphasis on quality and an increase in the role of the laity. In education and pastoral work, the laity now offers "excellent service to the archdiocese," Father Koetter says. "In some ways the ministry picture, when seen as a whole, is not as dismal as we think."

As former directors of vocations, Father Robert Sims and Father Michael Welch have a keen interest in the vocation picture.

Father Welch became the first full-time director in 1974. In 1978, he was joined by associates Father Sims and Father Kimball Wolf. In January, Father Sims became director of the office, and he and Father Wolf remained until Father Koetter was appointed.

According to Father Welch, "The issue of vocations in the church is the much wider dimension of what is ministry in the church and who should be doing it. One of the difficulties is how the Holy Spirit is going to guide us in the future. We know what the topics are that are being addressed. I hope we will listen to the laity very much so that we can provide the ministry that is needed."

Father Welch, now pastor of St. Christopher Parish in Speedway, says the Vocations Office was "an open book" in 1974. "Whatever developed, developed."

A major responsibility has been care of seminarians studying for the archdiocese. "I think they have felt needed by the archdiocese and challenged by the archdiocese," Father Welch says.

He believes the greatest strength of the Vocations Office is "the quality of the men we've got" studying for the priesthood. Another strength has been the ability "to say 'no' to someone, especially at a time when we need priests."

He adds that "the number of theologates we send our men to is a strength," since it exposes them to "different concepts of church" during their studies.

ONE WEAKNESS has been in getting other priests involved in Vocations Office programs, Father Welch says. Deanery meetings and a number of mailings have been used. "But there's a variety of reasons why they aren't responding to that."

Father Sims and Father Wolf came to the Vocations Office after the closing of the Latin School. Father Welch saw that as a demonstration of the commitment of the archdiocese to the Vocations Office.

It also made the Archdiocese of Indianapolis "the only one of our size to have three people" working in vocations. "The office was being recognized around the country as one of the best," Father Welch says, "but I'm not sure that's so important."

With the reduction in staff, "the office is going to have to be redefined," Father Welch says. "But," he adds, "I understand why we've had to go back to one person."

Father Welch sees a need for developing a "vocation consciousness" from preschool through college. He notes that college-level programs "really blossomed" after the staff increased.

Father Sims was responsible for the "Contact" program, which includes retreats and other activities for men of college age and older who are considering the priesthood.

"It was a pretty successful program," he says. Many participants have gone on to enter the seminary. The program stresses spirituality, Father Sims explains. "I think a real priority is to see to it that people who are on a healthy journey are involved in the process."

Father Sims says his role as director of vocations "was to deal with creating the kinds of environment where people would pursue their interest in the priesthood."

He adds, "That involved more than just banging on doors—although sometimes it involved that, too."

A priority was "getting holistic people to follow up on their interest in the priesthood, people interested in developing themselves as total persons."

"It's not like we're an assembly line operation," Father Sims explains. The concern is with each participant is to "facilitate their growth as individuals."

As pastor of St. Paul Catholic Center, established for students at Indiana University in Bloomington, Father Sims continues to work with students. In fact, Father Koetter says, "It's almost an extension of this office in Bloomington."

Father Welch, too, can relate his work in vocations to his new assignment. "I was able to deepen my own spirituality" as director of vocations, he says. The position also helped him to develop skills which he now uses as pastor.

In addition to administrative skills, "I think I have the beginning of an ability to listen and be present to people," he explains. "I think I've learned patience. I've learned to be able to hear from the people what are their needs and how we can respond to them."



GETTING ACQUAINTED—Newly appointed archdiocesan vocation director Father Paul Koetter spends time getting to know the seminarians. Here he talks with third year theologian William Stumpf. (Photo by Jim Jachimiak)

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Fr. James D. Barton, Archdiocesan Director

North Vernon native gives herself to ministry in her own home

by REBECCA L. DAVIS

Franciscan Sister Shirley Gerth believes there's no place like home.

For the past nine years, she has ably served in double capacities at her home parish of St. Mary's in North Vernon as director of religious education and as pastoral associate. Her work in religious education includes the adult, youth ministry, grade school, pre-school, and nursery programs. Her pastoral duties range from communion and visitation to the sick and shut-ins to performing the communion services and running the parish in the absence of the pastor Father Bob Drewes. She's an important contributor to the liturgies on weekends, does spiritual guidance counseling, and runs two miles a day.

One of Sister Shirley's most significant roles as a woman religious in the parish is to enable the adult members of the parish to assume leadership roles. She supports and encourages their participation until she literally works herself out of a job. St. Mary's now has lay coordinators for the nursery, pre-school, and grade school religious education programs.

The parish also has an adult catechetical team with a chairperson, which functions on its own and is now in its second year. Her goal has been "not just to involve adults in programs or as teachers or whatever, but to walk with them, to enable them to feel that they have the gifts and the talents to accomplish that task."

Sister Shirley was born in North Vernon in 1944—the fourth child in a family of nine. She began to think of religious life as a vocation in the sixth grade. After her



Sister Shirley Gerth

eighth grade graduation from St. Mary's School, she entered the aspirancy program at the Franciscan Academy in Oldenburg. In February of her senior year, Sister Shirley entered the convent.

She says she knew she felt called to be a sister and never wavered from her choice, but says, "I had no idea what that meant. I don't think I really knew what it meant even when I took my final vows." Only in the last 10 or 15 years has she felt a deep commitment to her vocation. "I feel that I've grown into that commitment, to a point now that I don't see myself in any other lifestyle."

She believes the same principle of commitment can work in a marriage. "I think it's like with marriage, when a young couple takes their vows. Are they really married then or is it after they've lived married life for 10, 15, 20 years?"

After majoring in Latin at Marian College in Indianapolis, Sister Shirley pursued her master's degree in religious education in Detroit, Michigan.

There were two basic influences which led her into the sisterhood and into religious education. One influence was her parents and her active Catholic family life. Her mother

always prayed that one of her sons would become a priest and one of her daughters, a sister. She let that prayer be known in the family, but neither of Sister Shirley's parents ever pressured the children to pursue a religious life. "It was something they would be proud of, something they wanted, and they prayed for that."

Her father always put out a huge garden each year and enjoyed giving bushels of produce away to those less fortunate. That said something to Sister Shirley about the whole area of service, "... not looking out for just yourself, but being willing to share what you have with others." Prayer life and service were taught to her from a very early age on.

The other vocational influence was her contact and relationships with the Franciscan Sisters who taught at St. Mary's. She developed friendships with them through her volunteer work on Saturdays and was extremely impressed with their kindness.

Sister Shirley believes that women religious fulfill a vital role in the Church today through their witness value and their life of prayer. She feels exceedingly privileged to serve at St. Mary's. Reaching out and relating to all age groups is continuously "challenging and really exciting." In her own unique way, with her gifts and talents and also through her weaknesses she says, "I try to give birth to the Christ within them. That just brings me a lot of joy."

Even working through the difficulties involved in her vocational commitment, she has "really seen God work in my life. I have found the life very, very fulfilling, very enriching, very rewarding."

Former Salesian loves youth work

Father John Maung 'on loan' in his new home

by RUTH ALDERSON

"The largest religious order in the world is the Jesuits, but the Salesian Order is second—and by golly, we just might be number one soon!" A smiling Father John chuckles as he makes this statement. If all Salesian priests have the same love of their work in youth ministry that Father John expresses you can see why they attract vocations among the youth that they serve and teach.

Formerly with the Salesian Order whose members are involved in teaching and mission work, Father John Maung, associate pastor at St. Gabriel in Connerville, has always worked with youth both in our archdiocese, in California and his native Burma.

Father Maung is on loan to the archdiocese from the California diocese of San Jose. He took his training for the priesthood at a Salesian monastery in India from the time he was twelve years old. He speaks five languages fluently. He returned to his native land after his ordination in May of 1963.

Father John is the oldest in a family of 13 children. He has two brothers who are priests and two sisters who are nuns. When asked why his brothers and sisters had vocations, he grinned and said, "I'm a good salesman." But in a more serious vein he credits loving parents and dedicated priests who encouraged the vocations in his family.

His first assignment was in the Archdiocese of Mandalay where he taught in a Catholic school with an enrollment of 2,000 boys. By 1967 the Communist government there made teaching impossible and carrying out the duties of a priest very difficult. He was warned that priests were in grave danger and this prompted him to ask for an emigration visa. It took two years for the government to agree and he left Burma in February of 1969. As long as the government there is Communist controlled, he cannot return or even visit his family.

Leaving his native Burma was heartbreaking but his work with children is his first love and has made the move to America easier. Working with children in the San Francisco area soon made him realize that children respond to love whether they be Burmese or American.

Father John became an American citizen in 1976 and is very proud to be one. He told his bishop that he wanted to go to the midwest and soon his bishop in San Jose made it possible to come to the Archdiocese of Indianapolis to help alleviate our shortage of priests. Archbishop O'Meara and the priests of the archdiocese have made him feel welcome. He has worked with youth ministry at St. Lawrence in Indianapolis and at St. Gabriel in Connerville for over three years.

Father John feels that Catholics here have a high religious spirit and he would like to be affiliated on a permanent basis in the archdiocese.

When asked how to foster more vocations, he answered, "Priests must have time to be near children to act as role models. The more time they can spend with them in recreation, teaching or just as friends will encourage children to seek a religious life."

Father John first makes friends with the children and they have been the key to parent approval of him. Perhaps some of Father John's success with small children is the fact that he has a pocket brimming with "Jolly Ranchers" and some animated toys that help "break the ice" and lead the small ones to accept him. Teaching is easier after a close friendship exists between teacher and pupil. This is a Salesian teaching theory.

His work with teens is equally enjoyable. They go on outings, camping, to Kings Island, retreats, etc. Then if they have a problem it is easier to turn to a priest they know well for advice. He hopes his assignment lasts a long time in one place so he can encourage vocations from the very young as they progress to their teen years.

"TV was not created by teens; they are only a product of their environment," Father John explains in defense of youth behavior.

"The priesthood nowadays is more challenging, and there are more problems. The religious spirit is poor compared to a few years ago. These problems make me realize that I, as a priest, must be more dedicated, zealous and disciplined," Father John sums up his opinion on the causes of the present priest shortage.



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Opportunities (from 15)

we're—sisters—needed in the church today. It's actually a very rewarding position to be in—helping people spiritually. There really are great opportunities available to help people and serve the church. This is even more so today especially with the declining number of priests."

The Mitchell-based sister sees her community and others keeping pace with the future. "We will have to be open and available to the needs of the archdiocese, which may change," she continued. "We are in the midst of a transition, and I think sisters will take an even greater role in pastoral ministry. I'm not so sure if there'll be an openness to women priests."

Sister Catherine also credits the priests she and Sister Mary Jane work with. "The priests we work with are very appreciative and supportive of us. If they weren't we wouldn't last."

Providence Sister Marsha Speth, pastoral minister at St. Agnes, Nashville, teaches religious education classes, and oversees the day to day parish administration since there is no resident priest. "Most people are aware of these duties, but are often unaware that I also lead communion services, coordinate prayer services and minister to the sick and homebound. I visit those in the hospital or make sure someone else does. And I'm also on call for emergencies such as sickness or death—making myself available to the families."

Other duties of the Nashville sister include: preparing people for the sacraments; coordinating the RCIA program and acting as the liaison person for various parish groups. "I'll sit in and confer with different parish communities to help keep the doors of communication open," explained Sister Marsha. "I'll also help make sure one group is aware of what others are doing."

Living in an apartment next door to St. Agnes, Sister Marsha periodically gets called to minister to someone at the county jail.

Sister Marsha cited an advantage to living in Brown

County. "It is especially beneficial to the community that I live here. I'm not only part of the church community, but the local as well. I can run into people at the store or post office quite frequently. The non-Catholics have found me kind of curious, and I think my being here helped them to learn that we—Religious—are people, and I sense their respect."

"I would have to say that this is very much a ministry of hospitality here since we are visited by tourists the greater part of the year."

When asked where she feels her religious life is now, Sister Marsha paused and reflected. "Sometimes I question living alone as I do here. But I went into it wondering how it would affect religious life. I felt my roots were in community enough that I could live alone. I very much felt the support of my community. My being here has not hindered my religious vocation; this definitely is a ministry that is needed and is helping to spread the gospel."

The future of religious life is something Sister Marsha sees "continuing to go where the needs are, and these can change from year to year. It used to be that we were confined to hospitals and schools. But it seems to be happening more and more that sisters are moving to rural areas and living in groups of two or three."

As a result of this branching out, the sister of hospitality stated that "we need to work harder at staying connected to our community by making more visits and calls, and writing more letters to make our commitment stronger."

In regard to expectations Sister Marsha had when joining the order, "it's been a lot more exciting than what I imagined. I went to the order because I felt it was what God was calling me to do. Whatever happened would be O.K. But it's been continuously life-giving. My life has been enriched by the women I've known in community. I can't think of anything that's really been a disappointment."

The freedom found in religious life is something Sister Marsha enjoys very much. "The freedom to move about and thus having the chance to be enriched by new people is much

greater for us than for people with families and jobs. Of course, going from place to place forces you to say good-bye to people, and this can be very hard to do. But you have to let go to move ahead."

The total vocations picture is "changing—especially for women," declared Sister Marsha. "There are so many more options now for service and good works. The numbers won't be the same, but I don't see this as bad. God works things out and still continues to call people. Vocations to be a member of a Religious community, to be celibate, to take vows of poverty will all continue, and still be important to the church."

But the Sister of Providence contended that the main idea is "to listen to God. Find out what God is calling us to do. I look at vocations as something much broader than community life and the priesthood."

Seymour parish (from 18)

or sisterhood, and Third World countries are experiencing a large increase in vocations. The increasing development of lay ministry is also a positive step.

Being educated as a Catholic goes beyond what one learns in school. Parents play an important role as primary teachers and can establish a climate of positive self-esteem. "Parents instill a lot by their example, their witness, their habits, their values, their morals and attitudes," Father Don said. "Parents are the 'sowers of the seed' and Catholic education becomes the fertilizer for establishing vocations."

Father Quinn enjoys the broad work scope of being a priest. He immensely enjoys teaching and acting as a presider at prayer. Mostly he enjoys being with and serving people. "The basis of priesthood is serving people and being representative of the community," Father Don feels that it's this aspect of his career that needs to be emphasized and conveyed to the public. "Without sounding pious, I hope to be the best priest I can be, using what I am and my gifts and talents to help people come closer to God."

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—Isaiah 6:9

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Franciscan sister returns to vows

by SUSAN M. MICINSKI

When religious women profess final vows, they are taking them for life. Sometimes, however, a sister may decide to leave the order after making this commitment. This alone is not such a rarity, but making final vows, breaking them and then deciding to return to religious life is a somewhat different story. It is the story of Franciscan Sister Melanie Bair.

Sister Melanie, who comes from Richmond, first entered the convent at Oldenburg in 1956, left the order in 1972 and stayed away for nine years. Yet, after having experienced life as a single lay woman, she decided to opt for community living once again. Having made her final vows in January of this year for the second time, after spending a year in spiritual renewal as required by canon law, recommitment is something she is not taking lightly.

"I came to realize that women have an important role to play in peacemaking—religious women in particular. I also came to realize that something was lacking in my life. I really missed the support groups I used to belong to, and had a great desire for the transcendent; to look to each other for support on this journey here on earth. Through prayer and community, these are the people I want to walk with on this journey. And that's why my return to the order is so important to me."

But making the transition from lay life back to community was not that much of a change. "I guess I felt as if I had never actually been away from the community," stated the Franciscan sister. "While I was no longer in the community I still continued to be friends with the people there

and attended celebrations. There was no bitterness on my or my community's part."

Sister Melanie said another aspect which influenced her decision to return to the Franciscan Congregation was being available to others. "Being available to others is very important to me," she explained. "I was freed with more time than married people who have so many family obligations. Rejoining the order helped me to evolve to a more caring, compassionate person toward people I work with as well as those I live with in community."

What made her leave the order?

"I had been away to school—Cardinal Stritch College at Milwaukee—and saw many communities making changes instituted by Vatican II. I would look at mine and become impatient with its progress, and with its approach to renewal. There were also personal family matters that I could better assist with if I was not in the order."

But Sister Melanie does value the years she was not in community. "I think it has added a reality I may not have experienced in community. So much in my life has been a gift and has led me to the point I'm now at. The people I've met, the events I've lived through; all of this underlines the fact that God is always there."

DURING HER NINE years away, Sister Melanie, who may be short on inches—standing only 4 feet 10½ inches tall—but certainly not energy, worked at several different jobs. They included: teacher, principal, market researcher, bookstore salesperson, and even candy plant worker.

For nearly 25 years she has been working in education, and for the past 11 she has been in administration. More recently, she worked at Catholic Charities Special Projects at the Catholic Center recruiting sponsors and volunteers to

help refugee families adjust to life in this country. Although all different jobs, which at first glance may seem unrelated, they perhaps will assist the sister as she ventures into another area.

"My community has asked me to study canon law and I've decided to do that," stated Sister Melanie. "I'm studying at St. Paul's in Canada, which is one of the two universities in North America that offers degrees in canon law. The other one is Catholic University. Being out of the country should add a special flavor to the studies, and hopefully a broader dimension."

Of course, as the time drew nearer for Sister Melanie to head north, "I got more and more excited about it," she exclaimed. "I see canon law taking on a much more pastoral role than it has in the past. There are few women studying canon law, so I see this as an opportunity to bring more of a feminine consciousness to the church and law—an area of the church that affects so many lives of the people of God. And I think it's an added benefit going into canon law not only as a religious woman living in community, but also as one who has experienced life as a single lay woman."

After completing her course of study Sister Melanie stated that she could work in a marriage tribunal; give workshops to religious communities related to canon law; or teach. She estimates it will take her at least three years to finish her studies because of theology and other prerequisites she needs to pick up.

As far as the future goes, Sister Melanie explained that "I am finding my way within community again and finding that it too, is moving through a time of revitalization. There are so many events happening in our lives, but I think everything is connected. Through deeper prayer I feel I'm developing a more intimate relationship with the Father and Jesus."

And perhaps most important of all since her return to community, Sister Melanie declared that "I'm happy, happy and at peace to be back with the Sisters of St. Francis, Oldenburg."

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CELEBRATION—Father James Farrell, pastor of St. Andrew's Parish, prays the opening prayer at a Sunday liturgy. The Eucharistic celebration remains the center of

worship and spiritual life for priests, Religious and laity alike. (Photo by Father Tom Widner)

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Stress is highly related to our religion

by Fr. DAVID K. O'ROURKE, O.P.

Stress is as much a part of our lives as sunshine and taxes. Psychologists say we spend a lot of time and energy coping with stress. Television talk-show hosts discuss ways to reduce stress, while magazine articles describe methods for limiting stress in our lives.

But what in the world does stress have to do with religion?

Put simply, it has everything to do with religion and with theology and with living our Christian lives. If our faith can't help us make some sense of the stresses in our lives then our faith is probably removed from life's realities.

I'm very familiar with stress because I had to come to terms with it in my own ministry. It happened when I was appointed to serve as pastor in a parish some time ago.

Once into parish ministry, I realized that the resources available to me were not up to the demands of good ministry in that tough town. I knew what good ministry was and felt I didn't have the means to provide it. I did what I could, and it wasn't good enough.

And that is as good a prescription for stress as there is. Many sleepless nights helped remind me that the stress was there.

At the same time, fortunately, some parents talked with me about their own sleepless nights and frustrations. Their stress came from trying to give their teenagers a Christian formation in a most secular city. They too were doing what they could, and felt that it wasn't enough.

At least I wasn't alone. Like me, those parents had to relate the stresses of their lives to their faith. So together we decided to try to figure out how our faith addressed the pressures we faced.

What did we come up with?

To begin with, we found out that the way people look on stress today takes a particularly modern twist. Stress gets in the way of the comfort that many people feel

they are entitled to enjoy. Stress, as a psychological description, is a new idea.

But living with stress is often mentioned in the Gospels. In fact, if we translate what we mean by stress into the ideas of Jesus we find out that he used it as a key issue.

Jesus warned his followers that their lives would be difficult. They would experience persecution, rejection, abandonment even within their families. He said that he had not come to bring peace but the sword.

But there was another side to this teaching. Jesus told people not to worry unduly about certain things. He gave clear examples of the birds of the air cared for by God, and the flowers of the field clothed more gloriously than Solomon. Don't worry about these things, he said.

It seems Jesus saw that there are aspects of life that do not require our concern, while others warrant our serious concern, even if it means living with some real stress.

In my parish, the parents and I looked at our situations and asked: "Is this stress we're living with appropriate or is it a sign that we're doing something wrong?"

We decided that our stress was not out of line. Giving their children a Christian formation was worth worrying about. Providing quality ministry was what I was there for as pastor. We weren't looking for stressful lives, but if some measure of stress came as part of our vocations we would be prepared to accept it. And we would expect to find the strength to handle it.

This is not to say that stress does not sometimes reach such proportions in our lives that we must seek help. Severe stress in our lives can't be treated lightly.

What I am saying is that some stress is a normal byproduct of our real—and correct—concerns. This view is not new in the church. Over the centuries and even to our own day, bishops and teachers in the church have been at pains to clarify those goals which are the most important.

In our own times we have seen bishops



A JUMBLE—Stress can leave us feeling like we are coming apart. Much like a jumble of puzzle pieces, we don't feel whole, we don't feel there is a pattern or reason for what is happening around us over which we have no control. We may be asked to make difficult decisions or accomplish things that seem beyond our ability. Putting the pieces back in order seems nearly impossible. (NC photo by Dale G. Folstad)

speak out very forcefully in support of human rights. Not long ago the U.S. bishops published an extraordinary pastoral letter on nuclear arms. These stands have not been easy, or popular. They have placed

the bishops and readers of their letter in a stressful situation.

Once again, this pointed out that following Christ can involve stress as well as comfort.

Facing stress requires us to examine our options

by THEODORE HENGESBACH

A vivid example of the effects of stress was seen when a 100-foot section of an interstate highway bridge suddenly collapsed into a Connecticut riverbed. News of the event made a strong impact on me, for our family had driven over that very bridge a mere two weeks earlier on a New England vacation.

Apparently, years of stress caused the bridge to give way: the weight and movement of millions of vehicles, temperature changes, the deteriorating action of chemicals to remove winter's snow and ice.

The human person is, of course, not a bridge or a machine. But people are subjected to pressures that sometimes seem relentless and that can yield distressing

consequences. At such times they may feel that their lives are pulling away from their proper foundations.

Are there preventive measures we can take to maintain ourselves under both the ordinary and the out-of-the-ordinary pressures that come our way?

Jesus, in the Garden of Gethsemane, is an image of someone under stress. He is at a turning point in his ministry. His dilemma—to discover the will of the Father—fills him with dread and covers him in a drenching sweat. He senses his Father is urging him to accept his destiny.

In the garden, Jesus deals with stress by considering his alternatives and then making a choice. "Your will be done," he resolves.

Jesus on the cross is also an image of an individual experiencing stress. He cries, "My God, why have you forsaken me?" It is a scream, not necessarily of despair or anger, but of frustration. When uttered, it clears the air and opens a passage through the dead end of pain.

Then there was Mary. She dealt with the stress of learning she was to be the mother of God by questioning the angel in an assertive way: "How is this to be?" Hers was an altogether reasonable and courageous question under the circumstances.

During the wedding feast of Cana, the family must have experienced a sense of stress at finding there was no more wine for the guests. It was then that they pleaded with Mary for help. She turned to Jesus.

Finally, imagine the stress the disciples must have felt at first when they discovered they had to feed the multitude with five loaves and two fishes.

Everybody experiences stress. We're asked to make difficult choices and we find ourselves occasionally near the end of our endurance, like Jesus in the garden. We are

asked to accomplish things that seem to surpass our ability, like Mary. We need the help of others, like the family at Cana. Or, we sense that what we can do to solve some problem is meager in the face of the challenge, like the disciples in the wilderness.

How are we to see ourselves through stressful situations? The way these biblical figures reacted in the face of stress provides some hints.

1. Faced with choices, examine the alternatives and decide on a course of action.

2. Don't be afraid to express frustration, to cry, for example. An in-

stinctive response like that can clear the air.

3. Be assertive and ask questions in an effort to make certain what is required and to respond intelligently.

4. Don't hesitate to ask help in solving problems. Sometimes we just can't do it alone.

5. Make an effort to solve problems, even if the solution seems meager. The effort could serve as the foundation for a more adequate response later on.

These measures can help us maintain ourselves under stress. They are a kind of preventive maintenance helping us remain on a solid foundation.

GOD in the human situation

Week in Focus

Stress is a common and complicating problem.

Sometimes stress causes people to feel that their lives are disordered and that they are not what they hope to be as persons. But is all stress bad for us?

Severe stress can lead to illness. But some of the stress generated by daily events is a normal indication that we are aware of problems and needs that should be addressed by us.

Stress is as much a part of our lives as sunshine and taxes, writes Dominican Father David K. O'Rourke.

He tells of a time when he found himself under stress. But the concern generating stress for him was a legitimate concern, he says, and his stress was not out of line. Father O'Rourke is with the Family Life

Office in the Diocese of Oakland, Calif.

Theodore Hengesbach turns to people of the New Testament for some suggestions on ways of approaching stress. Hengesbach is an administrator and teacher at Indiana University in South Bend.

Katharine Bird interviews a counselor about ways of managing stress. In stressful situations, people often feel they are being controlled too much by persons and events outside themselves, Ms. Bird writes. Something can be done about this, however.

Father John Castellet discusses the stress Jesus experienced in the Garden of Gethsemane. Jesus feared that his little band of disciples wouldn't hold together through the coming events of his Passion, Father Castellet indicates.

Resources

The process of working through a crisis is rarely described as a "calm transition," write Drs. Evelyn and James Whitehead in "Christian Life Patterns: The Psychological Challenges and Religious Invitations of Adult Life." Critical transitions customarily cause "much ambivalence" in people, the Whiteheads say. For instance, people may feel very isolated and yet insist that they "just want to be left alone." Such ambivalence is "part of the reorientation and growth possible in a critical transition," the Whiteheads say. The authors suggest that ministering to adults in crisis "will provide the support and challenge" to face and work through their confusion. (A 1982 Image paperback: From Doubleday, 245 Park Ave., New York 10017, \$4.95.)

Children's Story Hour

by JANAAN MANTERNACH

Jesus' friends were excited. They had just come back from their first mission. They could hardly wait to tell Jesus what they had done.

Jesus was just as glad to see them. He was eager to listen to their stories.

"We did everything you told us to do," Peter said proudly. "We carried no money with us on our trips. We took no supplies. We stayed where people invited us. We ate whatever they set before us."

"It all worked out," added his brother, Andrew, "but I was worried most of the time. I felt very anxious because we didn't have any money or supplies."

"We preached to big crowds in many of the villages," James boasted. "We told them the same things you tell the people—about God's love and forgiveness. Many turned to God."

"That's true," admitted John. "But it was not easy getting up before a crowd of people and talking. I felt very tense much of the time. I'm not used to talking in public."

"What about the sick people?" Jesus asked. "How did you deal with them?"

"When we came into a village," Philip answered, "people brought their sick friends and relatives to us. We did as you

said. We prayed over the sick and rubbed them with oil. Quite a few were cured."

Andrew's companion on the journey, Bartholomew, admitted that dealing with sick people wasn't easy for him. "I never found it easy being with sick people. I became very tense when I heard them moan. It drained me to touch the sick people with ugly sores."

Thomas and Matthew spoke up. They had traveled together. "We're excited about what we did for so many people," Thomas began. "But we are really tired. There was just no end of people coming to us with problems."

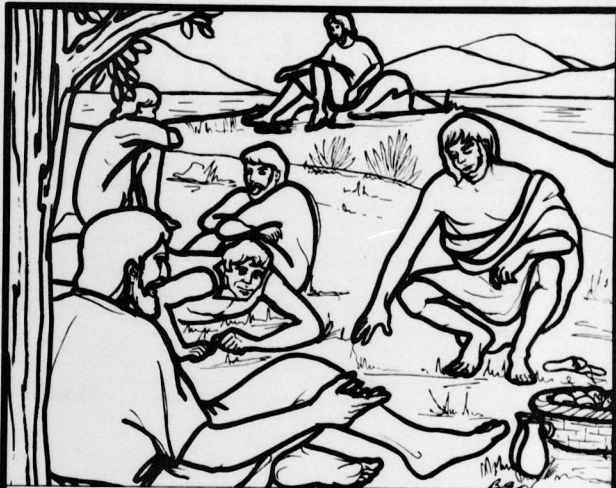
"We didn't even have time to eat on some days," Matthew added. "There was no time to rest or relax except for a few hours at night."

Jesus smiled. He was pleased with his disciples. They had done everything he wanted them to do. They preached to the people, telling them about God's love for them. They reached out to the poor and the suffering.

Jesus was proud of them.

But Jesus could see how weary they were. The pressures of their work made them tense.

"Let's go off by ourselves for a while," Jesus suggested. "We will go to a quiet place where we can be alone. You will be able to rest."



QUIET—Jesus could see how tense and weary the mission had made his friends. "Let's go off by ourselves for a while," Jesus suggested. We will go to a quiet place where we can be alone. You will be able to rest." (NC sketch by Beryl E. Newman)

"We need some peace and quiet," Judas said with a sigh.

"Let's have a picnic across the lake," Peter suggested.

So they climbed into a boat and rowed out onto the lake. The gentle waves and quiet breeze began to relax them.

Questions:

1. How did the disciples feel about their first journey as missionaries?
2. What did the disciples take on their journey?
3. How did people receive the disciples?

Children's Reading Corner:

Some stories help children wonder at another person's unselfishness and courage. Such stories can help children realize that they too may be capable of heroism.

Two stories by Paul Goble encourage children to be unselfish and courageous. One is "The Gift of the Sacred Dog." It is about an Indian boy who seeks relief for his hungry people. The Great Spirit gives him a sacred dog to help in his quest. 1980. \$8.95, hardback edition.

"Star Boy" is a Blackfoot Indian legend. It tells how Star Boy gains the forgiveness of the sun for his mother's disobedience and then is allowed to return to the sky world. 1983. \$12.95, hardback edition.

Both books are published by Bradbury Press, 2 Overhill Rd., Scarsdale, N.Y. 10583.

"Tico and the Golden Wings," by Leo Lionni, is the story of an extraordinary bird who has a dream in which he gives his golden feathers away to help people in need and is changed because of his generosity. (Pantheon Books, 201, 50th St., New York, 10022, 1975. \$1.25, paperback.)

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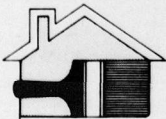
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Mark has special view of Jesus' agony

by Fr. JOHN CASTELOTT

As Jesus approached the climax of his career, he experienced a harrowing emotional struggle. We call it the Agony in the Garden.

In the view of scholars, Mark apparently combined and edited two earlier interpretations of the event into the one we read in his Gospel. And Mark's editorial technique gives us a clue to his own special view of Jesus' agony.

Mark indicates how he wants the event to be understood by sandwiching it between a prediction and a notice about the prediction's fulfillment.

First the prediction: Jesus said to the disciples, "Your faith in me shall be shaken, for Scripture has it 'I will strike the shepherd and the sheep will be dispersed.'" (Mark 14:27)

Second the prediction's fulfillment: The garden incident closes with the arrest of Jesus. We hear him say: "But now, so that the Scripture may be fulfilled . . ." Mark then adds: "With that, all deserted him and fled." (14:50)

It seems that for Mark, the central concern in Jesus' agony is the reaction and fate of "the sheep," the disciples.

That helps us to understand something about Jesus' prayer that would otherwise be an enigma. He prays: "Abba, you have the power to do all things. Take this cup away from me."

What cup? There is a concern on the part of Jesus here that is often overlooked.

Just suppose that he had been asking to be spared suffering and death and that his prayer had been answered. What would have happened to the redemption of humanity which, in God's plan, depended precisely on Jesus' self-sacrifice?

He had acquiesced in this plan long before, and was actually eager to carry it out. "I have a baptism to receive. What anguish I feel till it is over!" (Luke 13:50) "My soul is troubled now, yet what should I say—Father, save me from this hour? But it was for this that I came to this hour." (John 12:27)

What was the dreaded cup? According to one interpretation, Mark's emphasis on the disciples' loss of faith and abandonment of Jesus, points to the answer.

Jesus faced the prospect of losing what little he had to show for all his life's work, the little band of sleepy disciples. He was in agony over this.

Mark stresses Jesus' inner conflict by having him return three times to see if his little flock is still safe and with him. In the process Jesus comes to realize that only by carrying out his Father's will can he win for this flock the strength to be faithful.

The little flock obviously has no strength of its own. Its members cannot even stay awake. Eventually they run away.

Resolutely, then, Jesus accepts his Father's will and goes calmly to meet his destiny.

Like us, Jesus knew conflict and stress. He found the ultimate resolution in seeking and carrying out God's will, whatever the apparent cost. His acceptance was not one of dumb resignation but of courageous confidence, and it brought him peace.

Psychologists have devised many effective ways of dealing with stress, and they have much to recommend them. But along with these methods should go the basic attitude of Jesus, the attitude recommended by the psalmist:

"Cast your care upon the Lord and he will support you." (Psalm 55:23)

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People in stressful situations need support of others

by KATHARINE BIRD

Not long ago a young friend contacted me unexpectedly. We had been out of touch for nearly two years. At first I thought he simply wanted to bring me up to date on what he was doing. He did that, all right.

But he also told me about his mother's decision to end her painful marriage with divorce. His own anxiety and pain were starkly apparent, weaving in and out of his comments about going abroad to study and going to graduate school.

I've known that young man for a long time, plenty long enough to read between the lines, to see that the final breaking up of his parents was severely stressful for him. At a time when most students are eagerly planning their futures, his concern about his family was threatening to eclipse all his other concerns and interests.

I realized that he needed someone to listen to him and that he had contacted me for whatever support I could give.

He talked about how frightened he felt, especially for his mother. Attending college a thousand miles from home, he felt somewhat out of touch and unable to support his mother adequately.

Listening to my friend, I wondered how I could help. I was reminded too that an unsettling event, like a divorce, causes a ripple effect. In the end, an entire family can show the effects of the stress.

Somewhat later I talked about stress with Celeste Kearney, a Fairfax, Va., counselor in communications and stress management.

Ms. Kearney pointed out that people

need support when unpleasant "realities come crashing in." It takes considerable energy to "face and accept" altered family relationships, for example. The support of someone "outside the situation is very healthy," she observed.

The sympathetic listener—a dear friend, a fellow parishioner or a professional counselor—can help the individual deal with stress in constructive ways. By talking things over, the person under stress may begin to see things from a new perspective.

Troubled persons want sympathetic support from others, of course. But Ms. Kearney cautioned that others can't "do it all" for someone else. In most cases, she continued, "people want to carry their own crosses" and they need encouragement in doing so.

Ms. Kearney said that handling stress is a "balancing act." The danger is that people under stress will focus so intently on what is happening in one area that they neglect legitimate goals and responsibilities in other areas, she explained.

The counselor remarked that many persons raised in the Christian tradition are especially prone to "forget their own needs" in their eagerness to help someone they love cope with a problem. This can lead them to "ask too much of themselves" in an effort to help, she added. That can become an additional source of stress.

Ms. Kearney believes that Christ "calls us to care for ourselves so we can give to others." She warns people against becoming an empty shell, so exhausted they have little to offer to anyone.

She often advises people "to adopt self-nourishing ways." This includes "doing things for oneself without feeling selfish" on a regular basis.

During times of special stress, it often helps too if people realize that others are going ahead with the tasks of their own lives. This can have a freeing effect, Ms. Kearney thinks.

In stressful situations, people sometimes begin to feel that they have little control over events, that "they have no choice" about the way their life is going, the counselor said. To counteract this terrible feeling people may need to be

reminded that they really "have a lot of choices."

In counseling, therefore, Ms. Kearney encourages people to exercise their ability to choose in little matters: taking a different route to work or walking up the stairs instead of taking the elevator.

Making choices, no matter how unimportant they may seem, reminds people they have options. And that can take away the "dehumanizing feeling that others are controlling us," Ms. Kearney remarked. It is one of the ways she encourages people to learn to manage the big and the little stresses in their lives.

OCTOBER 9, 1983

28th Sunday in Ordinary Time (C)

II Kings 5:14-17

II Timothy 2:8-13

Luke 17:11-19

THE WORD

by PAUL KARNOWSKI

In today's readings we hear about the not-so-nice subject of leprosy. In biblical times there was no worse fate than to contract this dreaded disease. Leprosy meant quarantine, separation from one's spouse, family and friends. It signaled an end to ordinary relationships. It meant suffering, physical deterioration and certain death.

And while all of these things sound dreadful, it doesn't take a lot of imagination to see that all of us suffer from the same things. Each of us knows the suffering that comes from estrangement. If we have reached an age of any significance, we know about physical deterioration. And the older we grow, the more keen our sense of impending death.

In effect we all suffer from what could be called the "leprosy of life."

We, the living, are in the process of dying. We even form colonies in our cities and towns. Those who have wealth live in clusters around our cities. They spend their money trying to outstrip and outrace the leprosy of life. Colonies in some of our inner cities bespeak a passive acceptance of a dismal fate. Those whose physical deterioration is readily apparent we put into colonies which we call hospitals or old folks homes. It's a grim picture. We are born to die. Life is a terminal disease.

It's one way to look at things. But today's Scriptures offer us an alternative.

In the first reading from the Second Book of Kings and in the Gospel from Luke, we read about cures: cures of leprosy. Since neither story was intended to be a medical report, we can assume that both readings are concerned with making a religious point.

The point is simple. None of us need think of life as a leprosy, as a dead end street. If we ask, the Lord supplies us with the ability to look beyond our mere mortality. And by looking beyond we overcome the short-sightedness of our day-to-day life. We begin to see that we are not born to die. We die to be born.

Discussion Points and Questions

1. How do you define the word "stress"? Is it always bad?
2. What is the difference between stress as a normal part of life and stress which is out of control?
3. Why did Dominican Father David O'Rourke decide that the stress he was experiencing was appropriate, given the circumstances?
4. What Christian perspective on stress does Father O'Rourke discuss?
5. Theodore Hengsbach mentions several strategies for coping with stress. What are they? Would you add anything to his list?
6. In Katharine Bird's article, what does Celeste Kearney say is the role of a sympathetic listener in helping someone who is under stress?

THE QUESTION BOX

Is there a sin that can't be forgiven?

by Msgr. R.T. BOSLER

Q What is the sin against the Holy Spirit that cannot be forgiven? No one can give me an answer that satisfies me. Shouldn't we all know what it is, so we can avoid it?

A Biblical scholars and theologians have struggled with this problem for centuries without finding a completely satisfactory explanation.

Let's lay out the problem as it appears in Scripture. First the passage from the Gospel of Matthew:

"And so I tell you, every one of men's sins and blasphemies will be forgiven, but blasphemy against the Spirit will not be forgiven. And anyone who says a word against the Son of Man will be forgiven; but let anyone speak against the Holy Spirit and he will not be forgiven either in this world or in the next." (12:31-32)

The Jerusalem Bible notes give this explanation of the text:

"There is some excuse for not recognizing Christ's divine nature since it is hidden under the appearance of an ordinary 'son of man,' but there is no excuse for blinding oneself in the manifest works of the Spirit. The man who denies these is resisting God's most direct appeal and putting himself outside the range of God's saving grace."

Not very satisfying!

And now a text from the Letter to the Hebrews:

"As for those people who were once brought into the light, and tasted the gift of heaven, and received a share of the Holy Spirit, and appreciated the good message of God and the powers of the world to come and yet in spite of this

have fallen away, it is impossible for them to be renewed a second time." (6:4-6)

This is the sin of apostasy. The epistle seems to be teaching that once having enjoyed the faith and then rejected what the Spirit offered, there would be no chance for forgiveness.

How do you reconcile these texts with what Scripture teaches elsewhere so clearly, that God wants all men and women to be saved and searches for sinners (the parable of the lost sheep)?

Here is an explanation given by one of the best of the new Catholic commentaries, the Jerome Biblical Commentary:

"The one who will not accept the work of the Spirit has made it impossible for himself to recognize the word and work of the Lord. Only he can be forgiven who confesses that he has something to be forgiven."

In other words, not even God can forgive one who does not want to be forgiven, so great is his respect for human freedom.

The very desire to be forgiven is a gift of the Holy Spirit. Is the rejection of this gift the unforgivable sin? No one knows for sure.

So, if you are unable to find a satisfactory answer, don't be alarmed. Whatever the explanation, this we know for sure: Jesus Christ died and rose to save all the human race, and all who want to be saved will be forgiven whatever sins they may have committed—without exception.

There is an important lesson to be learned from this discussion. No Scripture text stands by itself; it must be interpreted in the light of the whole Bible and the growing understanding of the church.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 600 North Alabama, Indianapolis, IN 46204.)

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PRESSURE—Stress seems to have a good grip on a Houston man as he waits for more than three hours with his family to apply for assistance after recently losing many of their possessions to Hurricane Alicia. People are subjected to pressures that sometimes seem relentless which can yield distressing consequences. They may feel their lives are pulling away from their proper foundations. (NC Photo from UPI)

St. Christopher Parish

Speedway, Indiana

Fr. Michael Welch, pastor

by SUSAN M. MICINSKI

"The people here are so committed to the church and to Speedway," stated Father Michael Welch, pastor of St. Christopher Church. "We have a phenomenal number of people—between 2,500 and 2,600—celebrating, not merely attending, Mass with us every weekend."

"Our parishioners are warm, enthusiastic and proud of their church," declared Franciscan Sister Barbara Hileman, pastoral associate. "They have an eagerness to learn and want to share their faith. The people truly are living up to the name of the parish—Christ-bearers."

Benedictine Sister Joann Hunt, director of religious education, can attest to this, too. "When I first came to the parish, the people were very welcoming to me. They were encouraging and very accepting of me. Everyone was quick to say, 'if there's anything we can do to help you, just call,' and they really meant it."

The idea of turning out to help is not confined to helping an individual, but rather the whole parish community. This is evidenced by the large number of St. Christopher people involved in their church.

"This has to be one of the most active and alive parishes in the archdiocese," exclaimed the pastor.

In addition to being active, St. Christopher Church is quite diverse. "We have people from all ethnic backgrounds who are very proud of their heritage," stated Ross Myers, school principal. "We also have a good variety of jobs representing the work force. There are doctors, lawyers, factory workers, office workers, just to name a few. And I think this is pleasing and refreshing to find."

Father James Lasher, associate pastor, agreed with that statement. "It certainly is. The people are just great here."

"I think it's rather unique how all the people come together here," declared the pastoral associate.

"The Eucharist is what pulls the parish together," stated Father Welch. "We probably have the best liturgy in the city. And I think a lot of the credit would have to go to Msgr. (Francis) Reine, the much-loved former pastor, and his good leadership."

"There's no doubt that the good lay involvement and leadership came about because of him," concurred Sister Hileman.

Many opportunities exist for lay involvement at St. Christopher. Some of them include: the liturgy committee, a group that makes creative use of music, art, and space to enhance the themes of the liturgical year; St. Chris Singles, a club that provides social and religious activities for single people 18 and over; and Speedway Christophers, a non-denominational group that promotes the fellowship, spiritual good and enjoyment of persons 55 years of age and over.

Another parish organization, the hospitality committee, which Father Welch describes as "an offshoot of a parish renewal," tries to make all parishioners

feel welcome at and a part of St. Christopher. They do this by planning dances and dinners and receptions, greeting people at weekend liturgies, obtaining people to bring up the Offertory gifts and providing food or a dinner for families in time of serious illness or following a funeral. "This all shows how people care for each other, and that's what ministry is all about," declared the pastor.

The annual parish festival is the biggest activity of the year, as well as the major fund raiser for the parish. "The workers literally do it all," chuckled Father Welch.

According to Clara Maloney, a Speedway Christopher, "everyone really works hard at the festival, but it really pays off. It's become known in the city as being tops in food."

Education is a top priority for these Speedway parishioners—especially religious education. The grade school principal stated that "religious education is of the first and foremost importance for our children. And the youngsters are so enthusiastic at the liturgies."

Currently, St. Christopher School has an enrollment of 230 pupils. There are 14 full time and 3 part-time teachers, with two sisters included in these groupings.

For the younger set and those enrolled in public school, there are Continuing Christian Development (CCD) instructions offered on Sunday mornings. Classes are taught by adult volunteers who sometimes are professional teachers, but often are not; but do have a love of children and the church.

A youth ministry program is available for high school students from public, private or Catholic schools. Spiritual, social, recreational and athletic activities are planned throughout the year. CYO activities and high school religious education are conducted by the youth ministry team in cooperation with the director of sports and the religious education coordinator.

The Adult Catechetical Team (ACT) seeks to provide programs for the continuing faith development of the adults of the parish. According to Sister Joann, ACT has sponsored parish renewals, set up a speakers bureau for the Sunday morning lecture series and is trying to set up a scripture series for adults.

"Whatever your interest is, you'll find it at St. Christopher's," stated Sister Barbara.

St. Christopher Parish was established on Aug. 7, 1935 by Bishop Ritter as the 24th Catholic Church in Indianapolis. Father Leo A. Lindemann was appointed the first pastor on Sept. 1, 1936. Five acres of land were selected for the church site. The building was completed in 1937 and seated 150 people.

"At the time the parish was starting out, there were only about a dozen or so families," stated Mrs. Maloney. "We sure have grown."

During the war, "we grew victory gardens here which a lot of families took advantage of," stated Anna Martrich, another Speedway Christopher.

On Sept. 19, 1949, St. Christopher School

CHRIST-BEARERS—Parishioners of St. Christopher's in Speedway reach out not only to the parish community, but to the local community as well. As tradition has it, St. Christopher carried Christ on his shoulders. The people here feel especially called and privileged to be Christ-bearers. Pictured here are: from left to right (top row) Father James Lasher, associate pastor; Ross Myers, school principal; and Father Michael Welch, pastor. In the front are Benedictine Sister Joann Hunt, DRE; and Franciscan Sister Barbara Hileman, pastoral associate. (Photos by Susan M. Micinski)



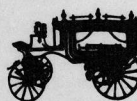
opened its doors for the first time with three Sisters of St. Francis prepared to teach and 89 students ready to learn. At the same time the east side of the new school was converted into a temporary church.

On May 18, 1958, Archbishop Paul C. Schulte dedicated the present church. By now the church had grown to 512 families and the school had an enrollment of 367 children.

Father Lindemann, who Mrs. Martrich called a "stern but lovely person,"

remained at the parish until his retirement in 1973, when Msgr. Reine was appointed pastor. He brought with him a wide range of experiences, one of which was being president of Marian College. Soon after his arrival an addition to the rectory was built.

Msgr. Reine was followed by Father Welch who took over the pastorate in January of this year. Former associate pastors at St. Christopher included Fathers John Kirby and John Beltans, who is now pastor of St. Ann in Indianapolis.



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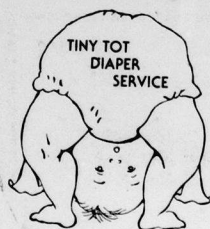
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YOUTH CORNER

Scecina Crusaders band riding the circuit in competition

by SUSAN M. MICINSKI

The Scecina Memorial High School Marching Crusaders began their competition circuit on Saturday, Sept. 24 at the Midwestern Marching Bands Festival held at Busch Stadium. Competing against 10 other bands, the Crusaders marched and played their way to a first division rating in Class D. The band was named overall Champions of Class D while receiving best music and best percussion awards.

Led by Cora Carver, drum major; Janet Holmes and Glenn Thrush, band captains; Dawn Inman and Kim Martin, flag captains; and Linda West, rifle captain, the Scecina Band is under the direction of Christine Bauchle.

It's back to school for the parents of Scecina students.

On the evening of Oct. 17 parents will have the opportunity to return to their younger days and follow the schedules of their children.

Parents will report to their son's or daughter's homeroom to pick up the schedule they will follow. Classes will run for 10 minutes each and will allow parents to get to know those teaching and guiding their teenagers. At the close of the evening, parents and teachers will meet in the cafeteria for refreshments.

For further information call Sister Lavonne Long or Ott Hurlie at Scecina 356-6377.

Youth ministry is alive and growing in Connerville. To further this spirit of growth, the newly formed Connerville Deanery Youth Ministry Commission is beginning a program to offer

retreats for all high school age youth of the deanery.

The retreat series will begin with a Christian Awakening Retreat for seniors, an excellent opportunity for young people to put together their feelings and relationships with our faith in Christ, from Nov. 10-13. Key youth leaders and adults from the New Albany Deanery are helping get this program started. Seniors interested in this retreat should contact their parish for information, or Father Steven Schaflein, 240 South Sixth St., Richmond, IN 47374, 317-962-3902.

Retreats for freshmen, sophomores and juniors are being planned for the first part of the year. Information will be forthcoming.

Vocations Awareness Week will be observed at Roncalli High School from

Oct. 10 to 14 with special programs, according to Father Karl Miltz, high school chaplain and chairman of the religion department.

Father Paul Koetter, director of vocations for the Archdiocese of Indianapolis, will speak at an all-school liturgy to open the observance.

For more than 200 grade school youngsters from southside Indianapolis Catholic schools, weekly visits to Roncalli High School provide more than a learning experience.

Seventh and eighth graders from St. Jude, Holy Name, Nativity, St. Mark, St. Roch and Our Lady of the Greenwood are attending classes in home economics, art and Latin, taught by Roncalli faculty, which are designed to offer challenge and stimulation while at the same time satisfying their schools' requirements.

In addition, an instrumental music program is conducted by a Roncalli teacher in four schools, which provides a feeder system for the award winning Roncalli Marching Rebels Band.

Sister Edward Cecilia Schneidermeier, teacher of "Word Mastery through Latin," explained that the goal is to equip the student in acquiring a Latin vocabulary sufficient to develop verbal skills. "Through a minimum of conversation, songs and mythology," she stated, "the students begin to see the value of a classical language as living roots, out of which our language and literature grows."

The 194 students in Mrs.

Kathy Tinder's home economics classes are learning how to read a recipe, how to measure properly, and how to use kitchen equipment and microwave ovens. While some lab demonstrations are necessary, most of the time students work in groups of two or three.

Eighth grade students of Sister Mary Lambert Buss are enjoying projects they are doing in ceramics. Other areas they have tried their hand at include paper sculpture and creative printing.

According to Patricia J. Cox, Roncalli principal, "we are pleased to extend our facilities and faculty to the elementary schools in a spirit of complete cooperation between member schools of the South Indianapolis Deanery. The arrangement is a small, but meaningful sign of appreciation to the deanery parishes which contribute substantially to the financial support of Roncalli," she stated.

Brebeuf Preparatory School announced that 10 of their students have been selected as National Merit Semi-Finalists. The group includes: Eric Bode, Mark Gray, John Hatfield, Dan Lance, Frank Lyles, Humphrey Mar, Kathy Pappas, Paul Pierle, Mark Vincent and Al Witz.

In addition, John Freeman, Frank Lyles and Kathena Williams, all seniors, have been chosen as three semi-finalists in a national achievement scholastic program for outstanding black students.

Brebeuf, the only school in the state having the distinc-

tion of being a recipient of the DeWitt Wallace Foundation, a philanthropic organization established by the late founder of Readers' Digest, selected nine students to receive scholarships from the foundation. The students, chosen for achievements in academics and extracurriculars and demonstrating financial need are: Heather Eggleston, John Hatfield, Kelly Henn, Jeanne Hobbs, Frank Lyles, Humphrey Mar and Rebecca Semones.

Beginning on Sunday, Oct. 9, "Lifesigns," the radio show for youth, will feature a new and exciting format.

According to Mike Carotta, director of adolescent catechesis, "the program will mainly be music interspersed with opinions of different youth. It will be much more youth to youth oriented. The music will help make a better connection with our faith. A narrator will also come in to ask a question or make a statement, and each youth will have a chance to express his own story rather than taking part in discussion. The show will be a lot more lively, and I think it's going to be good."

Also new to the program is the involvement of students of St. Meinrad. "Students at St. Meinrad are now editing and producing the program," explained Carotta.

The new program will continue to be aired at 11:35 a.m. on Sundays on WICR 88.7 FM. The first show will feature "Experiencing Affection," with youth from St. Martin's, Martinsville.

DORIS ANSWERS YOUTH

Parents' prejudice will grow in a vacuum

by DORIS R. PETERS

Dear Doris:

I know you wrote something like this before. But I wish you would write it again so my parents could see it. Here is my problem. My parents are prejudiced. All my friends have to be a certain race, or religion, or be planning on going to college. I know good, decent kids, but I don't bring them home for fear of what my mother will say. This is really getting to be too much! What should I do?

Patty

Dear Patty:

Prejudice only flourishes in a vacuum; and it feeds on ignorance. The best way to keep it alive is to keep these friends out of sight. Expose your mother to them. Do not be afraid of what she will say. Let her see what these people are like.

Parents just like to determine for themselves that your friends are decent, respectful and responsible. It's up to you to let them see that "bearded Harry" is really like the "boy next door." When they do their fears will be quieted and they will be less concerned about other differences. After all your parents who drive a Chevy speak to the neighbors who drive a Ford, don't they? And if they are Democrats they have to accept Republican friends. If you point this out tactfully, they will see your side more quickly.

Dear Doris:

I can't seem to agree with

my father on anything. We argue about sports, politics, religion, everything. I'm 16 and supposed to be developing a personality. At least this column and other advice columns say so. But it looks like my father wants to dominate me. Are we supposed to be carbon copies of our parents?

Annoyed

Dear Annoyed:

No. That is not what your parents want. And I'm sure your father doesn't expect you to be a carbon copy. What you see as a battle to dominate you may only be his eagerness to guide and protect you. But conflict is inevitable if you're a 16 year old with guts and ideas. It's also inevitable if you have parents who are worthy of that title. And realizing this is the first step in bringing an armistice to the battle of wits between you and your father.

Rather than a confrontation, have a discussion. You have to communicate what you are and what you are becoming. And if you hate that word "communicate" by now, it's because it's not working for you. You should be able to have disagreements without confrontation. So what are you doing? Insisting on being right? Insisting on having the last word? Being sarcastic? Insinuating that your father's ideas are old fashioned? etc. etc.

Try slowing down, listening and compromising a little. It will help win the war without losing the peace. And

if you do have to capitulate—whatever the area—do so without sulking or shouting. Your ideas will not disintegrate just because your father disagrees with them. As you grow older, are away at college, or in a job, you can try them out on your friends.

(Send your questions to Doris R. Peters, c/o The Criterion, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)

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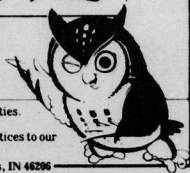
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The Active List

The Active List welcomes announcements of parish and church related activities.

Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206



October 7

A special Mass of Unity will be celebrated by Archbishop Edward T. O'Meara at St. Peter and Paul Cathedral, with homily by Father Clem Davis. Praise begins at 7:30 p.m., Mass at 8 p.m., followed by a reception in the Catholic Center.

October 7-9

An Intensive Journal Feedback Workshop will be held at Kordes Enrichment Center, Ferdinand, beginning at 8 p.m. Friday. Phone the Center at 812-367-2777.

A Legion of Mary Retreat on the theme "Mary, The First Disciple" will be directed by Father Henry Brown at Fatima Retreat House. Call 317-545-7681.

Mount St. Francis Retreat Center will sponsor a Special Singles Weekend for the divorced and separated. Call 812-923-8817.

A Charismatic Special Weekend on "What is the Spirit Saying to the Churches?" will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

Franciscan Father Martin Wolter will conduct a Tobit Weekend for engaged couples at Alverna Retreat Center. Call 317-257-7338. Cost is \$100 per couple.

October 8

A dinner dance to celebrate the Silver Jubilee of St. Matthew Church will be held at the Pius X K. of C., 71st St. and Keystone Ave.

St. Thomas Aquinas Singles will meet at STA parking lot to carpool to Kings Island at 8:30 a.m. Call Sarah 251-2914 for information.

Separated, Divorced and Remarried Catholics plan Family Horseback Riding at Eagle Creek Stables. Contact Bob Lawson 546-3453 for information.

The Fifth Wheeler Club Social Evening will be held in the Athenaeum, 401 E. Michigan St., beginning with a buffet dinner at 6:30 p.m. followed by a play. (date changed from Oct. 15). Call Mary for reservations at 862-6510.

St. Vincent de Paul Parish, Bedford, is sponsoring a Columbus Day Dinner and Dance at the K of C, 22nd and M Sts., with dinner at 6:30 p.m. and dancing from 9 to 11 p.m. \$9 per couple for dinner, \$8 per couple for dance. Music by "Fourth Star." Call Lou Kouacs 812-279-2778 or Leroy Beuers 812-275-8452 for reservations.

October 9

A Holiday Craft Bazaar will be sponsored by the Women's Club of Holy Cross Church.

St. Mary of the Rock Church, located in Franklin County on St. Mary's Road between Oldenburg and Brookville, will hold its annual Turkey Supper from noon to 6 p.m. EST. Adults \$4, children \$2.

An Italian Pasta Dinner created by Italian Chefs will be served at St. Bernadette Church beginning after 11 a.m. Mass. Tickets are \$4 adult and \$2 child in advance by calling 357-9609 after 6 p.m., or \$4.25 and \$2.25 at the door.

The Parish Picnic of St. Joseph Church, Terre Haute, will

be held in Plumber and Steamfitters Park, beginning with Mass at 11:30 a.m. Dinner served at 1 p.m. Table Service, hot dogs, buns, and drinks provided; each family should bring a salad, baked beans or dessert.

The Westside Support Group of Separated, Divorced and Remarried Catholics will meet at 2 p.m. in St. Gabriel's cafeteria. Call Mary Jane Oakley 293-5176 or Rosie Shock 247-0286 for more information.

K of C Council 6923 will host an Oktoberfest from Noon to 7 p.m. at St. Louis de Montfort Church at 1141 Hague Road, Fishers. Free admission. German music and foods, games, crafts, prizes.

Daughters of Isabella, Mother Theodore Circle 56 will hold a business meeting at 2 p.m. at St. Elizabeth Home Conference Room.

An Open House will be held at St. Nicholas Youth Center, 1644 Roosevelt, from 3 to 6 p.m. Snacks, soft drinks, games.

October 10

Providence Sister Barbara Annizer will conduct a Senior Citizen's Day on the theme "Nurturing Our Internal Elder" at the Beech Grove Benedictine Center.

Liturgical conference offered in Louisville

The Liturgical Commission of the Archdiocese of Louisville will hold its Fourth Archdiocesan Conference, "Sacrament: Life of the Community," on Saturday, Oct. 15 from 9 a.m. to 4 p.m.

at Bluegrass Convention Center, 9700 Bluegrass Parkway, Louisville.

Father Charles W. Gusmer, a popular speaker from New Jersey and respected leader in liturgical renewal throughout the U.S., will be the keynote speaker at general sessions at 9:30 a.m. and 2:45 p.m. His morning talk will address the sacraments as celebrations of life and growth, and his afternoon one will focus on the "people" in the celebrations.

There will also be 18 focus sessions concerning catechesis, rites, environment and overall impact of the sacraments to be led by speakers from the Louisville archdiocese.

For further information and reservations, call the Louisville Office of Worship at 502-456-1016 or 1017.



October 10-18

An eight-day retreat is offered by the Jesuit Renewal Center, 5361 S. Milford Rd., Milford, OH 45150, 513-831-6010. Cost is \$185, including \$20 deposit.

October 11

Southside and Eastside Groups of Separated, Divorced and Remarried Catholics will meet at the Beech Grove Benedictine Center at 7:30 p.m. Topic is "Amy Cheung/Her Life." For more information call Delores Gibson 881-3997 or Jane Gilliam 359-8608.

Fr. Jeff Godecker's series on The Spirit of Thomas Merton continues at IUUI on the topic "Merton's Search for the Truth" from 7:30 to 9:30 p.m.

The first Focus on the Family series film, "The Strong-Will Child," will be shown at 7:30 p.m. at St. Mark's Church hall, 6047 S. East St. (corner of U.S. 31 and Edgewood). Freewill offering will be taken.

Msgr. Raymond Bosler's series of talks on Changes in the Church Since Vatican II continues at Mary Queen of Peace Church hall, 1005 Main St., Danville, at 7:30 p.m.

St. Michael's Women's Club will hold its Annual Auction in the church basement, 3354 W. 30th St., at 7:30 p.m. Antiques, crafts, baked goods, plants.

The Ave Maria Guild will meet at 12:30 p.m. following dessert in the St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

October 12

A Luncheon and Card Party will be held at St. Mark's Parish hall, Edgewood and U.S. 31 S. beginning at 11:30 a.m. Men welcome.

A seminar sponsored by St. Vincent Stress Center on the subject "Learning About Grief and Loss" continues at the Center from 7 to 9 p.m.

The Ladies Guild of St. Augustine Home for the Aged will hold its annual fall Oktoberfest at 1:30 p.m. BVDS Band will play and comedian Bea Oliver will entertain.

October 13

The Riverview/St. Vincent Health Promotion Center offers a class in "Relaxation Training" at Riverbend Apts., 8850 Riverbend Parkway, Castleton, from 7 to 9 p.m.

Dr. Ernest Collamati from St. Mary-of-the-Woods College will speak on evangelization at St. Rose of Lima Parish, 114 Lancaster Drive, Franklin, from 7:30 p.m. (Continued on next page)

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- ... Jesus, who lifts my spirits.
- ... Jesus, who touches me through mutual friends.
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to 9:30 p.m. Call Lisa Harper 317-736-3742 for information.

The BBC documentary film on Marian Apparitions in Garabandal, Spain, will be shown at St. Monica Church in the school cafeteria from 7:30 p.m.

October 13-15

St. Nicholas Youth Center, 1644 Roosevelt, will hold a Rummage Sale from 10 a.m. to 5 p.m. all three days.

October 14

The Senior Class of Chatham High School will present a Living Rosary led by Fr. William Turner at 8:10 a.m. Parents are invited.

October 14-16

A Women's Weekend retreat on "Women of the Bible" will be conducted by Benedictine Father Gerard Ellsperman at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

Mount St. Francis Retreat Center offers a Serenity Retreat. Write the Center at Mt. St. Francis, IN 47246 or call 812-923-8817 to make reservations.

A Women's Retreat conducted by Franciscan Father John Ostidek will be held at Alverna Retreat Center, 8140 Spring Mill Road.

October 15

Separated, Divorced and Remarried Catholics will hold a Family Social at Eagle Creek's Pumpkin Patch at 2 p.m. For more information call Bob Lawless at 546-3455.

The Catholic Widowed Organization (CWO) plans a Cookout at the home of Elizabeth Thane, 905 W. Troy about 30 hundred south and four blocks west of Bluff Rd. Call Neetha 697-1203 for details.

Kordes Enrichment Center offers a workshop on Anger and

Prayer from 9 a.m. to 4 p.m. To register write the Center at R.R. 3, Box 200, Ferdinand, IN 47532 or call 812-367-2777.

October 16

The Westside Support Group of Separated, Divorced and Remarried Catholics will meet in St. Gabriel's cafeteria at 2 p.m. For more information call Mary Jane Oakley 293-5176 or Rosie Shock 247-0286.

Archbishop Edward T. O'Meara will be guest speaker at

The Living Rosary sponsored by the Knights of St. John, Ladies Auxiliary #11 and the K of C in the Batesville High School Gym at 2 p.m. EST.

St. Thomas Aquinas Singles will have a "Let's Get to Know One Another" new member recruitment with punch and cookies after 10 a.m. Mass in the gym. Ages 21-up.

A Bike Trip and Picnic at Eagle Creek Park will be enjoyed by St. Thomas Aquinas Singles at 12:30 p.m. Call Sarah 251-2914 for more information.

The Trinity Club will sponsor its annual Mother-Daughter Communion Brunch after Mass at 11 a.m. at Chatham High School.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St.

Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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An Evening of Praise and Worship in the Arts, a combined program of spiritual song and dance, will be presented on Friday, Oct. 14 at 7:30 p.m. at the Murat Temple.

Performers for this event will include: John Michael and Terry Talbot, singing brothers mixing folk with classical music; Wendy and Mary, concert ministry vocalists; Hosanna Sacred Dance, a small group of dancers serving the Lord as a traveling ministry; Carolyn Deitering, a free-lance liturgical dance artist and the Little Portion Singers and

Dancers, an outreach of a Franciscan prayer community.

Tickets are \$7 in advance and \$8 at the door. They may be purchased at Agape, Roman's and Village Dove Bookstores. Proceeds will benefit Mercy Corps International, a non-profit volunteer agency and the parent organization of Save The Refugees Fund, and will help buy food, clothing and medical supplies for people in countries such as Somalia, Cambodia, Thailand, Malaysia, Poland, Honduras and Lebanon.

Weekend retreat offered for divorced/separated

Beginning Experience International, a peer ministry group for and by the divorced/separated, will sponsor a weekend retreat at Beech Grove Benedictine Center on Oct. 21-23.

An experience of small group sharing and private reflection and writing, the weekend is open to the divorced and separated of any faith who are interested in taking time to examine their lives and assist in rebuilding them. The

program will be directed by a team from Beginning Experience, and a priest will be available during the three days.

The program is limited to 30 people. Cost including meals and two nights lodging is \$65 per person. A deposit of \$15 is required with the balance to be paid on the weekend.

For further information or to register, call Jim O'Connell at 542-2942 (work) or 786-0305 (home).

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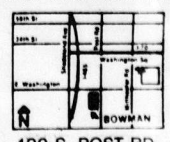
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in the MEDIA

Actress works miracles

by JAMES BREIG

Patty Duke Astin has worked a couple of miracles in her personal and professional life, and the results will be on display in "September Gun," a two-hour TV film set for Oct. 8 on CBS (locally on WISH-TV, Channel 8).

Professionally, the actress who burst on the scene as a child, playing Helen Keller in "The Miracle Worker" on Broadway and in the film, was "dying to play a nun in traditional habit." Miracle #1: That's her role in "September Gun," which is set in the Old West and concerns a nun who hires a gunfighter to help her travel with a group of Apache children threatened by angry townsfolk.

Personally, Mrs. Astin brought to her role a spiritual journey which led her from Catholicism to agnosticism and back to the church. Miracle #2: She feels at home spiritually for the first time in years.

To find out about both miracles, I spoke with the actress recently as she filmed, in Williamsburg, Va., an eight-hour miniseries on George Washington. She plays Martha and I'll save her comments on that role for a future column. For this one, we'll stick to "September Gun" and her own religious odyssey.

She was late calling me, she began, because she had to finish doing her laundry. When I suggested that major movie stars do not wash their clothes, she riposted, "I may be an actress, but I'm still a person with dirty laundry." So much for the glamorous life of an entertainer. The remark prefaced an open and honest conversation in which Mrs. Astin spoke about her feelings toward Catholicism and the role of Sister Dulcinea.

"I was dying to play a nun in traditional habit," she told me. "I had played a contemporary one for Father (Ellwood) Kieser (of 'Insight'), but I wanted to do the romantic, child's idea of a nun. I think there's a fascination with that lifestyle. 'How can they choose celibacy?' is the hook, but there's more to the interest than that."

"I DIDN'T want to defy her," Mrs. Astin continued. "I didn't want to make her not human. I hope I succeeded. She has insecurities,

maybe even a little neurosis. People should feel they could talk to her as a pal. She's not set apart from people. Nuns are in the business of reaching people, of communicating, of touching the heart and soul."

Mrs. Astin knows about contemporary nuns not only from playing one but also from dealing with the faculty at the Catholic school her sons attend. And she sends them there because of her own rediscovery of her faith just a few years ago.

"I was a Catholic as a child and it stuck until I was 12," she explained. "Then I lived with Christian Scientists so I became a Christian Scientist for a while. Then I half-heartedly explored other faiths, such as Judaism and Buddhism, the way lots of us did in the '60s. I went to agnosticism, but never made it all the way to atheism."

"About four years ago," Mrs. Astin told me, "I felt a strong need to go back to my roots, including my religion. It was evolutionary, a growing process. I was obviously searching for something and it was the right time when it became clear that I had lost track along the way. I said to myself, 'Go back to square one.'"

"My husband (actor-comedian John Astin of 'The Addams Family') introduced me to Father Kieser. I resisted and resisted, but felt the need for a familiar spiritual home. I expressed my intellectual reservations and I liked his answers. I said 'Good, then you'll keep coming back.'"

"IT WAS thrilling to go back," she noted. "It's now a more mature approach to my spiritual exploration than my childhood experience."

It's that sense of religious search and discovery which the actress brings to her role in "September Gun." In the film, Sister Dulcinea provides sanctuary for a group of Indian children whom town leaders want to pen up. Fighting that prejudice, the nun decides to trek 200 miles to a church school and hires Ben Sunday (played by Robert Preston) to help her.

If viewers devote two hours to the film, Mrs. Astin hopes "they feel entertained because that's what I act for. I also hope they feel like smiling and feel that a connection was made between two disparate people who exchanged love which benefitted people."

It might benefit you to watch "September Gun."



THE GUN AND THE NUN—Robert Preston, as an old gunfighter, rides to the aid of a nun, played by Patty Duke Astin, who takes a group of Indian children as wards in "September Gun," a new movie airing Oct. 8 on CBS. (NC photo)

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OBITUARIES

† ANDERSON, Jesse L., 71, Holy Angels, Indianapolis, September 21. Husband of Thelma L.; father of Jesse, Theague and Virginia L.

† BROWN, Thomas Elmer, St. Mary's, Lanesville, September 24. Husband of Martha; father of Rosalee Gillespie and Mary Ann Merts; grandfather of three; brother of Sr. Marie Celine, Genesee Brian, Blanche Singer, Nellie Thompson, Edith Brever, Eva Mae Stoes, Zelma Floden, Eleanor Quillman, Althea Lewis and Carrie Mayer.

† COCHRAN, Stephen D., infant, St. Michael, Indianapolis, September 24. Son of Mr. and Mrs. William Cochran; brother of Anthony; grandson of Mr. and Mrs. Ralph Downs and Marilyn Cochran; great-grandson of Mary Royle.

† CRAFT, William, 77, St. Mary's, New Albany, September 23. Husband of Lillian; father of Evelyn M. Gorman and Barbara Nolan.

† HESSON, Marie, stillborn, St. Joseph, Shelbyville, September 17. Daughter of James and Mary; granddaughter of Dr. and Mrs. Clarence Helbing and Mr. and Mrs. George Hession.

† JENKS, John G., 77, St. Mary's, New Albany, September

23. Husband of Olive; father of Billy Kay and John A.; brother of Walter, Joseph, and Mary Townsend.

† KIEFFER, Lee H., 77, St. Joseph, Shelbyville, September 26. Husband of Helen (Tuley); father of Caroline Glover; grandfather of two; brother of Philip, Loretta, and Virginia Weir.

† KING, Mary A., 78, St. Andrew, Richmond, September 20. Mother of Rita Ripberger and Ronald; grandmother of nine; great-grandmother of one.

† KLEEMAN, Ray, 71, St. Paul, Tell City, September 26. Husband of Olive; father of Regina Young, Patricia Ernst, and Marland P.; brother of Rose Thaxton, Mary Jabbus, Norbert, Ambrose, Ferd, Paul and Edmund.

† NAHAS, Michelle T., 26, St. Michael, Indianapolis, September 24. Daughter of Margaret; sister of David, Dennis, William, Michael, Mark, Brian, John, Sheila, Sara Arthur and Jeri Rust; granddaughter of Amelia Haboush.

† WILL, Everett, 74, St. Paul, Tell City, September 24. Husband of Verona; father of Sharon Carson, Brenda Ferriolo, Janet Wheeler, and Steve.

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'Angelo' made from heart

by JAMES W. ARNOLD

"Angelo, My Love," Robert Duvall's film about a charismatic Gypsy boy he observed in his Manhattan neighborhood, is an amusing example of how much fun movies can be if made from the heart and not manufactured for corporate profit.

The movie made its debut last April at the San Francisco Film Festival, and it's taken a long time to catch up with it—the familiar tale associated with independent productions and their irregular patterns of distribution.

Duvall is normally an actor, one of America's best, but dabbles in off-hours making his own movies for all of the right reasons—an affection for the medium, an overwhelming interest in an untouched subject, etc. His 1975 documentary about a rural family, "We're Not the Jet Set," won several awards. Since he spent five years and more than a million dollars to put "Angelo" together, it seems fair to give him some slightly delayed attention.

"Angelo" is really a journey of discovery, a semi-documentary about life in the New York Gypsy enclave, a neglected little corner of ethnic American life, but it has a fictional story and at least two unforgettable characters. Besides Angelo Evans himself, alternately charming and outrageous, who appears to be a precocious 10-year-old, there is Steve Tsigonoff, who plays the rascally "villain," an alcoholic ne'er-do-well. He has stolen the ring the child inherited from his grandfather. But Tsigonoff is so human, likeable and funny, it's impossible to hate him.

Most of the story is about the attempts of Angelo and his older brother Michael to get the ring back. (It's

valuable in itself, but Angelo also wants to give it to Patricia, his "American girlfriend.")



But the plot is mostly an excuse to look into the lives of the Evanses, Tsigonoffs and their friends. What one remembers are delightful episodes—the "kris" or Gypsy trial, in which Steve gets off because he has bribed the already friendly judge; a visit by Angelo to a concert by a young country singer (Cathy Kitchen), and his touching crush on her; a casual conversation in a coffee shop between Angelo and his sister and an old Puerto Rican woman with whom they share a table.

ALL THESE characters are, of course, real people mostly playing themselves. This is surely true of the Evans clan, a typically matriarchal group which the mother (Ruthie) helps support by giving palm-readings. Tsigonoff, whom Duvall says he discovered washing cars on Sunset Boulevard, is clearly a natural actor. He and his wife, Millie, bicker all the way through the movie in hilariously visual routines that it seems unlikely writer-director Duvall could have entirely invented. Duvall also works in a duet by his own brothers, who sing "Golden Days of Our Youth" in a restaurant where the Evans kids are selling flowers—a scene of wonderfully subtle satire.

One of the major sequences follows both family groups on a visit to the shrine of St. Anne de Beaupre, near Quebec. The passage is sympathetically done and lovely to watch—a candlelight procession, shots of Angelo traversing the center aisle in awe and climbing the famous stairs on his knees—and painlessly brings out the general truth about how Gypsies tend to mix Christian religious faith with their traditional beliefs in magic and the occult.

Duvall's achievement, since he's working with non-professionals who are at times improvising lines and actions, is deceptively brilliant. The closest comparison is to the homemade movies of John Cassavetes ("Husbands," "A Woman

Under the Influence"), which also involve family, friends and contributed talent—movies as a cottage industry. But Cassavetes' pals are mostly thoroughbred pros. Duvall, in contrast, proves that good movies can be made with amateurs, if you know what you're doing.

And probably also if you have a star like Angelo, who has the face of a Greek madonna and a personality that ranges from endearing to exasperating, from innocence to street-kid macho,

from sweetness to abrasiveness. One fine sequence, covering most of this territory, shows Angelo in his first day of school, trying to cover up his inability to read (by inventing a totally original story!) and coolly rejecting the help of a friendly teacher, then racing into the street in joyous escape. Angelo is no movie kid, but a complex free spirit.

The ending, however, shows Duvall's intelligence and artistry. Angelo and

Michael have gotten the ring back finally by getting Steve drunk and (in essence) mugging him. Angelo fears, irrationally, that they have killed him. Late that night, as a minister signs off a TV station with a sermon on the meaning of life and the fading of youth, Angelo calls Tsigonoff to hear the reassuring sound of his voice, and the frame freezes on Angelo's thoughtful face. Thus in the final image, Duvall suggests the dawn of adult responsibility.

(Raucous and tender, offbeat human comedy; no sex, violence or language problems; recommended for all but very young children.)

USCC rating: not available.

Film Ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

Baby, It's You	.....O
Bad Boys	.....O
Best Friends	.....O
Betrayal	.....A-II
The Big Chill	.....A-III
The Blue Stallion	.....A-I
Returns	.....A-I
Blue Thunder	.....O
Breathless	.....O
Britannia Hospital	.....O
Class	.....O
Concrete Jungle	.....O
Cross Creek	.....A-II
Cujo	.....A-III
Daniel	.....A-III
The Dark Crystal	.....A-I
Divas	.....A-III
Doctor Detroit	.....O
The Draughtsman's Contract	.....O
Easy Money	.....O
Eddie and the Cruisers	.....A-II
Educating Rita	.....A-III
Endangered Species	.....A-III
Enigma	.....A-III
Exposed	.....O
First Blood	.....A-III
Five Days One Summer	.....A-II
Flashdance	.....O
The Flight of the Eagle	.....A-II
48 Hours	.....O
Frances	.....A-IV
* Gandhi	.....A-II
Goin' All the Way	.....O
The Golden Seal	.....A-II

Gregory's Girl	.....A-II
The Grey Fox	.....A-III
Hammett	.....A-II
Heidi's Song	.....A-I
Hercules	.....A-II
High Road to China	.....A-II
The Hunger	.....O
I Love You	.....O
Independence Day	.....A-III
Jaws 3-D	.....A-III
The King of Comedy	.....A-II
Krull	.....A-II
Lianna	.....A-II
Local Hero	.....A-III
Lone Wolf McQuade	.....A-III
The Long Good Friday	.....A-IV
Lookin' To Get Out	.....A-III
The Man From	.....A-II
Snowy River	.....A-II
The Man Who	.....O
Wasn't There	.....O
The Man With Two Brains	.....O
Man, Woman and Child	.....A-III
Max Dugan Returns	.....A-II
Merry Christmas	.....A-IV
Mr. Lawrence	.....A-IV
Mr. Mom	.....A-II
Monsignor	.....O
Monty Python's	.....O
The Meaning of Life	.....O
National Lampoon's	.....A-III
Vacation	.....A-III
The Night of	.....A-II
Shooting Stars	.....A-II
Octopussy	.....A-III
The Outsiders	.....A-III
The Pirates of Penzance	.....A-I
Porky's II	.....O
The Next Day	.....O
The Prodigal	.....A-II
Psycho II	.....O

Q	.....O
Return of the Jedi	.....A-II
Revenge of the Ninja	.....O
Risky Business	.....O
The Sender	.....O
Smokey and the Bandit	.....O
Part 3	.....O
Something Wicked	.....O
This Way Comes	.....A-II
Spacehunter: Adventures	.....A-II
in the Forbidden Zone	.....A-II
Split Image	.....A-II
Starstruck	.....A-III
Staying Alive	.....A-III
Sull of the Night	.....A-II
The Sting II	.....A-III
Strange Brew	.....A-III
Strange Invaders	.....A-II
Striker Ace	.....A-III
Superman III	.....A-II
The Survivors	.....A-III
Table for Five	.....A-III
Ten to Midnight	.....O
Tender Mercies	.....A-II
They Don't Wear	.....O
Black Tie	.....A-IV
Threshold	.....A-II
Tootsie	.....A-III
Tough Enough	.....A-III
Trading Places	.....O
The T: all of the	.....O
Pink Panther	.....A-III
The Treasure of	.....A-II
the Four Crowns	.....A-II
Twilight Zone	.....A-II
Twilight Time	.....A-II
Valley Girl	.....O
Videodrome	.....O
Vigilante	.....O
War Games	.....A-II
Without a TraceA-II
The Year ofA-III
Living DangerouslyA-III
YellowbackA-III
ZeligA-II

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