

THE CRITERION

Vol. XXXIV, No. 16

Indianapolis, Indiana

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January 27, 1995

Church observes Catholic Schools Week

Nationwide celebration calls attention to 'Schools You Can Believe In'

by Catholic News Service

WASHINGTON—Catholic schools across the nation are gearing up for the 21st annual Catholic Schools Week to be celebrated Jan. 29-Feb. 4.

"Catholic Schools: Schools You Can Believe In" is the theme for the weeklong event that is part of a marketing campaign to showcase the 8,500 Catholic elementary and secondary schools nationwide.

(A special 12-page section about Catholic schools in the *Archdiocese of Indianapolis* begins on page 13 of this issue.)

The National Catholic Educational Association and the U.S. Catholic Conference co-sponsor the campaign, which provides Catholic educators with marketing tools ranging from billboard designs and posters to camera-ready ads.

For the past two decades, Catholic educators and students have conducted parades, assemblies, service projects and other activities during the week.

As part of the celebration National

Appreciation Day Feb. 1 was established in 1990 as the time for lobbying legislators and other community leaders for their support of Catholic schools.

Mercy Sister Lourdes Sheehan, education secretary for the U.S. bishops, said the designated week helps spread the good news about Catholic schools. "We need to redouble our efforts to bring the facts about our schools—the quality academic courses, the excellent performance of our students on national tests, the persistent and ongoing involvement in Christian service activities, the outstanding career records of our graduates—to the attention of people who do not know us," she said.

Marketing Catholic schools has played a significant role in their increased enrollment, says Sister Catherine McNamee, a Sister of St. Joseph of Carondelet and NCEA president.

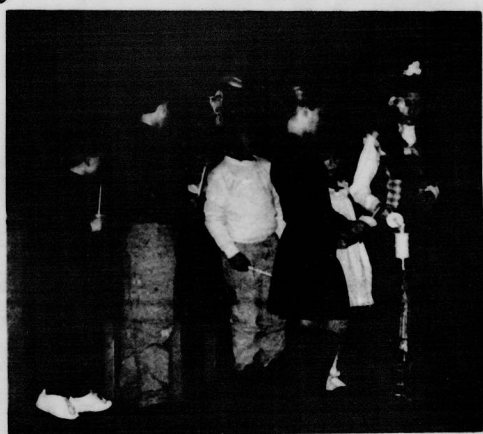
According to the NCEA, enrollment has increased by 26,000 students nationwide since 1992. And since 1988, enrollment has remained fairly steady at 2.6

million, with modest shifts up and down during that period.

Past campaign messages have emphasized educational choice, following a basic belief of Catholic educators that parents are the primary educators, and decision makers, for their children.

According to Sister Catherine, this year's theme, "Schools You Can Believe In," sends a powerful message to parents. "All that parents want for their children—a good education, training in morals and ethics, a safe environment—all of that already can be found in Catholic schools," she said.

Archbishop leads prayers for an end to abortion



MEMORIAL CEREMONY—During a pro-life prayer service Jan. 21 at St. Peter and Paul Cathedral, children of varying ages offer roses and then light candles in memory of the 35 million babies who have died in legalized abortion during the past 22 years. The archdiocese and Right to Life of Indianapolis sponsored the prayer service. (Photo by Charles J. Schisla)

Ecumenical assembly urged to 'work for a world in which the right to life is guaranteed for all'

by Mary Ann Wundt

Pro-life supporters of many Christian faith traditions gathered at St. Peter and Paul Cathedral in Indianapolis on Jan. 21 to pray to the God of Life for an end to abortion.

As the presider and homilist, Archbishop Daniel M. Buechelein urged the ecumenical gathering to "choose responsibility instead of indifference and continue to 'work for a world in which the right to life is guaranteed for all.'"

Sponsored by the Archdiocese of Indianapolis and Right to Life of Indianapolis, the solemn prayer service marked the 22nd anniversary of the Supreme Court's *Roe vs. Wade* decision on Jan. 22, 1973, which legalized abortion in the United States.

Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, welcomed the assembly and thanked the pro-life supporters representing many churches and community organizations for their dedication to upholding the rights of the unborn.

Right to Life of Indianapolis volunteer Barb Ham read the Scripture, reading, Representatives of Concerned Women of America, Indiana Citizens for Life, the Indiana Family Institute, Indiana Right to Life, Life Cycle of Indiana, Lutherans for Life, and the St. Gerard Guild assisted with the prayer service.

The theme of the pro-life prayer service

was taken from Jeremiah 31:15-17, which reads, "A voice is heard in Ramah, lamenting and weeping bitterly; it is Rachel weeping for her children, refusing to be comforted for her children, because they are no more."

The service also included a rose ceremony arranged by Right to Life of Indianapolis to commemorate the more than 35 million lives

(See ARCHBISHOP, page 3)

March rally emphasizes peaceful fight for life

More than a dozen newly-elected members of Congress pledge to fight abortion legislatively

by Patricia Zapor
Catholic News Service

WASHINGTON—In a rousing kickoff to the annual March for Life, newly elected members of Congress took the stage with their incumbent colleagues in vowing to cut

off funding for Planned Parenthood and reverse laws or administrative mandates that make abortions more readily available.

Before a crowd estimated by the National Park Service Police at 45,000, March for Life president Nellie Gray read a letter to the president of the National Abortion and Reproductive Rights Action League, responding to her request that the march be canceled.

"You and I walk on opposite sides," Gray read from her letter. "There is no in-between position."

Supporters of legalized abortion had been apprehensive about the event in light of the December murders of two Massachusetts abortion clinic employees. There apparently were no security problems, although measures such as the use of official access passes were more conspicuous than in previous years.

NARAL president Kate Michelman had asked Gray to cancel the march out of concern that such gatherings posed a danger to well-meaning people on both sides of the abortion debate.

In her response, Gray told Michelman that she empathized with her deep feelings of hurt over the deaths of abortion clinic employees. But, she said, the violence of abortion brought out such killings, not the overwhelmingly peaceful movement to oppose abortion. "You and I suffer because society suffers," Gray added.

More than a dozen representatives and senators—part of a freshman class of abortion opponents numbering about 40—took the microphone at the Jan. 23 rally on the Ellipse that annually precedes the march from the White House to the Supreme Court.

Rep. Linda Smith, R-Wash., said she is one of the growing number of women who are now opposed to abortion after having "bought the lie" in the 1970s that legalizing abortion would be good for women. She said

(See SPEAKERS, page 3)

Mission Office helps Japan quake victims

Those wishing to help victims of the earthquake in Japan may send contributions to the archdiocesan Mission Office.

Director Father James D. Barton said, "The Mission Office has direct access to Japan through Catholic Relief Services."

The address is: Mission Office, P.O. Box 1410, Indianapolis, IN 46206.

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THE CRITERION

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SEEKING THE FACE OF THE LORD

The largest gathering of people in history

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

They say it was the largest gathering of people in the history of the world. It took a while for that to sink into my head. The largest gathering of people ever is a significant event. Will the event make the history books, the anthropology textbooks, and textbooks for the social sciences? It will certainly be part of church history and the history of religions. Even the reporters tell us that a crowd of at least 4 million people gathered in Manila for the Mass celebrated by Pope John Paul II last week.

Two things about that historic turnout delight me. The fact that 4 million people would go through the trouble to gather because the Vicar of Christ was near is a tremendously important statement for our times. The fact that the largest gathering of humanity in all of history happened because of Jesus Christ may well be the most positive gesture of an otherwise troubled 20th century. In the eyes of history, along with the fall of communism due in large measure to the Polish Pope, maybe the goodness signified by this gathering of faith-filled people will help offset the otherwise war-blighted violence of this century.

It doesn't take much imagination to recognize that to be part of a crowd of 4 million people under the relatively primitive circumstances that exist in the Philippines took



lots of determined faith! I know from personal experience that Pope John Paul has a lot of personal charisma and that he disarms a crowd. We all know that he is a powerful world figure and commands respect even from those people who do not like him. Witness his selection as the "man of the year" by a secular magazine.

Yet in the end, I don't think that the man and his personality or his powerful presence explain the pilgrimage of more than 4 million people to a papal Mass. Ultimately the largest gathering of people in all of history is a powerful demonstration of faith in Jesus Christ (whom the pope represents in a wonderful, unique way) and in the church which he founded. Our world craves the trustworthy presence of Jesus Christ.

The second delightful fact about the historic gathering in Manila was its focus, the youth of the world. I haven't heard an exact count of our young church who were present; between a quarter and half million, I am told. Isn't it wonderful that this history-making event with the pope toward the end of a century that has short-changed youth, celebrated them as a treasure of our church and world?

Pope John Paul put his finger on what has happened in the latter half of this century: permissiveness and indifference to spiritual and moral values have abandoned many of our youth to an oppression of the worst kind, slavery to immorality and its consequences. The whole human family suffers because of it. The Holy Father asked our young church to resist that slavery by choosing the high road of faithful morality. I am told that the response to his challenge was electrifying in Manila as it was in Denver two years ago. Despite all the fussing and testing, young

folks do in reaction to the hard truth and to discipline, they need it and want it and have a right to it.

Did you read the inspiring testimony of some of our high school seniors who are helping younger Catholic students face the moral challenges in our society? The Jan. 13 issue of *The Criterion* described the new chastity program in our schools and parishes, "A Promise to Keep." Angie Schettile said, "I want them (student peers) to understand the commitment they are making to God and themselves by choosing chastity." Trevor Wilson said he hopes "the young people we are talking to will realize that it's OK to stand up for your beliefs. I also hope they realize the pressure the media is putting on them (to become sexually active) and how to handle it." Susan Bender said the chastity program "gives the teen teachers an opportunity to share their values and beliefs with younger people." Nick Stewart said, "I hope the kids understand that we mean everything we say, and the advice we give them comes straight from our hearts."

We are about to celebrate National Catholic Schools Week. In celebrating our schools and the sacrifice they demand of our parish communities and families and teachers and administrators, we celebrate an important commitment to the future of our country. Along with our parish religious education programs, our Catholic schools feature what was at the heart of that historic papal gathering, namely our faith and commitment to Jesus Christ, and to the church he founded; and our commitment to our youth, a special treasure of our church. Our threefold commitment deserves celebration!

EDITORIAL COMMENTARY

A difference in conditions, not in strategy

by John F. Fink
Editor, *The Criterion*

With the announcement last week that the bishops of four states have urged a moratorium on peaceful protests and prayer vigils outside abortion clinics in their states, some people have questioned whether there's a difference of opinion among the U.S. bishops since other bishops, including Cardinal John O'Connor of New York and Archbishop Buechlein of Indianapolis, have not called for such a moratorium.

Rather than a difference of opinion about strategy, it seems rather to be a difference of conditions in Boston, where violence at an abortion clinic took place, and those elsewhere.

All the bishops of Massachusetts, Maine, Vermont and New Hampshire have urged a moratorium on these protests. But we shouldn't think of this as something that is going to spread among the bishops. As the "From the Editor" column on page 4 points out this week, all eight of the dioceses in those four states comprise the Province of Boston. The bishops there are merely supporting their metropolitan, Cardinal Bernard Law, Archbishop of Boston, who made the prudential judgment that there should be a temporary moratorium because of the violence that occurred at the abortion clinic in Boston.

Cardinal John O'Connor of New York did not call for a moratorium. However, he said, "Cardinal Law, one of the strongest pro-life leaders in the United States, knows the situation in Boston as I and others do not. It is quite possible that were I the archbishop of Boston I would be inclined to call for such a moratorium in the Boston area, at least

for a period of time, while trying to sort things out." That, of course, is exactly what Cardinal Law has asked for. Both cardinals have encouraged parishes to schedule times of prayer before the Blessed Sacrament for pregnant women and their children.

Cardinal O'Connor said that he "would be prepared to call for a moratorium on these peaceful prayer vigils on condition that a moratorium be called on abortions." He wasn't just being flip here. He was quite serious. He went on to say, "Perhaps during a moratorium he [Law] should stand prayer vigils here in New York, both sides could

meet to determine whether there is anything that can legitimately be the subject of dialogue."

There is no doubt that those who commit violence in the name of pro-life severely damage the pro-life movement. They reinforce the opinion of some people that pro-lifers are radicals. Each time violence occurs, the leaders of the pro-life movement have to condemn it—which they do. However, as the *Bloomington Times Herald* said Jan. 17, "Using clinic murders to try to deny abortion loses their First Amendment rights to be no more justifiable than using urban

riots as an excuse to prohibit civil rights protests in the 1960s."

The peaceful, prayerful demonstrations (as contrasted with those during which demonstrators yell at the women entering the clinics) have been valuable for the pro-life movement. But those who lead these demonstrations have a great responsibility to keep them peaceful.

We applaud, therefore, the guidelines set by Bishop James McHugh of Camden for demonstrators in his diocese. In a letter to participants in demonstrations, he stressed that "neither the diocese nor the parish promotes or condones any conduct which is illegal or unlawful" and that "those who reject or ignore the policies of the local pro-life demonstration group should be asked to leave."

Indiana Catholics hopeful about church's future

Active Catholics aren't as likely to think church has lost strength

Indiana Catholics feel their church is not as strong as it used to be, but they remain optimistic about its future.

This was one of the conclusions from a statewide study of Catholics conducted by a team of researchers headed by James D. Davidson of Purdue University.

Seventy-four percent of the state's Catholics agree that "the church is not as strong today as it was in my parents' generation." At the same time, 61 percent say they are "optimistic about the future of the church." Davidson says that these findings "express Catholics' uneasiness over recent developments in the church, such as the declining number of priests and sisters, reports of pedophilia among priests, lower

rates of Mass attendance, and disagreements over issues such as abortion and ordination. However, it also reveals Catholics' underlying confidence that somehow things will work out. Underneath the concerns, there is a great deal of faith and hope."

The researchers and diocesan leaders who conducted the study are examining their data to see which Catholics are the most concerned and most hopeful. So far, the greatest influence is the level of activity in the church. Active Catholics are not as likely as inactive Catholics to think the church has lost strength. They also are more optimistic about the future. Sixty-nine percent of the most committed Catholics say they are optimistic, compared to only 40 percent of those who are least involved.

Richard Lammanna, a University of Notre Dame sociologist and member of the research team, says that age also has some effect. Older Catholics are somewhat more likely to say the church has lost strength in recent years, but they also are a little more optimistic than younger Catholics. "Other

factors, such as race, gender, and income don't have as much effect."

Andrea Williams, another member of the research team, says, "The people who are most likely to say the church has lost strength are older and less active in the church; the most optimistic are older, active Catholics. Young Catholics don't feel things have declined as much, but they aren't as optimistic either."

The research team consisted of priests, sisters and laypeople from all five Indiana dioceses. Forty-nine parishes participated. More than 4,600 parishioners were sent questionnaires during the spring and summer of 1994. 57 percent returned them.

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Non-public schools represented at meeting to improve education

by Coleen Williams

Catholic and other non-public schools were represented at a meeting Jan. 19 of business, labor, education, and parent group leaders to support high academic standards for Hoosier students.

Among a coalition of leaders welcomed to the Statehouse by Gov. Evan Bayh and Superintendent of Public Instruction Dr. Suelien Reed were M. Desmond Ryan, executive director of the Indiana Catholic Conference, and Glenn Tebbe, executive director of the Indiana Non-Public Education Association.

The Coalition for High Standards supported six principles for improving educa-

tion: high academic standards, the Indiana Performance Assessment for Student Success (IPASS), a Gateway assessment as a graduation requirement, remediation, educator training, and local school flexibility.

Tebbe was one of those who spoke in support of the principles. He said that non-public schools, as all schools, want high standards and try to work for that each day of the week.

"We believe that the standards of these principles move us together in that direction," he said.

The coalition did not establish any specific plans for implementation, but will work toward furthering key objectives in the current session of the Indiana legislature.

THE **CRITERION**

Official Weekly Newspaper of the Archdiocese of Indianapolis

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ABE approves \$19,000 in grants to educators

At the recent meeting of the Archdiocesan Board of Education, 12 requests for grants of \$193,000 were reviewed. The applications for projects beginning after Jan. 1, 1995, were submitted before the Oct. 3, 1994, deadline.

Through the generosity of donors to the Total Catholic Education Endowment Fund, grants and loans are awarded to educators so that they can attend university programs, workshops or seminars which will enhance the professional competencies and capacity for leadership in Catholic education.

The archdiocesan board awarded \$19,710 for two grants to parishes and eight loans to individuals. A portion of each loan will be

"forgiven" over a five-year period in exchange for continued service to the archdiocesan ministry of Catholic education. Fifty percent of the loan is repaid by the sponsoring parish.

An award of \$4,780 was given to Lois Willis, coordinator of religious education at St. John the Baptist, Lawrenceburg, for completion of an undergraduate degree at the College of Mount St. Joseph.

E. Jo Hoy at Roncalli High School and Rebecca Needlinger at Holy Cross Central School received awards of \$4,440 each. Both are working for master's degrees in educational administration at Butler University's EPSP program.

Laura Woody, a teacher at Holy Angels School will use her \$1,656 award to obtain a master's in language arts. Vince Barnes at St. Matthew's School will use his \$1,350 for the educational administration program at IU-PUI.

Mary Frederick, director of religious education at St. Anthony of Padua in Clarksville, will use her \$1,000 for a workshop on effective parenting. And Ruth Ann Guinan of All Saints School will work for her master's in educational administration at IU-PUI for her \$1,000 grant.

Benedictine Sister Mary Cecile Deken, pastoral associate at St. Lawrence, Lawrenceburg, will work toward youth ministry certification of Lady Smith, Patricia Payne, at St. Thomas Aquinas School, will study for certification in learning disabilities work, and Michelle Dransfield, at St. Joseph School in Shelbyville, will get training in portfolio assessment.

Rex Camp, associate director for the

Office of Catholic Education said, "The board and staff were pleased with the quality of programs that were outlined in the applications. These grants will continue to strengthen our educational ministry through both religious education and Catholic schools in numerous locations throughout the archdiocese."

"At the same time, we were disappointed that our limited funding permitted only partial support for most of the awards," said Camp.

Funding for the grant and loan program is provided by an endowment fund within the Catholic Community Foundation that was created to enhance the professional knowledge and expertise of educational leaders.

The next grant deadline is March 1, 1995. Collaborative projects or workshops which bring educators together are being encouraged. Interested individuals should contact Camp at the OCE, 317-236-1430.

Agency directors reflect on stewardship at budget meeting

by John F. Fink

Secretariat heads and agency directors met Jan. 18 to reflect on stewardship and financial accountability as they considered procedures for preparing their budgets for the fiscal year that will begin July 1.

During a prayer service to begin the meeting, each director had a chance to think about his or her stewardship and to write down how his or her office used the money that was entrusted to it last year.

L. H. Bayley, chairman of the brokerage firm of David A. Noyes & Co., spoke about the importance of financial accountability. Bayley and his wife Dianne are heading this year's United Catholic Appeal.

Bayley spoke to the archdiocese's top executives from his vantage point as a member of the archdiocesan Finance Council. In stressing accountability, he mentioned several secular organizations that have done good work but have lost their reputations and the support of the public because of their failure to properly manage the funds entrusted to them.

"Gifts are given to us and we must make them work," Bayley said. "One day God will require an accounting of how each of us has used the gifts God has given to us."

Joseph Horowitz, chief financial officer (who was introduced as the head steward) then spoke briefly about financial conditions during the current fiscal year. He said that although the archdiocese is behind its budget at the end of the first six months of



L.H. Bayley

the fiscal year, he was confident that it could still end the year on a break-even basis.

Scott DeNardin, archdiocesan controller, outlined the procedure for each office and agency in preparing budgets, and Edward Isakson, director of human resources, reviewed the archdiocesan salary scale.

Agency directors submit budget requests to the heads of the secretariats of which the agencies are a part. They are reviewed by the Management Council and the Finance Council before they are sent to Archbishop Daniel M. Buehlein for approval.

Four speakers bring 'Words of Wisdom' to St. Lawrence

by Margaret Nelson

St. Lawrence Church, Indianapolis, held its fourth annual "Words of Wisdom"—a religious education weekend—on Jan. 21 and 22.

On Sunday afternoon, Father Joseph Schaefer, vicar general for the archdiocese, talked about "The Eucharist: Past, Present and Future."

Noting that the Eucharist is a sacrament, or outward sign, Father Schaefer said, "Jesus is present in a real way—in a unique way—in the bread and wine."

He said that the Eucharist is part of a meal, which is typically a time of unity and sharing. And Jesus chose the Passover meal to institute the sacrament, which commemorated when the faithful were delivered from captivity in Egypt.

Father Schaefer noted that another sacrament was instituted at the Last Supper—holy orders. He said that a priest must be present during Mass to enact the change of the bread and wine to the Body and Blood of Christ. "The priest is the one who offers the sacrifice."

He explained that other churches don't call their leaders priests because they do not offer sacrifice. He said that sacrifice is not emphasized today as much as the fact that Mass is a meal and time of sharing.

"It is a sacrifice because the bread and wine become the Body and Blood of Christ" as Christ gave his body and blood for us on the cross, Father Schaefer said. "This 'unbloody sacrifice' was the perfect sacrifice because Jesus himself was perfect."

He said that the faithful, in a sense, are priests because they offer sacrifices by doing good for the love of God.

Father Schaefer explained that Christ is present in the Mass in four ways: in his people, in the person of the priest, as the

Word of God in Scripture, and in the bread and wine as the Body and Blood of Christ.

Calling transubstantiation a mystery, Father Schaefer said that Catholics are not "as preoccupied with how Jesus is present as that he is present. That is uniquely Catholic. The real presence of Christ in the Eucharist separates us from other churches."

"The best way we can pray is the Mass," he said.

St. Lawrence parishioners are considering perpetual adoration of the Blessed Sacrament. So Father Schaefer explained how the group at St. Michael, with his help five years ago, started the devotion at the former convent that is now part of Ritter High School.

He said it can be good "if eucharistic adoration draws us to appreciation of the Mass."

Noting that today's ritual is similar to the original Christian gatherings, he said that the seder meal had two parts, starting with the storytelling and ending with the sharing of bread and wine.

"What the future is going to bring, I don't know," said Father Schaefer. But he said that he does not expect significant changes in the near future.

Pastor Father Mark Swarczewski talked about "Using Our Tools: The Link Between Liturgy and Catechesis" on Saturday morning. And Father Clarence Waldon, pastor of Holy Angels, gave the Saturday afternoon session: "Spirituality: What Is It and How Do We Find It."

On Sunday morning, Joseph M. White talked about "What You Should Know About the American Catholic Past."

Babysitting and a supervised program for children under 12 was included in the modest family fee.

Speakers emphasize peaceful emphasis of pro-life groups

(Continued from page 1)

her mind was changed after her own two pregnancies.

Several other speakers reiterated the peaceful emphasis of most organizations fighting abortion.

"We must not ever tolerate terrorism in the pro-life movement," said Rep. Robert C. Dornan, R-Calif. "Bombers and assassins are not part of our movement. Two wrongs do not make a right. We are lovers of life and don't countenance terrorism of any kind."

After about a dozen mostly freshman members of Congress spoke briefly about their intention to fight abortion legislatively, Rep. Christopher Smith, R-N.J., who is co-chairman of the Congressional Pro-Life Caucus, said he had no illusions about the fight ahead being easy just because there are more members on his side.

Five U.S. Catholic cardinals and dozens of bishops were among participants who came from across the country to rally under darkening skies as temperatures hovered in the 80s with a brisk wind.

Los Angeles Cardinal Roger M. Mahony, chairman of the Senate Committee on Pro-Life Activities, said Cardinals James A. Hickey of Washington, Anthony J. Bevilacqua of Philadelphia, Bernard F. Law of Boston and John J. O'Connor of New York were there to reiterate the Catholic Church's commitment to peaceful but unwavering opposition to abortion. During the rally, Cardinal O'Connor asked God to give everyone the same profound appreciation for life shared by those who joined the march.

Among participants introduced for the first time at the event were a California woman whose twin brother was aborted in 1970, and her mother. At the time the mother had the abortion, neither she nor the doctor realized there was a second fetus, which continued to develop normally. Sarah Smith, now 24, said that, as a survivor of abortion, she felt a need to oppose it.

In as years past, signs and banners announced participants' sentiments. Among the messages they conveyed, "We're taking back the future," "Abortion clinics are Satan's helpers," "A person's a person no matter how small" (a quotation from Dr. Seuss' book, "Horton Hears a Who?"), "Impose the czarina and her husband too!" "Pregnancy lasts nine months, abortion is forever," "Babies: Don't leave hospitals without them," "Choice before sex, not after," and "If the issue were slavery, would there be such a thing as pro-choice?"

The march commemorates the anniversary of the Supreme Court's Jan. 22, 1973, *Roe vs. Wade* decision legalizing abortion virtually on demand. This year's march was held the day after the actual anniversary so participants could make use of a business day to lobby members of Congress.

Last year in 20-degree temperatures and after a week of ice storms that hit the Washington area, 35,000 gathered for the march. In 1993, the 20th anniversary of *Roe vs. Wade* and President Clinton's first year in office, the Park Service estimated the crowd at 75,000.

Archbishop leads ecumenical pro-life prayer service

(Continued from page 1)

lost in abortion since 1973. An expectant mother and children and young adults aged 1 through 22 placed red roses in an urn and lighted candles for the 1.6 million babies killed each year in legal abortions.

During his homily, Archbishop Buehlein noted that, "for more than 20 years, people of good faith in the pro-life community have placed before our nation a comprehensive vision of the dignity and sacredness of all human life, including and especially the lives of the helpless unborn."

Due to the power of prayer, he said, pro-life supporters have achieved some success during the past two decades.

"Despite the Supreme Court decision of 22 years ago," he said, "the majority of Americans refuse to give their moral sanction to the ruling. We continue to believe that abortion and euthanasia and every

violence in between are morally wrong because the taking of human life is wrong."

The pro-life movement relies on the power of prayer and also depends on clear thinking, he said, in order to convince others that all life is sacred.

"Human life is not just one value to be placed in the balance against others," the archbishop said. "Human life is the standard by which we must judge other values, such as choice and rights. All life is sacred, and every human person—beginning with life in the womb—deserves to be treated with dignity."

Today in prayer, he said, "we renew our commitment to the dignity of the human person in the entire spectrum of life" and "pray for an end to the culture of violence in our society in all its forms."

Christians pray because "we believe prayer shall overcome," he said. "The Lord will reward us."

FROM THE EDITOR

How the Catholic Church is governed

by John F. Fink

How often have you heard it said that the Catholic Church is not a democracy? It's usually said in the context that the church doesn't decide its doctrines or positions on moral issues by following the wishes or opinions of the majority of its members.

It's true, of course, that the church isn't a democracy. But what kind of a government does it have?

Is it a monarchy? There are elements of monarchy in the church. "The Catechism of the Catholic Church," quoting the Vatican II document "Lumen Gentium" (the Dogmatic Constitution on the Church) says that "the Roman Pontiff (the pope) by reason of his office as Vicar of Christ, and as pastor of the entire church has full, supreme, and universal power over the whole church, a power which he can always exercise unhindered" (n. 88 in the catechism, n. 22 in "Lumen Gentium"). That indeed gives him the power of a monarch.

However, the pope does not exercise his authority as a monarch, but as a pastor. Although he has a power which he can exercise unhindered, in practice he does not.

SOME PEOPLE THINK of the organization of the church in business terms. In this model the pope is the chief executive officer of a multinational corporation and the bishops are heads of branch offices. But this model isn't correct either, since the bishops are not the vicars of the pope but exercise their authority personally as the vicars and legates of Christ.

They also do more than represent the pope in a particular locality. According to "Lumen Gentium," just as "by the Lord's institution, St. Peter and the rest of the apostles constituted a single apostolic college, so in like fashion the Roman Pontiff, Peter's successor, and the bishops, the successors of the apostles, are related with and united to one



another" (n. 22). This is the concept of collegiality that ran throughout the Second Vatican Council. The college of bishops, "in so far as it is composed of many members, is the expression of the variety and universality of the People of God, and of the unity of the flock of Christ, in so far as it is assembled under one head" (still n. 22).

"Lumen Gentium" went on to say that, while bishops "exercise their pastoral office over the portion of the People of God assigned to them, not over other churches nor the church universal," nevertheless they are "bound to have such care and solicitude for the whole church which though it is not exercised by any act of jurisdiction, does for all that redound in an eminent degree to the advantage of the universal church." And, "Each bishop represents his own church, whereas all, together with the pope, represent the whole church in a bond of peace, love, and unity" (n. 23).

WHAT'S THE DIFFERENCE between bishops and archbishops? An archbishop is head of an archdiocese, which is an ecclesiastical province consisting of several dioceses. In the United States there are 33 archdioceses, including 31 of the Roman or Latin rite and two of the Byzantine rite. Archdioceses are also known as metropolitan sees and the archbishop is known as the metropolitan. The bishops in the dioceses within the archdiocese are known as suffragan bishops.

For example, the state of Indiana has one archdiocese and four dioceses—Fort Wayne-South Bend, Gary, Lafayette and Evansville. As metropolitan, Archbishop Buehlein has limited supervisory jurisdiction and influence over the bishops in the other dioceses. He presides at the meetings of the bishops in the province, for example, but he does not tell a suffragan bishop what to do.

In the United States, most of the archdioceses coincide with states, but some include more than one state. The Archdiocese of Louisville, for example, includes the states of both Kentucky and Tennessee, and the Archdiocese of Boston includes the states of Massachusetts, Maine, New Hampshire and Vermont.

Some of the provinces have interesting geographical areas. The Archdiocese of Washington, for example, includes the District of Columbia, five counties of Maryland, and the Virgin Islands. The Archdiocese of San Francisco, with eight suffragan dioceses, includes Northern California, Nevada, Utah, and Hawaii.

Besides provinces, dioceses also are organized into regions. In the United States there are 13 regions. The dioceses of Indiana, Illinois and Wisconsin comprise Region VII. The bishops of Region VII have an annual retreat, meet together during the annual bishops' meetings, and make their ad limina visits to Rome together every five years.

SOME DIOCESES Have auxiliary bishops or coadjutor bishops. Auxiliary bishops are ordained bishops to assist the bishop or archbishop who is head of the diocese. They have the power to ordain priests, administer confirmation, bless sacred oils and perform other functions of a bishop. Coadjutor bishops are auxiliary bishops who have the right of succession to the see. Large archdioceses such as New York and Chicago have seven or eight auxiliary bishops.

The only diocese in Indiana with an auxiliary bishop is Fort Wayne-South Bend, which has had an auxiliary since 1971. That diocese now has five bishops: John O'Arcy, the ordinary (the one with jurisdictional authority), John Sheets, auxiliary, Leo Pursley and William McManus, retired ordinaries, and Joseph Crowley, retired auxiliary.

Eight archbishops who currently head U.S. dioceses are cardinals: i.e., chosen by the pope to serve as his principal assistants and to elect the next pope. In order of seniority, they are Joseph Bernardin of Chicago, Bernard Law of Boston, John O'Connor of New York, James Hickey of Washington, Roger Mahony of Los Angeles, Anthony Bevilacqua of Philadelphia, William Keeler of Baltimore and Adam Mada of Detroit. Two retired cardinals are John Krol of Philadelphia and John Catterly of St. Louis. Two American cardinals who used to head U.S. archdioceses are now cardinals in the Roman Curia—William Baum and Edmund Szoka.

A VIEW FROM THE CENTER

Why don't Catholics contribute more?

by Dan Contway

Every two years an organization called Independent Sector, a coalition of more than 800 volunteer groups, surveys philanthropic activity in the United States and issues a report, published as "Giving USA," on the state of charitable giving and volunteering. And every time this report is issued, the average American Catholic ends up looking like Ebenezer Scrooge.

According to Independent Sector, and similar studies conducted by the Catholic University of America, the Gallup Poll and Father Andrew Greeley (who was a researcher before he became a best-selling novelist), the average



Catholic family gives a little more than 1 percent of its pre-tax income to religious, education and other charitable organizations.

Since the average Catholic family has a combined household income of about \$40,000, this means that it gives away about \$400—to the church and to all other voluntary organizations. (Remember that averages can be deceptive. Some Catholics give away a lot more than \$400; others give a lot less.)

Members of other religious denominations seem to do much better than Catholics. For example, Baptists give away closer to 3 percent of their household income, and Lutherans average better than 2 percent. Some religious groups, like the Mormons, actually come close to the biblical title—giving nearly 10 percent of their incomes "back to God."

Why are Catholics always at the bottom of the list when it comes to charitable giving

(and volunteering, which is also lower than other churches)? Is there something about Catholicism in the United States which discourages generous giving of time, talent and treasure? Are American Catholics expressing their lack of support for church leaders and their policies by holding back in their giving? Or are we simply not asking them in the right ways?

I believe that the answer to all three of these hypotheses is "Yes."

Yes, something about the way we practice our Catholic faith in the United States today discourages generous giving and volunteering. It may be as simple as the size of our congregations. The average Protestant congregation has 150 households. The average Catholic parish has closer to 1,000. When 150 families have to support a church financially, they really have to make a commitment of their time, talent and treasure to make it

work. One thousand families can each throw a few dollars into the collection basket and not think much about it.

And, yes, Catholics today seem to be "holding back" their giving. Is it because, as Father Greeley has suggested, they are angry about our church's positions on sex and authority? I don't think so. That suggests that the average Catholic has made a decision not to give (or has chosen to give less), and I doubt very much that most people think about their giving or volunteering in this way.

I suspect that most Catholics are holding back because they have not been fully engaged in the life and ministry of their church. They give out of habit, or a sense of obligation, but they don't really believe that their contributions of time, talent and treasure "make a difference" in the life of their church.

I also think Catholics are holding back in their giving because of the third hypothesis: We have done a lousy job of teaching people how to be good stewards, and we have been unprofessional and ineffective in our fund raising. Until we make a substantial commitment to stewardship education, Catholics will not become fully engaged in their church, and their giving will remain half-hearted.

Until we professionalize our fund raising (the way most nonprofit organizations that want to survive in today's competitive climate did years ago), we will never generate the resources we need to carry out our church's mission. And, unfortunately, as long as our giving is half-hearted and our fund raising is ineffective, we can expect to see Catholics at the bottom of the list of religious giving every two years.

THE HUMAN SIDE

The impact of priests on the church's future

by Fr. Eugene Hemrick

Just as observers and commentators are always hard at work analyzing which way the winds are blowing in government and politics, observers of the ecclesiastical scene seem to work overtime at attempting to predict what the church's future holds. Here's my tip for this latter group:

Use the number of priests and their quality as your primary indicators.

Priests are the vital link between bishops and the laity. Without qualified priests, a bishop's most insightful thoughts remain on paper, and without a sufficient number of priests, bishops lose a vital connection to and with the laity.

There is no Eucharist without priests, and without the Eucharist the heart of church life is missing.

Of course, some people might point to Japan and a time in its history when priests were martyred, arguing that the laity were able to carry on the work of the church without priests.



That's true, but it must be remembered that this was a time of persecution. History repeatedly has shown that times of persecution produce remarkable faith.

Today, even though a growing number of priestless parishes are operating well, the fear remains that some of these parishes will lose a sense of the Mass, which more than any other action of the church keeps Catholics united.

No matter what other indicators are used to predict the church's future, I believe the best ones are the number and quality of priests we will have.

But those who want to look into the church's future ought to concentrate more on the quality than the number of priests. This tip comes directly from Pope John Paul II. He believes priests should be keen discerners of our culture. For he believes that culture shapes our lives—that much of what culture offers is as genuine as the air we breathe, that much in culture also deserves us and needs to be purified. Culture is complex. Priests need to be able to take this complexity into account, assessing not only the dangers of culture but its richness.

This ability on the priest's part goes a long way toward enabling him to communicate with the people he serves—to hear them and to speak with them or to them.

It makes a difference when the priest not only knows about the pressures of daily life, but understands what causes those pressures, what their danger points are and what faith offers that can keep us human as we cope with them.

Consider also the priest's role in helping to create a sacred moment when celebrating the sacraments. When offering reconciliation, priests have the opportunity to truly facilitate unity between the penitent and Christ. The quality of priests matters.

Preaching makes a difference too. So the importance of relating the Gospel to life in this world is a factor to consider when discussing the quality of priests.

And it makes a difference if priests know the Gospel itself well—if the Bible is the soul of their theology, as the pope said it should be in his recent apostolic letter announcing plans for the year 2000.

Again, in attempting to gaze into the future, consider the importance that priests know history and see where our current history fits into the fuller scope of salvation history.

It is a pretty sure bet that to the degree that the church has priests who do these things and serve in these ways, the hierarchy and laity will move in » healthy or not so healthy future direction.

© 1993 by Catholic News Service

THE CRITERION
Official Weekly Newspaper of the
Archdiocese of Indianapolis

Price: \$20.00 per year
50¢ per copy

Second-Class Postage Paid at
Indianapolis, IN ISSN 0574-4350

Published weekly except last week in July
and December.

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206
317-236-1570

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206



To the Editor

Having babies out of wedlock is wrong

The Indiana bishops and the Indiana Catholic Conference are opposed to the exclusion of benefits for an additional child born to a welfare recipient because exclusion of benefits for an additional child might encourage the mother to have an abortion. Wouldn't it be at least as loving to spend more effort to instill the idea in girls' minds that having babies (including the first) out of wedlock is wrong? If babies are not conceived by unwed girls, the issue of abortion will not be a factor.

We often hear that we should not be judgmental of the actions of others. I can handle that on a personal level, but I am disturbed by what has happened to my church. If the church isn't going to be judgmental, why is Paragraph 2353 of the 1983 "Catechism of the Catholic Church" states clearly, "Fornication is a grave scandal when there is corruption of the young." When is the American

church going to again become part of the solution instead of part of the problem?

Indianapolis

Sam Ross

Respect & nurture artists in community

First let me say I enjoy your newspaper very much. I did not get any copies of the paper until I changed parishes. As a former journalist, I am impressed by the paper's articles, photos, layout and general editorial style.

In the "From the Editor" column last April 22, you quoted Jesuit Father Avery Dulles as follows: "Within the American Catholic soul there seems to be a split between faith and culture. For this reason we do not have any flourishing Catholic art, music or literature in this country. How then can we hope to make a Catholic contribution to American culture?"

To answer Father Dulles' question: We can make an American Catholic contribution

to American culture when every American Catholic parish respects and nurtures the artists in the community.

I have been a Catholic for five years; an artist for 15 years in theater, music and art. I have become increasingly distressed at the reaction of most Americans to what I do. Americans regard the arts as a recreation, and not a profession.

This attitude is ingrained deeply in American culture. Americans are self-made individuals. In making the American dream a reality we seemed to take the Puritan work ethic to its extreme without realizing work should be something we enjoy as well as something that the local merchant gets.

There is a need for artists in all cultures. There is a need for artists to express life not only for themselves but for the spectator as well. Artists should be given the same respect that the local merchant gets.

When I majored in theater in high school, I was rudely told only "tags" go out for drama. As these men laughed at us while they played football, they never seemed to understand that I learned teamwork from being in a play. I learned about writing, set building, carpentry, lighting, character interpretation and psychology that stood me in good stead in the work place.

But in my job resumes, I quickly learned to cut out all references to creative work. I found that the American businessman has a prejudice against it. One businessman told me at an interview: "We want a worker, rather than an artist."

I have met many fine musicians in the church who have dedicated their creative talents to making the Mass more worshipful. Yet I have seen half of them leave the parish because a job transfer forced them to leave when the parish needed them the most. If artists were allowed more compensation by the church, would there be a need to leave?

Of the Catholic priests I've met, only two have been remotely interested in music. When the quality of creativity goes down, the priests complain that attendance drops off at Mass!

Even *The Criterion*, one of the finest newspapers I have ever read, has not devoted one single article in two years to the needs of pastoral musicians.

Is it any wonder that there is a split between faith and culture?

Maybe one way to mend this split is for priests to acknowledge the need of artists in the parish. Just complimenting a creative person on the hard work he or she does will create miracles. One priest went out of his way to compliment my music group on our hard work every single Sunday. Because my group had never been complimented before, we worked twice as hard, and produced music of high quality, standard and creativity.

Another way might be to create a society of Catholic artists in every parish. Once a week, artists of the parish could meet and discuss their projects in music, dance, theater and art. They might even have a chance to work on these projects.

There are theater artists who are God-fearing, decent, honest, and trying to create an artwork of quality that will last. If American Catholics ignore these artists for too long a period, then they cannot complain of a split between faith and culture. They will be seen by artists as part of the problem.

Bruce Weaver

Blue Island, IL

Wants group for single Catholics

I have a problem that I think a lot of other over-40s (male and female) have: There are no social gatherings available for Catholic singles.

Sure, there are support groups for the separated, divorced and widowed, but I'm talking about singles from all over the archdiocese being able to come together and meet on a social level. I know some individual parishes have singles gatherings, but I'm talking on a larger scale, like the Christian Singles Organization in Indianapolis. I have considered that group since I have been going down about it, but I want to meet Catholic men, and this group is well over 75 percent Protestant, if not more than that.

If there is such an organization as I describe, I would like to know. If not, maybe other single Catholics can write in if they are interested and something can be organized.

J.B. (full name withheld)

Beech Grove

Point of View

Should we worry about doomsday?

by Shirley Vogler Meister

"Is it true that we're all going to die in the year 2000?" A 13-year-old boy asked his grandmother.

"Who told you that?" she asked in turn. An adult he trusted had explained to him that the world would end at the start of the second millennium. "If that's true," the boy said, "I'll die when I'm only 16 years old and I'll never know what it's like to be a grown-up."

The woman comforted her grandson, assuring him that none of us knows when the world will end, that the important thing is to live each day the very best way possible so each of us can become the person God wants us to be, no matter what age we are. That seemed to satisfy the boy.

The grandmother, however, reported to the boy's mother what had happened. The women were angry that anyone would plant such fear in a child.

Apparently, however, many adults are doing exactly that. According to an article in

the Jan. 14 *Indianapolis Star*, some religious leaders are predicting doomsday. *The Star's* piece—written by Ken Baker of the *Norcross News Daily Press*—claimed, "Many Christians share [the] apocalyptic fever. A host of doomsayers recently have offered end-time predictions imbued by biblical interpretation."

Through the years, such prophecies have cropped up periodically. Zealots would walk the streets with signs say, "The end is near," or something similar. As a child, I remember hearing a radio news report one Sunday about the end of the world being that very day. Gloomily, friends and I sat in the backyard waiting. We couldn't understand why, despite warnings, my parents seemed to be going about their business and the next-door neighbors continued playing badminton.

Current prophecies use the Book of Revelation as the basis for their views. Many add the predictions of Christian psychic Edgar Cayce and the 16th-century French astrologer Nostradamus. Most say worldwide evil will preface the end. Some say tribulations will begin this year.

Should we worry? No. All we need to do is what the grandmother advised: Take each day as an opportunity to be the person God created through his love, letting that love—not fear—be our guide.

Remember what William Shakespeare suggested in "Hamlet": When the courtier Rosencrantz facetiously reports to the royal Hamlet that "the world's grown hoarse,"

LIGHT ONE CANDLE

Are we becoming less religious?

by Fr. John Cator
Director, The Christophers

According to George Gallup's Princeton Religion Research Center, Americans are not becoming less religious. An interesting conclusion, but I wonder what that actually means?

Consider the generation of "Baby Boomers" who were born between the years 1946 and 1964. This group of Americans is now between the ages of 30 and 48. They make up 43 percent of the U.S. population. It is said that they want it all, and they think they can have it all. They want family life and they want children. But interestingly enough, their own children are bringing them back to church. The polls show that 73 percent of American men and 78 percent of American women want their children to receive religious education. Ninety-four percent of them believe in God, or a Universal Spirit, and 80 percent believe in a day of reckoning.

About 105 million Americans attend church or temple each and every week, more than all those who attend sporting events for an entire year. Eighty-one percent of men and 89 percent of women say religion is important in their lives. Eighty-one percent believe the Bible to be divine revelation and 69 percent of Americans believe in angels. From these statistics it is clear that religious faith is alive and well in America, but I wonder about the quality of that religious devotion.

There has been a trend for over a hundred years of young Americans drifting away from their parents' belief systems to explore more independent and individualistic approaches to their faith. The study finds that most youngsters return to their parents' faith after their initial disenchantment turns its course. This return movement has gone on

decade after decade. Even today, more than 40 percent of the "Boomers" are coming back to their faith. However, for the most part they come back committed to their individual consciences more than to any real sense of transcendental truth.

In an age of moral relativity the polls show that 70 percent of all Americans believe there are only a few moral absolutes. This is a significant statistic because it touches on the authority issue. According to Gallup, "Scripture is viewed as the ultimate authority in matters of faith by only three persons in 10." Forty-three percent said they rely on personal experience rather than outside authorities, 16 percent mentioned their parents, but only 3 percent said religious leaders were their ultimate authority.

Everyone has to think through different moral issues. There are no easy answers, as we try to follow our consciences as best we can. Most listen to their religious leaders, of course, and they study Sacred Scripture; then they weigh it all against the circumstances of their lives as they attempt to discern what God is asking of them.

While it's true that no Catholic is ever asked to suspend thought or oppose his or her conscience, it is nevertheless true that some truths of faith transcend one's individual opinions. The Ten Commandments were not given as options, but as commands. Catholics are asked to form their consciences as best they can in the light of the Gospels and the teachings of the church. All of us have to trust in God's mercy as we ponder the moral issues of the day.

Americans in general are a religious people but they surely are becoming more and more privatized in their expression of their religious faith.

(For a free copy of the *Christopher News Note* "How Do You Define Success?" and a stamped, self-addressed envelope to *The Christophers*, 12 E. 48th St., New York, NY 10017.)

LIVING FAITH

Phone call to a homebound woman brings faith experience

On my desk was a set of 10 cards. I picked one up gingerly. This would be my first phone conversation with a fellow Catholic who was a complete stranger. Questions I would ask were personal. But the information from all the cards would promote the program which I had volunteered to help.

The gentle voice that replied to my question of "To what parish do you belong?" gave no hint to the faith experience that was to follow.

This parish member, although homebound with MS (multiple sclerosis) had happiness in her voice as she explained that after two bed-ridden weeks, she was back in her wheelchair.

All through this interview I experienced a glimpse of her faith. With their children now grown, the couple decided to buy a smaller home on Indianapolis' northeast side and

have lived there for more than 15 years. Her husband gave her outings from home and called home from the office each day at lunch-break.

Also from her home she participates in a church program called Circle of Care. I learned that, though many parishes have a group of shut-in members of various age groups, her parish seems to be alone in having volunteers who give friendly calls on a semi-monthly basis.

With the call completed I added the date I called on the card provided. All the other cards left to be done seemed suddenly to be a fortunate task to anticipate. Never will I forget this conversation with a faith-filled homebound member of a nearby parish.

(The writer, a member of St. Joan of Arc Parish in Indianapolis, asked that her name not be used.)

CORNUCOPIA

Sickness is out, wellness is in

by Alice Dailey

Remember when people sought medical help only if they were sick? Remember, too, when anyone who "kept running to the doctor" was considered a hypochondriac? Oh, what changes time hath wrought.

Running to the doctor, now deemed preventiveness, has a high approval rating. "Sickness is out, wellness is in, be sure to get checked before trouble sets in."

What trouble? There must be a thousand ailments that can affect the body but most we, especially those of us with more days behind than ahead, be checked for every one of them?

What provoked this outburst is an aftermath from the retirement of a good family doctor and the search for a successor who doesn't demand medical history back to the Civil War. If, for instance, I'm seeking treatment for a bad cold, why am I forced to face a barrage of questions that make me feel



like a Supreme Court nominee? How can a mere cold possibly relate to whatever "it's" great Aunt Fanny succumbed to? I don't know what did her in.

After family history has been thoroughly exposed, much unwanted and unannounced poking and probing, sometimes known as a physical, begins. Why? What possible merit is there in stirring up possible uneasiness and anxiety? I have no problem with physicals for those with many years of productivity ahead nor for those with serious family history.

(To be perfectly honest, the parents of today's retirees practiced some form of preventiveness. Let a child be caught in freezing rain, double pneumonia was awarded off by greasing the kid's chest and dosing him, her, it with hot lemonade or today. And any gorging on holiday goodies was followed by forced laxatives, "to clean you out.")

But that's a bit different from the frenetic preventiveness advocated for today's aging, whose medically correct calendar might read: Monday, pop test; Tuesday, nutrition class; Wednesday, mammogram; Thursday, library movie, "Are You as Healthy as You Think"; Friday, (crossed out) Fitness Center, and written in, seek specialist after being

scared witless by Thursday movie.) Saturday and Sunday, recuperate from week's health activities.

Admittedly, the medical profession deserves great credit for giving thousands of arthritic sufferers a new lease on life by bone replacements, and by replacing diseased arteries with healthy ones. But I do believe extremely risky and extremely expensive surgery, are being pursued on those who may be four score and more.

So it Grandma or Grandpa merely want something for that cold, why not give it to them and let it go at that. Incidentally, isn't it ironic what while one part of society tries to increase longevity, another part, which views the aged as gobblers of Medicaid money, is pressuring for "assisted" eradication.

check it out...

Catholic Social Services is currently accepting registrations for another **Adult Survivors of Childhood Sexual Abuse** group. The group will begin in mid-February on Tuesday evenings at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. For more information, call Linda Lohndie Clarke at 317-236-1500.

St. Francis Hospital's Celebrating Women group will present a program called "What About Wellness?" Beth Nielsen of Ball State University's Fisher Institute of Wellness will explore the topic on Feb. 7 at 7 p.m. Nielsen will lead participants on a journey through wellness as she discusses the "other" dimensions of wellness: the intellectual, emotional, social and spiritual sides. Non-members who pre-register pay \$3. Cost at the door is \$5. The program will be held in the Hamacher Conference Center at St. Francis Hospital. To register, call Celebrating Women at 317-781-1281.

St. Louis Parish, Batesville, will hold a religious education series on Feb. 7. Father Jeff Godecker, associate executive director of religious education, will speak on "The Catechism of the Catholic Church: How Can It Be Used in the Family?" at 7 p.m. in room B18 of the school.

St. Augustine's Home residents and the Little Sisters of the Poor, 2345 W. 86th St., will hold a **rummage sale** on Friday and Saturday Jan. 27-28 from 10 a.m.-4 p.m. All are welcome.

Katrina Rae, contemporary gospel music recording artist, will hold a concert on Feb. 14 at 7:30 p.m. in Klinger Hall Parish Center of St. Mary Parish, North Vernon. A professional singer since 1979, Rae turned to gospel music in 1984 when she moved to Nashville, Tenn. She is a Catholic lay evangelist and has four record albums. Cookies and punch will be available after the show. Free-will offering will be accepted. For more information, call Gary Taylor at 812-346-3604.

Embracing unconditional love in all aspects of life will be the topic of an upcoming one-day retreat entitled "Love Through the Seasons." The workshop, held at Kordes Enrichment Center in Ferdinand on Feb. 4, will focus on the opportunities that each season of life offers for unconditional love. Workshop participants will explore the

meaning of love and how it is realized in each season of life. Benedictine Sister Betty Drees will conduct the retreat. She is an experienced spiritual director and personal counselor. The program cost \$15 and begins with registration at 8:30 a.m. The program will last from 9 a.m. to 3 p.m. Lunch is available for an additional \$5. For more information, call Kordes at 800-880-2777 or 812-367-1411, extension 2807.

The spring session of the **Catholic Formation Series on Religious Education** will be held at St. Meinrad Feb. 13, 20 and 27 from 7:30-9 p.m. in the Newman Conference Center. Dr. Thomas Walters, academic dean at St. Meinrad School of Theology, will teach the session. The session, titled "Working Smarter, Not Harder," is designed to provide parish catechists with practical suggestions for achieving well-managed class settings. The focus will be on how teaching and learning can take place in an enjoyable environment. Tuition is \$15 per person for the three sessions. Registration deadline is Feb. 1. For further information, call Benedictine Sister Barbara C. Schmitz at 812-357-6599.

The Our Lady of Fatima Retreat League is sponsoring the **Carnival in Venezia** at the Retreat House on Feb. 5 at 5:30 p.m. The six-course Northern Italian gourmet dinner will be prepared by Chef Dan Dufour. The pre-Lenten feast the Venetians have celebrated for more than 500 years. Seating is by reservation—single, \$50; and couple, \$100. Reservations should be made as soon as possible by calling 317-545-7681. All proceeds will benefit the Fatima Retreat House.

vips...

Several Knights of Columbus councils received awards in December. The awards—the Columbian, the Father McGivney, and the Founders award—are presented for excellence in the service, membership and insurance programs respectively. St. Joseph Council 5290, received the coveted "Star Council Award" for excellence in all three areas. Father Thomas Kelly, Council 6923 (Fishers), received the Columbian and Founders Awards. Monsignor Downey Council 3660, Holy Family Council 3682, and Monsignor Sheridan Council 6138 (Greenwood) received the Columbian Award. Father Joseph McDonnell Council 11044 (Carmel) received the Father McGivney and Founders Awards. The Knights of Columbus is a Catholic, family, fraternal, service organization with 1.5 million members with more than 10,000 councils worldwide.

The St. Thomas More Society of Indianapolis, a group consisting of Catholic laywomen, elected new officers for 1995 at the society's annual meeting. President, Patricia Marshall; first vice president, Nick Schmitt; second vice president, Chuck Dohmeyer; secretary, Theresa Dearing; treasurer, Mike Connelly.

Providence High School teacher and former baseball coach **Don Hornung** will be recognized at the Indiana High School Baseball Coaches' Association Hall of Fame Awards Banquet held in Indianapolis. Coach Hornung will receive an award for reaching the milestone of recording his 200th victory during 1994. Coach Hornung will also receive the award for being selected as regional baseball coach of the year representing the Jeffersonville Regional. This selection was voted on by his peers for outstanding success during the 1994 high school baseball season.



WINNERS—Members of the St. Lawrence, Lawrenceburg Speech Team stand with their trophy from the Batesville Deannery's annual speech contest: Amy Burkhardt (front, from left), Kelly McGuire, Shana Stegeman, John Getzendanner, Hillary Brugge; (back) Marty Brennan, Erin Shearer, Ashley Kuchma, Claire Cradler, and Alex Nicholson. Their coach is Jane McNulty.

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Workshop to explain the Liturgy of the Hours

In revising liturgical rites, Vatican II meant for them to be prayers of all members of the church

by Mary Ann Wyand

The Liturgy of the Hours offers joyful opportunities for prayer throughout the day. Precious Blood Sister Joyce Ann Zimmerman said, and an increasing number of lay people are discovering its spiritual benefits.

"The Divine Office formerly was considered the prayer of priests," Sister Joyce said. "The Second Vatican Council revised all the liturgical rites, including the Liturgy of the Hours. The desire in revising that rite was that the morning and evening prayers not be the exclusive prayer of clerics, but be introduced and used with all members of the church."

In a Feb. 14 workshop called "Pray Without Ceasing: The Liturgy of the Hours" at Fatima Retreat House in Indianapolis, Sister Joyce will guide participants through various forms of the Liturgy of the Hours.

For registration information, contact the archdiocesan retreat center at 317-545-7661 by Feb. 4. The workshop fee is \$35 a person, and an instructional book about the prayers written by the presenter costs \$19.95.

The author of "Pray Without Ceasing: Prayer for Morning and Evening" said her order, the Congregation of the Sisters of the Precious Blood, has a long history of liturgical prayer which includes the Liturgy of the Hours.

"After I finished my doctorate and began teaching liturgy and specifically taught a course on the Liturgy of the Hours," she said, "I delved more into its history, theology and structure, and began to better appreciate both the beauty and the importance of this ancient daily prayer of the church."

As director of the Institute for Liturgical Ministry at the Maria Stern Center near Dayton, Sister Joyce said she has many

opportunities to encourage the laity to learn more about this form of prayer.

Praying the Liturgy of the Hours and then teaching a course about it inspired her to spend eight years researching and writing an instructional book on the subject.

"Pray Without Ceasing," which was published in December of 1993, is faithful to the fourfold structure of the Liturgy of

the Hours and indeed of all liturgies," she said. "Morning and evening prayer consists of an introductory rite, psalmody, intercessory prayer, and a concluding or sending forth rite."

Historically, Sister Joyce said, the Liturgy of the Hours "would have been the prayer of every Catholic through the end of the fifth century. The workshop will trace the historical development of the Hours, its traditional styles, and how it came to be no longer the daily prayer of all the faithful but only the daily prayer of priests."

After examining the history of the use

of the Liturgy of the Hours, she said, workshop participants will study the liturgical styles, theology and structural elements of the prayers, then discuss practical ways for individuals and parishes to begin implementing morning and evening prayer. The workshop will conclude with evening prayer.

"When we rise and before we go to bed are natural times to address our God," Sister Joyce said. "It's as though we frame our day by setting aside formal time to pray. It's a time when we place our needs before God and a time when we remember who we are... God's holy people."

Covenant House head talks about welfare reform

by Tracy Early
Catholic News Service

NEW YORK—Sister Mary Rose McGeady is telling Washington it ought to consider the experience of Covenant House as it takes up welfare reform.

"I am firmly convinced that many people in Washington don't have any experience with welfare clients," the Covenant House president said in an interview Jan. 20 at her office in New York.

Sister Mary Rose, a Daughter of Charity, said Covenant House has a program that gets young single mothers and others off welfare and into the work force, which could be replicated nationwide.

But government will have to work in a systematic way to deal with all aspects of the problem and provide necessary funds, she added.

Accompanied by two senior staff members and board member Nancy Dickerson Whitehead, Sister Mary Rose had meetings Jan. 12-13 with key leaders of the new Republican majority in Congress. She also met with first lady Hillary Rodham Clinton.

She met with House Speaker Newt

Gingrich of Georgia, House Appropriations Committee chairman Rep. Robert Livingston of Louisiana, House Human Resources Subcommittee chairman Rep. Clay Shaw of Florida, Senate Majority Leader Robert Dole of Kansas, and Senate Appropriations Committee member Phil Gramm of Texas.

Sister Mary Rose planned to meet Jan. 30 with three more committee chairmen who will play important roles in welfare reform: Sens. Nancy Landon Kassebaum of Kansas, Richard Lugar of Indiana and Bob Packwood of Oregon.

A 15-minute appointment with Mrs. Clinton turned into 40 minutes, Sister Mary Rose said. "I was very impressed with Mrs. Clinton's knowledge," she added. "She truly understands the child welfare system in this country."

Gingrich said he would like to come to New York and spend a night with the young people in the Covenant House program, Sister Mary Rose reported. "I hope he does," she said.

She said she expressed concern about his proposal to put some welfare children into orphanages. He told her it was a "bad choice of words," but that he is

interested in getting better care for babies abandoned by their mothers.

Gingrich also promised he would urge the nation's governors to use some of their block grant money on programs like those of Covenant House, Sister Mary Rose said.

She said Gramm promised to visit the Covenant House in Houston, where she said about half the residents were single mothers. Sister Mary Rose emphasized that about 65 percent of the people on welfare are children. "That's my concern," she said. "I'm not going to Washington to get involved in a political battle. I'm just interested in the welfare of children."

The welfare system does need reform to move it beyond merely providing subsistence and into helping people become self-supporting, she said, but added that the government needs to maintain a safety net and avoid a punitive approach. "I have an enormous concern that there is a growing attitude that is anti-poor," she said.

Sister Mary Rose also said some attitudes toward welfare mothers could lead to an increase of pressures for abortion.

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SPOTLIGHT ON CONNERSVILLE DEANERY

St. Michael will celebrate 150 years in Brookville

Brookville parish will
mark the anniversary
with a special Mass
in September

by Peter Agostinelli

This year is an especially big year for St. Michael Parish in Brookville.

The Connersville Deanery parish will celebrate 150 years as a Catholic community in the Franklin County town. Among the scheduled celebrations is a special Mass with Archbishop Daniel M. Buechlein.

It's a rich and storied 150 years that the parish will look back on, one that recalls a heavy German settlement and a growing prominence of Catholics in the once Protestant-dominated community.

The commemorative Mass with the archbishop is scheduled for September. Dr. Elmer E. Peters, a longtime parishioner and native of Brookville, is updating a parish history for a new hardbound edition marking the 150 years.

It's people like Peters, a retired physician, who tell the story of St. Michael as well as anyone. Peters attended St. Michael School until his graduation in 1929. Except for military service and his time at college, he's lived his whole life in Brookville.

Peters and other parishioners, like Kay Taylor, know a lot about St. Michael and the surrounding community. They remember it as a mostly German area where Catholics didn't always play a prominent part in civic or public life.

"Things have changed so drastically in my lifetime," the doctor said. "At one time we were an isolated group of people. Today we have matriculated and integrated into virtually every phase of life—social and artistic—and there's almost no board or membership of any organization where Catholics do not participate."

"There was a time here when you couldn't be elected to the school board,

and there was a time when you couldn't even get a teaching position in Brookville High School, and that's not an exaggeration. But that was a long time ago."

Peters recalls it as common for the German language to be spoken around the parish. In fact, he remembers that, for a long time, only German-speaking priests were assigned there. That way the priests could hear parishioner's confessions, Peters said.

Taylor is another native parishioner, although she has lived in other states throughout much of her life and eventually returned to Brookville and St. Michael. She remembers her father, who attended St. Michael School in the early part of the century, describing how some classes were instructed in German.

Taylor said she has seen a gradual accepting of newcomers at St. Michael. She thinks the parish—maybe because Catholics were outsiders for so long—has grown to embrace new parishioners more and more.

Father Louis Schumacher, pastor of St. Michael since 1968, agrees.

"A lot of new people do deliberately get into things that are going on just so they can get acquainted," the priest said. "But I also think they're a lot better received than they used to be."

"I don't think it's anything intentional to be exclusive. But when you're in a community like this that's kind of self-contained, and most people's families have been there for a long, long time—they know each other and they don't meet as many new people. When you're in a big parish that's constantly turning over you have to pay more attention to the new people because everybody's new."

In many ways St. Michael School—which includes first through eighth grades—has formed a basis for the parish's success. It's certainly been a point into which families and parish staff have contributed considerable effort and money.

St. Michael School's current enrollment sits at more than 230 students, which is full capacity. It draws students from other Franklin County parishes, including St. Peter, Holy Guardian Angels, St. Bridget, St. Mary of the Rock and St. Cecilia of Rome parishes.

St. Michael Parish

Year founded: 1845
Address: 345 High Street, P.O. Box 1, Brookville, IN 47012
Telephone: 317-647-5462
FAX: 317-647-5462

Pastor: Father Louis Schumacher
Parish Administrator of Religious Education: Theresa Kolb
Parish secretary: Connie Ortman
Youth ministry coordinator: Cathy Meier

Music director: Pat Johnson
School: St. Michael School (1-8)
Number of students: 232
Principal: Franciscan Sister Dominica Doyle

Convent: 145 Wallace Street; (317) 647-5163
Number of households: 716

Church capacity: 500
Masses: Saturday-5:30 p.m.; Sunday-7 a.m., 10 a.m.; Weekdays-8:30 a.m. (winter); 8 a.m. (summer)



FRANKLIN COUNTY PARISH—St. Michael serves more than 700 families in the small town of Brookville. (Criterion file photo)

Franciscan Sister Dominica Doyle, longtime principal of St. Michael School, talks proudly about the school's audio/visual equipment and computers. But she also explains that the emphasis on academics and discipline are additional reasons for its success.

Father Schumacher thinks the school plays such an important role in the local and surrounding communities that it deserves the focus and time that it receives. The priest and Sister Dominica both talk about the good reputation St. Michael graduates bring to their next level of education.

Many former students continue to excel in academics as well as in other areas such as sports. In fact, many students probably excel in sports because of St. Michael School's sports program. One point noted by Sister Dominica is that some students continue their Catholic education after graduating from St. Michael School, some boys attend Catholic high school in Cincinnati, while a number of girls attend the Franciscan academy in nearby Oldenburg.

Elsewhere in St. Michael Parish, members of a number of parishioner organizations contribute important time and talent. A volunteer group provides help for the school, especially for the lower grades. Many parents and grandparents make up the core of this group.

St. Michael's parent organization helps to support many sides of the school. Members bring financial assistance and help to establish policy.

Connie Ortman, parish secretary, said the marriage encounter group is one of the organizations that contributes to strong parish life. Members sponsor couples who are approaching marriage. Others include the local Daughters of Isabella and Knights of Columbus chapters, which help the parish with things like providing facilities and food for funeral dinners.

Other parish groups include the Ministers of Praise, an organization that brings assistance to the elderly and homebound. The annual parish festival is a big event for St. Michael. Father Schumacher said it provides seven or eight percent of the annual operating budget.

Last fall St. Michael hosted a 24 year-old Japanese woman as an exchange visitor. She lived in Brookville for three months with a parish family.

The visitor, whose name is Chikako Tsuji, attended Mass with Sister Dominica.

(Continued on page 9)

Weekly profiles will include all parishes

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

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

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African nun fights for Catholic education

by Elizabeth Bruns

Dominican Sister Hycinth Gerbecs has spent 40 years in Africa. The majority of this time has been spent in education as a teacher, retreat lecturer and now as the national education secretary for the Catholic Bishops' Conference in Zimbabwe.

Sister Hycinth was born in Muenster, Germany. Her family relocated several times while she was a youngster, never staying in one town—or country—for too long. She joined the Dominican order in 1955.

She has witnessed the differing levels of intensity in education before and after Zimbabwe independence. After liberation in 1980, there was a major surge for education—universal building of new schools and vast expansion areas for teacher training. Now, she says, 19 percent of the Zimbabwean budget supports education.

Before independence, the education system in Zimbabwe represented one of the greatest causes of grievance for the majority of the population. A good system of schools had been established for the white population, by both government and the private/church sector, but the majority black population had little hope of access other than to the rural primary schools.

The state spent 20 times as much on each white child as on each black child in school, and it had made a policy decision that only half the black population should have access to education beyond primary level; of these, about a third would pursue an academic course

while two-thirds would follow vocational syllabuses. Whatever hindsight might show to have been the value of this latter incident, it remains that for the majority population of the country, education along with land, were perceived to be desirable commodities. The unequal access provided by the pre-independence regime represented an obstacle to freedom and prosperity that was worth fighting about.

The expansion of educational provision in the decade following independence has been one of the great success stories of the present Zimbabwe government. In no other country in the world has a similar effort been made to provide such a service in such a short space of time, with such expenditure of resources as in Zimbabwe. The first election manifesto of the ruling party emphasized the provision of free, compulsory primary and secondary education as a major element in its government program. In this area at least the government worked immediately to fulfill its promises.

In practice, the original goals of the election manifesto had to be modified. It proved impossible to make education completely free, especially in the secondary sector, and it was not possible, largely for this reason, to enforce school attendance. But the government embarked on a massive program of educational funding and teacher education with a view to giving access to both primary and secondary schooling to every section of the school-age population throughout the country.



DIRECTOR OF EDUCATION—Dominican Sister Hycinth Gerbecs explains to the group about the importance of education in Zimbabwe. (Photo by Elizabeth Bruns)

Sister Hycinth travels around the Archdiocese of Harare observing different Catholic schools and the teachers and students in them. "The quality of education is key now," she said.

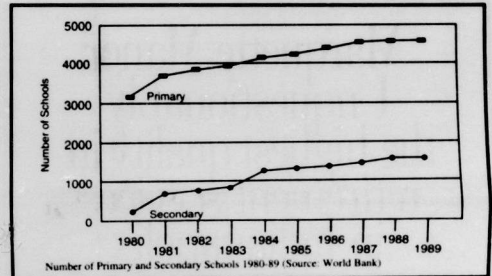
"The biggest setback we have is the Economic Structural Adjustment Program (ESAP). With ESAP, the teachers are paid the same but the (Zimbabwean) dollar is worth much less," she said. ESAP is a restructuring program that many African governments have adapted to rebuild their economy. There are many critics to ESAP. Sister Hycinth is one of them.

When ESAP introduced a fee system,

students dropped out because their parents couldn't afford to pay for their schooling," she said. "The Minister of Agriculture and Education changed his mind about education then calling it compulsory education for those who can afford."

Sister Hycinth said, "Ours (Catholic) is one of the best educational systems in Africa. We are just over 100 years old."

Currently, in the Archdiocese of Harare, there are 71 primary schools, 54 secondary schools and one teacher training college. Gerbecs and some colleagues are in the planning stages for a Catholic university.



St. Michael Parish will mark 150 years in Brookville

(Continued from page 8)

ica and also her host family. She wasn't in Brookville as a teacher, but Sister Dominica said she visited daily with students and taught cultural lessons.

Chikako also got a taste of Indiana—among other things she learned how to milk a cow.

St. Michael installed a stewardship-type program just over a year ago. Father Schumacher said the program, initiated before the standard archdiocesan stewardship program was introduced, includes emphasis on scripture and a nine-month study program. It also approaches the concept of money somewhat differently, the priest added, while focusing on helping people to understand that they have valuable, God-given talents to contribute.

Father Schumacher said the program was installed partly to address St. Michael's financial needs. But ironically, while the parish was in need, it received a sizeable bequest for the church and cemetery.

St. Michael's history reaches back to the 19th century and the construction of the Whitewater Canal, which attracted Irish Catholic laborers as well as German

Catholic immigrants to western Franklin County. These two ethnic groups are said to be the main reasons for the founding of St. Michael Parish in 1845.

The Irish immigrants apparently left after the canal project was finished, but the Germans stayed.

A parish history notes that St. Michael Parish probably was named by Michael Shrank, a prominent early pioneer.

Father William Engeln, pastor at nearby St. Peter Parish, travelled monthly to Brookville to celebrate Mass for the 15 families there. By 1855 the Sisters of St. Francis from Oldenburg established a school for 30 parish children.

The parish erected the first school building in 1873. Mother Antonia, the Franciscan Mother Superior at Oldenburg, purchased a residence for the sisters in 1867.

The history describes the parish as too poor to buy the sisters a home. It also explains how the sisters maintained gardens to provide food for themselves.

Apparently it was a custom for the teaching sisters to keep small plots of land nearby for these gardens.

St. Peter, Franklin County, to host video presentation

St. Peter Parish in Franklin County will begin hosting a video presentation series this Sunday called The John Paul II Family Apostolate.

The series gets underway at 1 p.m. on Jan. 29 at St. Peter Church, 1207 East Road in Franklin County near Brookville.

Videos covering different themes will be shown on Sundays. The series runs for nine weeks.

The John Paul II Family Apostolate video series is organized in novena form.

Father Elmer Burwinkel, pastor of St. Peter Parish, has already presented the series for parishioners of Holy Guardian Angels Parish in Cedar Grove. Father Burwinkel also serves at that parish as pastor.

According to Father Burwinkel, the video series is a good example of how Catholics can use modern communication methods in education and ministry.

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JOURNEY TO AFRICA

Zimbabwe's government still receives praise

by Elizabeth Bruns

(Editor's note: Criterion Assistant Editor Elizabeth visited Africa Oct. 30 to Nov. 29. She was a participant in the Fall University Program to Africa sponsored by the International Union of the Catholic Press (UCIP). This is the third article in a series about her four-week trip.)

The UCIP group arrived in Zimbabwe on Nov. 12. Situated in south central Africa between the Limpopo and Zambezi rivers, Zimbabwe is bordered between Zambia, South Africa, Mozambique and Botswana. Zimbabwe, which lies wholly to the north of the Tropic of Capricorn, is part of the great plateau, a major feature of the geography of southern Africa. Harare is the capital city of Zimbabwe.

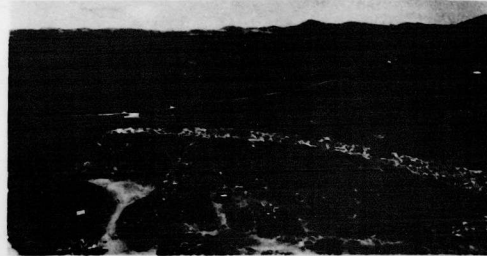
In 1980, after a 20-year struggle, nationalist forces gained freedom from British colonists in what was then Rhodesia. Under colonialism, 250,000 whites owned the best land and controlled the government, news media and most businesses while 7 million blacks languished in poverty.

The first independent government,

headed by current President Robert Mugabe, still earns praise for its initial efforts to restore a sense of justice to Zimbabwean society. Since 1980, the number of secondary schools has jumped from around 200 to more than 2,000. Agricultural production has improved and the incidence of infant mortality and other health threats has declined sharply. However, other problems remain. Job growth has leveled off, good housing is hard to find, domestic and sexual violence remain widespread and opposition parties have yet to gain real acceptance.

Mike Hamilton, a journalist who founded Zimbabwe's first independent newspaper, said the country's biggest obstacle to achieving a truly free society may be the people themselves. "Criticism of the government tended to be equated with treason or lack of patriotism," Hamilton said. "We have a particular problem here with long queues for things like birth certificates and passports. People accept and tolerate them, but perhaps if they were more vocal, something would be done about it."

One of our group's Zimbabwean leaders, Joyce Laetitia Kazembe, told us that nature has given Zimbabwe one of the finest



ZIMBABWE RUINS—A scenic perspective of the 13th century Zimbabwean ruins. (Photo by Elizabeth Bruns)

climates in the world—warm without being oppressive. Normally, the days are bright and sunny, the nights are clear and cool. October and November are Zimbabwe's hottest months, while June and July are rather cool. Suffice it to say, the heat of Zimbabwe in November rang true to what Kazembe said. I'll never complain too much about the heat and humidity of an Indiana summer. (My colleague from St. Paul, Minn., really suffered!)

Zimbabwe's Catholic population is small—about 10 percent—but influential. The Zimbabwe Conference of Catholic Bishops is very active in Catholic and secular media and is often consulted on related issues. Kazembe, who is chief editor of a political and economic monthly newspaper, takes an active role in Catholic news media organizations in Harare. She attended the African Women's Conference in Senegal while we were in Zimbabwe.

The church in Zimbabwe is underfunded and understaffed, said Archbishop Patrick Chakaipa of the Archdiocese of Harare. "We don't have enough priests, that's problem number one," Archbishop Chakaipa said. "Eighty percent of the work is done by the laity. They have to be trained so they can do as much as they can do."

Archbishop Chakaipa added that the vast majority of those lay members are not paid because the church can't afford to pay them. As much as 90 percent of the church's funding, in Zimbabwe comes from overseas donors, he said.

Our first day in Harare gave us a taste of what life there is like. Some of us spent the day with a host, attending a local church and lunching with their families at home. I attended Mass at the cathedral with six other members of the group. We were introduced to the congregation and greeted with applause. The Catholic Zimbabweans welcomed us into their community with great kindness.

After Mass, one of the hosts took three of us to a soccer match—Zimbabwe versus Zaire. Thousands of people attended the match, but I felt a bit out of place because there were not many women there. Through the experience, I think I discovered a reason for the lack of women. Going to a soccer game in Zimbabwe can be a violent experience—even waiting in the queues for tickets. Several police officers in full gear were on duty, totting billy clubs and using them liberally on the men who tried to cut into the line or who tried to sneak in to the game. In the United States, what I witnessed would not happen without several lawsuits being filed against the police department. After the match was over (Zimbabwe won), the police had to use tear gas to keep the people off the field. The crowd tried to enter the Zairean team from getting to its locker room by

throwing fruit and trash at them. The game was great; the fans' conduct was not.

After the game, we met with the rest of the group at another host's house and shared our tales about the day and our differing impressions of the country.

In Zimbabwe we had the opportunity for group discussion of the role of the news media and the political situations in each of our home countries. This helped us better understand some of the severe occupational hazards of some journalists and the impressive challenges others faced in their daily lives.

We were able to see some of Zimbabwe's history at the national ruins in Masvingo township, where we had to endure a rigorous hike to the ruin's summit. But the view of the 13th century ruins and the village that once surrounded it was magnificent.

The group also visited a leper colony, founded by the late John Bradburn, in the township in Mutema. A facilitator for the colony said that there are 63 lepers in the colony. They are people that no one wanted to care for—family or government. Under the new independence, the government funds each patient \$2100 (about US\$612.50) per month. The colony has one nurse, two aides and three general maintenance workers. Those six people along with a few neighbors, care for the 63 lepers.

Like many African countries, Zimbabwe also has been fighting an enemy more destructive than corruption and poverty: the plague of AIDS. Since 1979, Zimbabwe has reported more than 25,332 cases of AIDS, the fourth-highest total in the 11-country southern African region. The World Health Organization estimates that the actual number of infections is at least three times higher, and some estimates have suggested that 10 percent of the Zimbabwean population may be infected.

Hamilton said the Zimbabwean government initially was reluctant to acknowledge the AIDS problem, much as it earlier stifled reports about the dangers of smoking for fear of hurting the nation's tobacco industry. "There was a fear that AIDS publicity would hurt tourism," Hamilton said. Recently, the government has been more proactive, even beginning a nationwide AIDS campaign.

However, the scope of the problem is enormous and getting worse. Many young Zimbabwean women who have turned to prostitution to survive financially, are spreading the AIDS virus. Zimbabwean men, who don't realize they are infected, are passing the virus on to adolescent girls, whom the men use increasingly as lower-risk sexual partners. AIDS has proven to be a horrible plague not only in Zimbabwe, but in the U.S. as well.

Next week: The last stop—South Africa. (Chris Kissell, reporter for The Catholic Bulletin of the Archdiocese of St. Paul/Minneapolis, contributed to this article.)

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TROUBLED ARCHDIOCESE—Archbishop Patrick Chakaipa, Archdiocese of Harare, Zimbabwe, says that there is a lack of priests in his archdiocese. (Photo by Elizabeth Bruns)

Faith Alive!

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Jesus taught us how to live with integrity

by Fr. Robert L. Kinast

Shortly after the fall of the Berlin Wall, Leonard Bernstein conducted a rousing performance of Beethoven's Ninth Symphony with members of the London, New York, Berlin and Moscow orchestras.

The Ninth Symphony concludes with a chorale singing of Beethoven's arrangement of the poem "Ode to Joy." For this occasion, Bernstein changed the word "joy" (in German, "freude") to "freedom" (in German, "freie"), citing scholars who believe that was the word in the original poem.

"I think this change is very appropriate for the occasion," Bernstein said, "and it does not violate the integrity of the composition." What did he mean? Integrity comes from the word "integer," which literally means untouched, unsoiled, undamaged. More positively, it refers to something which remains intact or complete despite changes which might occur.

A brief lesson from elementary mathematics (which is the limit of my math knowledge) confirms this. In math, an integer is a whole number. It's not a fraction; there's nothing missing or lacking. To be integral, to have integrity, is to include everything which is essential and to leave nothing which is necessary out.

For Bernstein, the integrity of the Ninth Symphony is to perform it the way Beethoven intended. This does not mean a slavish adherence to the score, but a powerful interpretation of its meaning, played out in circumstances Beethoven could never have imagined.

Integrity for Christians is similar. To live the Christian life with integrity is to live as Jesus intended. This means many things, but above all it means putting beliefs into practice. This is one of the greatest challenges Christians face today.

It is not enough to recite prayers and say amen to doctrines, though this is certainly part of the integrity of the Christian life. It is equally necessary to act on the motives of prayer and practice the principles of doctrine.

This is what Jesus meant when he said, "Not everyone who says to me, 'Lord, Lord' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven" (Matthew 7:21).

The same point is made just as forcefully in the letter of St. James: "So also faith of itself, if it does not have works, is dead" (James 2:17).

Apparently the early Christians were not much more successful at integrity than contemporary Christians.

Why is it so hard for Christians to practice the integrity of word and deed, of ideal and practice?

First, the Christian message is so personally appealing. The image of a loving,

parentlike God who enters fully (integrally) into our life and calls each of us by name to a banquet-like feast is mesmerizing. Individuals can spend all their time and energy caught up in thinking about, but not necessarily acting upon, the meaning and implications of this inexhaustible mystery.

Second, the practical side of Christianity is very demanding. It is moving to hear Jesus speak of loving our neighbor—until we are confronted with obnoxious, self-centered, annoying neighbors.

It is admirable to hear Jesus tell us to turn the other cheek—until we are mugged or a loved one is violated by a criminal.

It is consoling to listen to Jesus describe how God takes care of the birds of the air and the flowers of the field—until we measure our financial security against the cost of raising a family, caring for elders, and providing for retirement.

Third, integrity may require Christians to be countercultural when most of us would prefer to feel at home in our culture.

• It's uncomfortable being called an enemy of women for defending the rights of the unborn.

• It's frustrating to be called soft on crime for opposing the death penalty and wanting to deal with the sources of crime rather than the symptoms.

• It's annoying to be ridiculed for caring about the poor and unemployed or advocating care of the environment.

Such pressures make integrity a challenge for Christians. Even the most sincere and committed Christians do not always show consistency in what they say and do.

This type of human inconsistency causes some to accuse Christians of being hypocrites. A hypocrite deliberately deceives people; pretending to be or act one way while actually being the opposite.

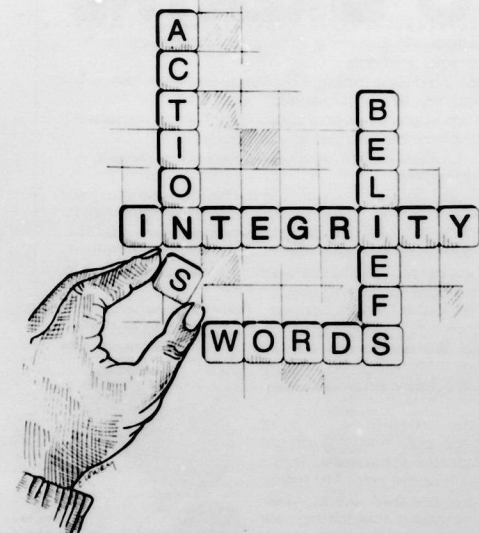
But inconsistency is not hypocrisy; it is human failure. And Christians are acquainted with failure as anyone. Some, however, find it hard to deal with the inconsistencies in their lives. They think they should always be perfect. As a result, they may become rigid, self-righteous and intolerant of any alternative viewpoints.

Jesus was not kindly disposed toward people with such an attitude. He saw them, diminishing their own lives and imposing unfair burdens on others. In their claim to integrity, they were missing important parts of life.

Jesus preferred to mingle with those who had plenty of failures but were willing to admit them and keep working toward a new, more integral life.

I think Jesus would have loved the way Leonard Bernstein preserved the integrity of Beethoven's Ninth Symphony.

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



INTEGRITY—To live the Christian life with integrity is to live in the ways that Jesus intended for us. This commitment means putting beliefs into practice. Yet it often is hard for Christians to withstand societal pressures in order to practice the integrity of word and deed, and also of ideal and practice. (CNS illustration by Carol Lowry)

Integrity links words and actions

by Mary Jo Pedersen

Parents unknowingly develop integrity in their children by modeling it in everyday situations. Children learn what integrity means without ever hearing the word.

In teaching virtue, an old Spanish proverb holds true: "An ounce of mother is worth a pound of clergy." Integrity means your words and your actions match up!

We all appreciate meeting a person we can really trust, one who keeps his or her word. This kind of integrity develops slowly over the years when children see parents and other significant adults who keep their word.

Unfortunately, sometimes people can make an important negative impression without realizing it. Nobody's perfect, and some parents are too hard on themselves. But time has proven that "Do as I say, not as I do" just doesn't work!

It's almost as if integrity is learned by

osmosis! Being a person of integrity doesn't come easily.

Sometimes what we "believe" is difficult to "do." In an instant-gratification and me-first culture, we're often tempted to compromise Christian values of sacrifice, fidelity and honesty.

Integrity requires self-discipline. Parents help children develop this foundation for integrity by demonstrating their love and affirming children for positive behavior.

Children also learn self-discipline when they are taught to suffer the logical or natural consequences of their mistakes.

As children get older, there are more opportunities to learn from parents about integrity. Setting good examples with responsible parenting can help develop future adults who understand what integrity is and value it as something to work toward.

Like so many other virtues, integrity begins at home.

(Mary Jo Pedersen is the coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

DISCUSSION POINT

Pressures can diminish integrity

This Week's Question

What can make it difficult to act in accord with one's beliefs?

"Overwhelming opinions from other people—being unsure of where you stand yourself. We try to please others because we're afraid of being alone if they reject us." (Tina Lyons, Quincy, Ill.)

"When you have strong beliefs, it implies more responsibility to take action. That involves the risk of pain. So I'm afraid that if I act on my beliefs it will take me out of my comfortable little world . . . and run the risk of encountering pain." (Lynn Tropia, Tempe, Ariz.)

"Family pressures—people that are close to you and that you love and respect. If you feel that it would not set right with them, that can make it difficult to act in accord with your beliefs." (Monica Hohner, Chicago, Ill.)

"Pressures of society. Too many people are too concerned about what others think and say." (Monica Cherniack, Goshen, Ind.)

"People pride themselves on their own self-sufficiency. This myth gets extended to egotism and gratification of self. Our consumerism makes objects and things more important than people. . . . (And) there is a terrible rivalry, a need to get ahead at all costs." (Bob Sipos, Little Silver, N.J.)

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An upcoming edition asks: In your own life, how can you follow the Beatitudes by being a peacemaker?

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The fog
enveloping right
and wrong

FORGETTING TO BREATHE

Everyone was sitting in a circle on floor mats, even Sister Maryanne. This was Jeremy's favorite time of day. He liked sitting on the floor. He also liked getting a chance to talk! "I have a question for you," Sister Maryanne began. "Did

time today?" Everyone looked around the circle. Nobody said anything.

"Why did God make us?" Sister asked the class.

"To know him and love him," Missy said.

"That's right! Now, how do you get to know someone? David, how did you get to know Jeremy?"

"I...I talked to him and asked him some questions," David replied.

"Good answer! You got to know him by talking to him. How are we ever going to know God if we never talk to him?" Sister looked around at everyone in the circle. The children were nodding their heads. "And I don't mean just saying prayers. It's pretty easy to say a prayer and to think about something else, isn't it?"

"Yes, Sister," Paula agreed. "Sometimes when I'm in church, I'm thinking about what I'm going to eat afterward. We always eat out after church." Some of the other kids laughed. Paula looked a little ashamed of herself.

Sister smiled at her. "You're not the only one! We all get distracted sometimes. That's why it's so important to talk to God in our own words. When we're doing the talking, we have to pay attention!"

Everyone laughed. Sister then said, "Praying - talking to God inside our heads - is just as important to our souls as breathing is to our bodies. If we forget to pray, the goodness in our souls will shrink like a balloon that loses air. Pretty soon there won't be much left!"

"I don't want that to happen to me," said Jeremy. "I'm going to spend more time getting to know God!"

"Good for you, Jeremy!" Sister Maryanne said. "Now it's time for us to go to the library. We'll talk more about prayer next time."



any of you forget to breathe today?"

Jeremy and his best friend David looked at each other and giggled. Everyone answered, "Of course not!" or "No way!"

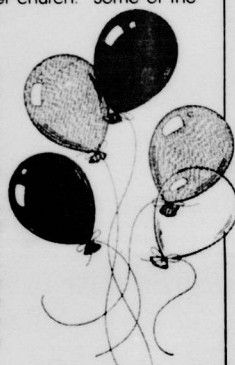
"Why not?" Sister asked. She was smiling at all of them.

"Well," one of the girls said, "my lungs wouldn't let me forget."

"Good answer! Now I have another question. Did you forget to pray today?"

Nobody answered right away. Then Jeremy slowly raised his hand. "We all prayed together this morning, Sister."

"That's right, Jeremy. We did. But did you pray any other



What Jesus taught

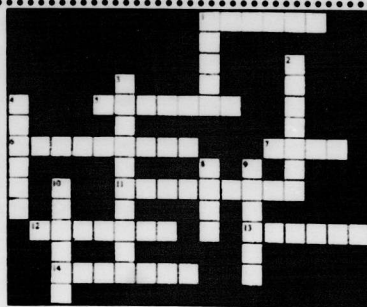
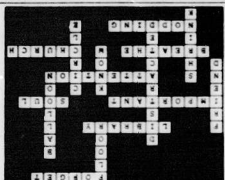
When you pray in my name,

I will answer you for the glory of my Father.

If you ask anything in my name, I will do it.

I will never abandon you.

John 14:13-14, 18



WORD BANK

attention
circle
friend
nodding
balloon
distracted
important
shrink
breathe
floor
know
soul
church
forget
library

ACROSS

- Don't remember
- A room or building full of books
- Special and worth doing
- The part inside us that will never die
- What we need to pay when we are praying
- Draw air into our bodies
- A building where we go to pray
- Moving your head up and down to say, "yes"

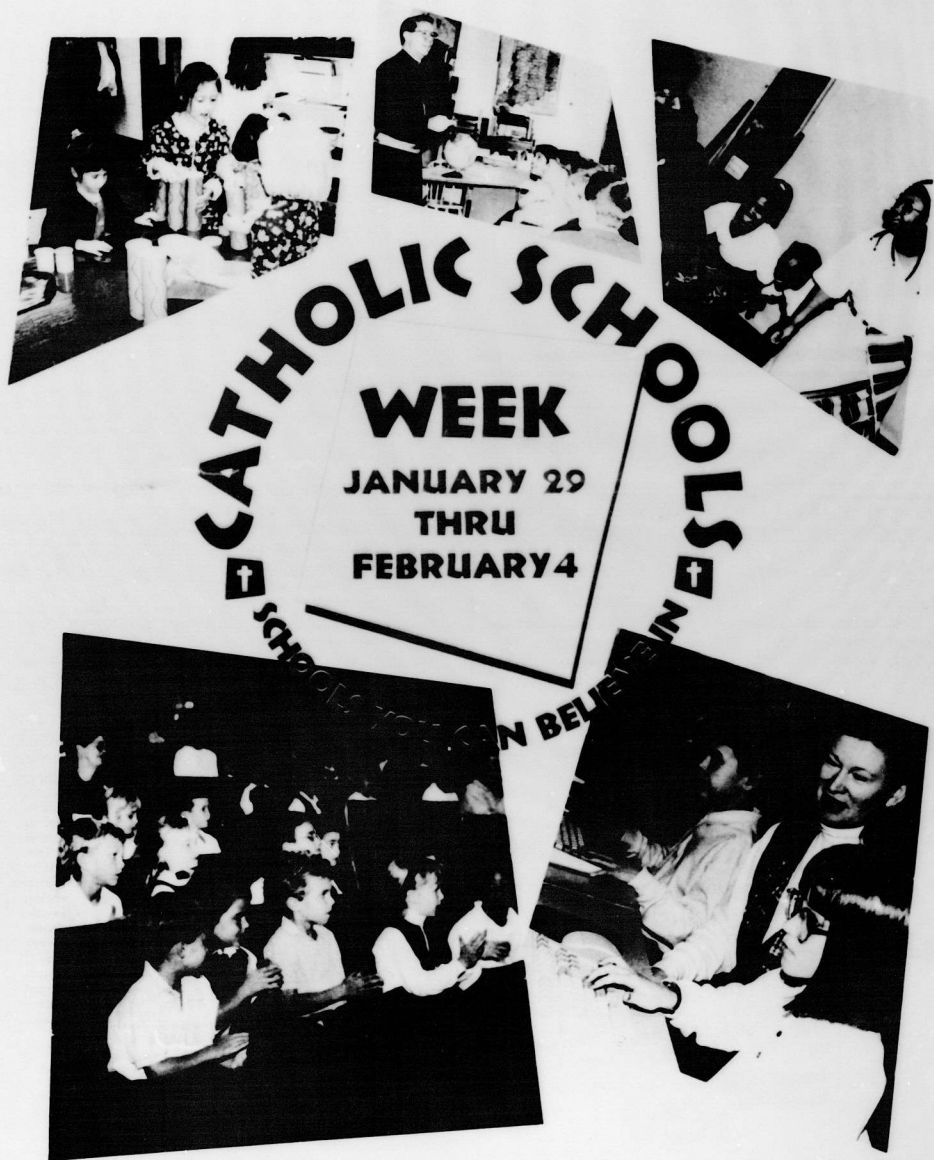
DOWN

- What we stand on inside a room
- A kind of bag into which we blow air
- Not paying attention
- A person we like to be with
- Have the facts about
- A round shape
- Get smaller

The Criterion's

Catholic Schools Week

Supplement



CATHOLIC SCHOOLS—

Schools You Can Believe In

by Dan Elsener
Secretary of Education

As I was making final preparations for the Catholic Schools Week articles in this supplement to *The Criterion*, I heard an interesting presentation by a man who has been successful investing other people's money. In this presentation, L.H. Bayley



related that investing money, on behalf of another person, involves a high degree of trust and responsibility. Because his firm takes this responsibility very seriously, it thoroughly researches the companies and institutions in which it invests its clients' money.

The firm puts a great deal of emphasis on finding out what kind of people (character and competence) are leading the enterprise: it is researching, and whether these leaders are investing their own resources in the corporation or institution they lead. Simply stated, the firm wants to know if the people who run the company are people they believe in, and if these people believe in their own company enough to invest in it.

Bayley's remarks caused me to think about the sacred trust that is present between parents and the Catholic schools; the deep beliefs and goodness of the people who lead this sacred enterprise (parents, teachers and administrators); and the great investment that so many have made to create and build our "Catholic Schools—Schools You Can Believe In."

The operation of a Catholic school is a sacred trust. Parents, parishioners and donors invest a good deal of money in a Catholic school. They make this investment because they believe it will bring many blessings and benefits to society, the church, families, and the young people it serves. The

donors trust that we will use their investment well and be accountable.

Even more important than the money invested is the sacredness of the trust between the parents and the Catholic school staff. By enrolling their children, parents are asking us to share with them their responsibility to provide for the spiritual, intellectual, moral, and social development of their children—an awesome responsibility on the part of the school and a great act of trust by the parents.

We have selected this year's Catholic Schools Week articles to help you get to know the leaders of the Catholic schools and the priorities they are pursuing in their commitment to the children they serve. At the center of the Catholic school community are the parents, teachers, administrators (pastors and principals), and students.

You will see in this edition of *The Criterion*

Administrators find rewards in Catholic school ministry

by Don Burkhardt
Principal, St. Mary, Rushville

Interestingly enough, when one thinks of an administrator or principal, the idea of leadership generally comes to the fore. And yet, as I reflect on my ministry as a Catholic school administrator, the idea of service comes first to my mind.

One can never become a good leader unless he first learns to serve. Jesus himself was the perfect example of such a theory, be it washing the feet of his apostles, teaching his followers, curing the sick and lame, or just walking the highways and by-ways of his time.

Ministry, by its very definition, demands service, and be it as teacher, parent, or principal, my happiest and most rewarding moments have always been those when I served others the most. My vision of the Catholic school administrator is one who leads through service, one whose example of professionalism, dedication, and hard work causes others to want to follow and serve others, who in turn then serve others.

That said, when I think of the theme "Catholic Schools—Schools We Can Believe In," believe¹ is the word that jumps out at me. Last weekend I watched a TV commentator interview Arnold Palmer at a celebrity golf event. Near the conclusion, Mr. Palmer, with tears welling up in his eyes, concluded haltingly: "It's been 40 years, . . . and when you walk up the 18th, and . . . get an ovation like that, . . . Well, it says it all." Later in the interviewer's commentary, it was noted that golf courses are fields of dreams, where for but a few moments, we too can believe that we are champions.

I've thought about this for a few days and have concluded several things. Keep in mind that I too am a golfer (of sorts!) and have grown up watching Arnold Palmer as he rose to fame. In fact, I have always admired him and cheered him on when he had to make the big putt or pull off the miracle shot.

But the more I thought about it, the more I realized that Arnold Palmer has actually had the best of it all. . . . Then my mind reflected on the thousands of others, those equally dedicated souls who report to work each day, who conscientiously go about their business for but a fraction of the money Palmer receives. They don't receive ovations as they walk down the 18th fairway. They are paid little and perhaps will never receive any public recognition of any kind. But I would remind them that they, too, can have their field of dreams, where they are the heroes.

As teachers and administrators, our field of dreams may include the face of a young child as he first learns to read; the joy of a student who has just passed a tough test; the smile of a youngster who has just been rewarded for a job well done; the light in a child's eye when he knows that he can now do it; a prayer offered for you, the believer, asking God to bless you for being so kind.

Yes, we can have our field of dreams where, but for a few fleeting moments, we can believe

interviews and testimonials to deeply-held beliefs about Catholic schools: the primacy of faith, high standards of achievement, parental involvement, and teachers' sincere care and concern for each child's success and well-being. In addition, these articles convey a tremendous personal commitment and generous investment of the time, talent, and treasure to the mission of Catholic education.

Put all of these ingredients together and Catholic schools truly are schools you can believe and invest in.

We are very thankful for what has been accomplished through the Catholic schools. We are very aware that it is a result of the strong leadership of Archbishop Daniel Buechlein and the pastors, the outstanding values and generosity of parents and parishioners, and the involvement of the larger business and civic community.

And so we not only celebrate our successes this week—Catholic Schools Week—but we thank all those who are partners with us. The investment made in Catholic schools, especially by the parents who entrust their young people to us, is a sacred trust that is held dear by those who serve our Catholic Schools—Schools You Can Believe In.”

that we too are champions. Granted, we must first have spent our time in "the sand bunkers and on the practice tees."

For us this consists of long hours of preparation for class; evaluating student work; diagnosing individual student's needs; attending workshops and taking additional college classes; praying for our students that they might learn to believe in themselves; and spending the countless hours—often long into the night—so that our students may better learn. And somehow, in this field of dreams, we can in some way become the hero, as our students go on to become other Arnold Palmers.

God bless each and every one of you today, both teachers and administrators—for in my field of dreams, you all are heroes. You are the real Arnold Palmers. You are the real heroes and shall remain so if you continue to believe and serve.

by Lois Weillhammer
Principal, Nativity School, Indianapolis

As an administrator of one Catholic School for 20 years one might think that such terms as "burn-out" and "boredom" might apply, but this is not the case.

Each day brings a fresh myriad of challenges, problems, and rewards. It is exhilarating to be part of a wonderful Catholic community dedicated to serving so many children and their families.

It is forever challenging, always humbling, and often exhausting. Principals, too, juggle responsibilities of family or religious communities.



The greatest sacrifice for most Catholic school principals is leaving classroom teaching. I must confess to keeping one daily class to ensure that I never under-appreciate the importance of our teachers' skills.

They mold our children's faith and education.

What drew me from the classroom to the principal's office? It was the opportunity to support our fine school, to introduce change, including new methods and technologies, to be able to work at an entirely different level to keep the wonderful things in our past and plan for the future.

After benefiting from a strong Catholic education, I felt a strong commitment to passing this heritage onto today's youngsters.

Our principals work with many adults: pastors, school staff, boards of education, parent home groups, plus many government offices and wonderfully-talented colleagues. Our offices of Catholic education and religious education provide constant updating and other services to our principals. Pastors, parishioners and many others support our work. I deem people fortunate if they find their work interesting, while making a positive contribution to this world.

Thus Catholic educators should indeed be grateful for the privilege of working with Christ's children.

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Teachers, parents believe in Catholic schools

by Sharon Kidwell
St. Mark School

Twenty-five years ago, I began my ministry as a Catholic school teacher. At that time educational "buzz words" were linguistic, new math, and behavioral objectives. Teachers wrote tests on manual typewriters using messy ditto masters. We showed movies on 16-millimeter projectors, and the film usually broke right in the middle of the best part. Every year, we and our students suffered through the Iowa Tests of Basic Skills, and about the worst thing we taught our students during was writing notes in class.

Education has come a long way. Today, the "buzz words" are cross-curriculum, cooperative learning, portfolio assessment, math manipulatives, and outcome-focused learning. Teachers now have personal computers to compose rubrics on their word processors and copier machines which are capable of mass producing them.

Audio-visual delights include videos, laser discs, or computer interactives. The "Iowas" are out in the IPASS tests, and teachers currently have to be on the lookout for calculator-sized mini-computers called Secret Senders 6000, capable of sending messages via "magic beam" to any of the students in the class who possess similar technological wonders.

With such modern concepts and educational conveniences, I wondered if the role of the Catholic school teacher has also changed, so I consulted the experts: my seventh grade class. They responded sincerely and eagerly.

The students believe that each teacher should have a personal relationship with each student. They also insist that the teacher should be able to show pupils new ways to study, especially if they are not doing well. Furthermore, they wish that all teachers would be willing to give time and personal attention to students who experience difficulties in their studies. In addition, they want

teachers to make learning fun and interesting, and to try to see events from a child's point of view. Any punishment they insist, should be understood as a means to help students avoid repeating their mistakes.

"The teacher should be an extra parent to each child," offered St. Mark seventh grader, John Bush. Other students agreed that the teacher should do little things to encourage their learners at school, and that they also should help students cope with problems at home and at school.

"You should be able to trust your teacher," added Ella Meeks-Johnson.

"Teachers should help their mark on each student," Hope Kreuzman replied helpfully. "A part of the teacher should go with the students when they graduate."

John Bush concluded, "The teacher's most vital quality should be patience."

Having discussed the ministry of the Catholic school teacher with my class, it occurred to me that the qualities they admire and look for in a teacher—trust, patience, encouragement, help, fun, understanding, personal attention, and love—were possessed by the master teacher, Jesus Christ. Let's face it: the Rabbi Jesus had his work cut out for him. The only thing he had going was the small class size: 12.

Among his students, only two could read or write: the rest could fish. Christ had to tell them lots of stories to get his points across. He had to take them on many field trips to the sea, to Nazareth, to Samaria, and to Jerusalem, and even had to supply lunch on a few occasions. Jesus provided his students with many hands-on activities: healing the sick, raising the dead, and feeding the multitudes. He even had his teacher's pet, Peter, James, and John got to do everything.

He had to settle arguments over who was going to be first, and despite his best efforts, they still didn't understand the lessons. "So long a time you have been with me, and you still do not understand," Jesus complained in exasperation. Imagine having the same class

for three years, and your students fail asleep for the final exam, play hooky when you need them most, and your favorite student denies ever having known you! Patience was definitely Christ's most important quality as a teacher.

Personally, I believe in our Catholic school teachers. They are the visible presence of God's love to both the students and their parents. I have been blessed to work with many fine, dedicated teachers over the years, and I am proud to be their colleague. I have witnessed their love, care, and concern for their pupils. I have seen teachers volunteer their free time over and over again to develop curriculum, evaluate test books, improve the quality of education, solve problems, and help children learn.

Catholic school teachers are the backbone of our highly successful and recognized educational system. They are definitely teachers to believe in!

by Susan Richardson
Holy Spirit School

At its best, the education of a child is the collaborative effort of an effective school, a

loving family, and a caring community. The child pursues knowledge in an atmosphere of security, shared values, and mutual respect. This, I believe, is the greatest strength of the Catholic school.

I chose to teach in a Catholic school, hoping to share with a new generation of young people the love of learning, sense of purpose, and continuity of values which I had gained from my own sixteen years of Catholic education.

During my 23 years of teaching, much has changed. Instructional techniques have come and gone; class sizes and financial conditions have waxed and waned; technology has expanded the availability of information; and we are increasingly challenged to live what we say we believe.

But the fundamentals have not changed. The importance of spiritual grounding, the necessity of honesty, and the indispensability of self-discipline and respect for others remain the touchstones of our educational system. These allow us the security to honor our past and celebrate our successes as we strive to make our good, better and our better, best.

Faith, academics, involvement, atmosphere, please school parents

Paula Schenkfelder values the academic excellence that her two children find at Our Lady of Lourdes School. Both parents attended Catholic schools. They are pleased that religious values are integrated into the academics.

Smaller classes permit more teacher attention and strong teacher assistance. They are able to keep the students on track and call them to accountability. Schenkfelder also likes the way the school has a community atmosphere and makes family values part of the curriculum.

Tom and Irma McKenond's children represent the third generation in the family to attend Roncalli High School. To them, academic excellence means that family spirit and family values are part of the curriculum. The teachers stay with and encourage students, even those who are not enthusiastic about learning.

The McKenonds believe that the students understand the tough standards set by the school, knowing they will be tested. The school also provides remediation and enrichment for those who need them.

Diane Quillio is another Roncalli parent who attended Catholic schools. She appreciates the community spirit and family values the high school exhibits. "The school offers phenomenal opportunities for young people," she said.

Quillio finds that academics are superior, linked with teacher encouragement. She appreciates the way religious teachings are integrated into the curriculum and performance expectations are high.

Joe and Bonnie Schott both went to Catholic elementary and high schools. Now their seven school-age children attend Catholic schools: St. Roch, Roncalli High School, and the University of Notre Dame. And they still have two to go.

Joe Schott thinks parental involvement is good because "it gives you a real opportunity to see what the teachers have to deal with and what a wonderful job they do. It helps you get to know the kids in the school. And it's nice to know the staff."

Bonnie, president of St. Roch's parent-teacher organization this year, said, "I want to be involved because I want my kids to have memories. The teachers need all of their

time just to teach, so we're glad to help with the field trips and extras."

Every Tuesday and Thursday, Carol Bellamy is a volunteer secretary at St. Joan of Arc School in Indianapolis. Her son attends kindergarten classes at St. Joan of Arc. Having had children in public schools, she believes that Catholic schools provide a safer environment. She chose the school because she thought the curriculum and education were better. But she appreciates the environment that came with it.

Mary Beth Rago said, "My husband and I attended Catholic schools and so we know first-hand the value of being educated in an orderly and disciplined environment."

We are very confident that our children are being guided by a caring faculty and staff that are concerned for the development of the whole child—mind, body, and soul. It is for this reason that we are committed to Catholic schools.

"We know that the family values which are being taught at home are being reinforced during the day at school. Values are being integrated throughout the curriculum and in after-school activities as well. We believe that by including prayer and opportunities for Mass during the week, our children are helped to live our faith in a very concrete way. This is making a real difference—today and in the future."

Sarah Bowles has a son who is in the fifth grade at Our Lady of Lourdes School.

"As parents who are not Catholic we had no idea that Catholic schools were an option, but after a little over two years at Our Lady of Lourdes, we could not be more pleased with our son's progress. As a new student, Wayne was warmly welcomed by the teachers, principal and the junior high students. We were astonished to see the younger children run up to the staff at the end of the day to give them hugs."

"The school has worked hard to clearly communicate the student expectations for how they are to act."

"After our first year on our son asked, 'Mom, you're not going to change my school next year are you?' He had never been so excited about school. Obviously we came back. We are made very much a part of this school family. Wayne considers Our Lady of Lourdes his church."

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SCHOOL DAYS—Archbishop Daniel M. Buechlein chats with students at St. Philip Neri School after announcing the Center City 2000 school plan. (Photo by Margaret Nelson)

compiled by Margaret Nelson
and Ann Petro

Catholic schools all over the archdiocese are ready to celebrate the week of Jan. 29 to Feb. 3 as Catholic Schools Week. You Can Believe It.

At St. Paul School in New Alsace, the week will begin with 8:30 a.m. Mass in the church on Sunday followed by an open house for the pre-school, kindergarten, elementary, and latchkey programs. The Booster Club will serve refreshments in the gym. The book fair will be open for the week.

All week, St. Paul parents are invited to eat lunch with their students. On Tuesday, kindergarten registration will be held. After lunch, there will be a pep rally to begin the girls' basketball season. The game begins at 6 p.m.

Wednesday is the day when the St. Paul children's Mass will focus on appreciation for Catholic schools. On Thursday, the 7:45 a.m. Mass will honor families and volunteers. Parents and their students are invited to attend a play in the gym later that morning.

The children will gather at St. Paul for the rosary on Friday morning. That evening, there will be a dance for students and families in the gym.

St. Joseph School in Shelbyville will begin celebrating Catholic Schools Week with the 10:30 a.m. Mass on Sunday. Teachers, students and staff will carry banners, and the children will help with the readings and act as cantors.

Monday is parish appreciation day, when volunteers will be invited to lunch with the students. On Tuesday, parents will be recognized during a special Mass.

Teachers will have their special day on Wednesday with a special luncheon provided by the PTA. (They won't have recess cafeteria duty.) Students will be appreciated on Thursday, when they'll get to see an animal show and have special desserts at lunch.

The students enjoy dressing differently during Catholic Schools Week. In days when clothes clash, are all blue and gold, consist of pajamas or sweats, or represent sports teams.

A highlight of St. Joseph's celebration will be the annual brain game competition. Teams of three compete on Monday and Tuesday. The two victorious teams will compete on Friday for the honor of having their names engraved on the hall plaque.

St. Vincent de Paul School in Bedford begins early by holding its annual Lamp for Heart on Jan. 27—a two-hour jump that brings pledges for the Heart Fund.

On Monday, Jan. 30, students will decorate butterflies showing their belief in their value of Catholic education. The results will be displayed in the cafeteria all week.

Students will write letters to their parents and family members to thank them for their commitment to Catholic schools. On Tuesday, family members will join the students for lunch and a spelling bee.

Wednesday, Feb. 1 is School Spirit and

Alumni Day, when testimonials from former students are due in the school office. All alumni are invited to attend lunch (by reservation) in the school and to tell their stories. School parents will treat the teachers and staff to lunch on Thursday, a "no dress code day" for students.

The St. Vincent de Paul students will travel to St. Charles School in Bloomington for a Mass. That afternoon, students will enjoy a movie and popcorn. The school open house will be at 11:30 a.m. on Sunday, Feb. 5 at the school. Pre-registration for the 1995-96 school year begins.

All West Deanery schools will participate in a spelling bee and art contest on Feb. 1 at Cardinal Ritter High School gymnasium.

Oldenburg Academy and seventh- and eighth-grade students from St. Louis School in Batesville will gather for a joint Mass at the academy on Monday, Jan. 30. Franciscan Father Bill Ferris, pastor of St. Louis Church, will be the celebrant.

Sacred Heart School in Clinton will have a family liturgy in the church at 5:30 p.m. on Sat. Jan. 28. Afterwards, there will be a school open house and a chili supper in the cafeteria.

In Terre Haute, Sacred Heart School will open Catholic Schools Week with a liturgy at 9 a.m. on Sunday. Students will serve as lectors, servers, chorus members and prayerful participants. A reception will be held in the gym afterwards.

On Monday, an Art Fair will display Sacred Heart students' work. On Tuesday, teachers will surprise the students by exchanging notes with the students. At 12:45 p.m. Wednesday, Terre Haute Deanery students will attend an All Schools Mass at Sacred Heart, with Father Anthony Voltz presiding.

Thursday afternoon is grandparents' day, with entertainment and refreshments planned by the individual classrooms. And Friday is Spirit Day at Sacred Heart, with children gathering in the gym for an all-school pep talk. That night there will be an open house with a Family Talent show.

Catholic Schools Week will begin at St. Rose of Lima in Franklin with talks at the Masses by Father Dan Mahan, the pastor. Parishioners will receive "thank you" notes written by the students. School artwork will be displayed in the church entry ways.

The school will have an open house for parish families and the community at 6 to 8 p.m. on Tuesday. Wednesday will be student appreciation day, when students will receive pizza for lunch and get to leave afterwards.

Parents will carpool children to deliver handwritten notes to community leaders on Thursday. Grandparents' Day will begin with Mass on the Feast of St. Blaise. The family members will visit the classrooms to see kids by the children. Special grandparents (oldest, longest married, farthest from home, etc.) will be recognized before they enjoy a spaghetti lunch with the St. Rose students.

St. Charles School in Bloomington will begin its first "Gift of Education" fund drive during Catholic Schools Week.

On Friday, the entire student body at St.

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GLOBAL LEARNING—Missionary Sister Demetria Smith, who attended Holy Angels School as a child, returns from her work in Washington D.C. to teach students about the African missions. Here she demonstrates an African dance. (Photo by Margaret Nelson)

Mary School in Greensburg will participate in a "Catholics Believe It or Not" game. Students discuss whether the Catholic faith statement is true.

The **Hasty Pudding Puppet Company** will present a puppet show at **St. Mary Parish Center** in North Vernon on Friday at 10 a.m. and 12:30 p.m. St. Ambrose School students will join those from St. Mary.

St. Roch School will have a family Mass, pitch-in lunch and open house Sunday, Jan. 29 beginning at 10:30 a.m. Father Joseph Schaefer was invited to be guest homilist.

St. Gabriel School will have a pancake breakfast Jan. 29 at 8 a.m., in the school cafeteria followed by liturgy at 11 a.m. in the church honoring the school's distinguished alumnus for 1995, Henry Bryant Jr. Thurs. Feb. 2 will feature a display of "best work" papers from each student.

St. Ambrose School in Seymour will begin Catholic Schools Week with the celebration of Mass on Sunday at 10 a.m. All parents and friends are invited to attend. Immediately following the Mass there will be an open house at the school.

Monday will be Student Appreciation Day. Tuesday, grandparents are invited to attend a special lunch in their honor. Teachers and students have produced a slide show to present to the grandparents at 12 p.m. Wednesday, students will play school-wide Catholic Trivia.

On Thursday, St. Ambrose School will feature Human Bingo in the gym. On Friday the pupils will join St. Mary in North Vernon students for a puppet performance and a time of sharing.

St. Jude School will have open house Monday, Jan. 30 from 8:30 to 10:30 a.m. Wed. Feb. 1 will be the South Deaneary Catholic School Liturgy at 9:30 a.m.

On Monday, **Christ the King School** kindergarten to fourth-grade students will spend the school day dressed for their future vocation. (the possibilities will be discussed the week before Catholic Schools Week.) Fifth- through eighth-graders will wear high school or college sweats. There will be no homework!

Tuesday will be the day the school honors "parents as primary teachers." Parents will join the students for the sixth annual Parent Picnic.

Christ the King will mark National Appreciation Day for Catholic Schools on Wednesday. Students and staff members

will have juice and doughnuts to start the day, courtesy of the home-school association.

North Deaneary Catholic Schools Week liturgy will be celebrated at Chatham High School on Wednesday. All Christ the King sixth-graders will attend with representatives from the other grade levels. Thursday will be staff appreciation day, and black and gold school spirit day. Students will bring treats for the staff.

On Friday, Christ the King School will welcome grandparents and other special adults to visit the classrooms and attended an all-school liturgy. Alumni and former staff members will be remembered in the petitions.

On Sunday, the school will have an open house. Visitors are invited to see the First CD-ROM in the LMC (Library/Media Center).

St. Patrick School, Terre Haute will celebrate Environment Day, Tuesday Jan. 31. Wear a T-shirt environment with a message to honor Mother Earth.

St. Rita School will have a Family Day Thurs. Feb. 2. Lunch 11:15 with parents, board members, parishioners and pastor. A volleyball game between students and faculty will be held at 1 p.m. in the gym.

St. Mary School in Aurora will have a Grandparents Day in the morning, Friday, Feb. 3. Mass at 8:15 will be followed by a continental breakfast. Polaroid pictures will be taken of the students with their grandparents.

St. Thomas Aquinas will celebrate Catholic Schools Week with "Faith Partners." Younger and older students are paired for activities, helping, enjoying, supporting and befriending each other during their school years and for years after.

At **St. Barnabas** in Indianapolis, students will give their parents "thank you gifts" of time. They will write out coupons, promising to do chores they don't normally do or other acts they know their parents would appreciate.

On Tuesday, students will gather for an all-school Mass that honors alumni of the school. From 3:30 to 11 a.m., family members and friends are invited to visit the classrooms. A representative from the school will attend the South Deaneary Mass on Wednesday. On Thursday, the parent teacher organization will host a luncheon for the teachers and staff. And Friday, St. Barnabas students will receive notes or rewards from their teachers affirming special talents.



OTTIS—Lucas Ludwig, sixth-grade student at St. Nicholas School in Sunman, brings his pet goat to school for a visit. (Photo by Rita Grathwohl)

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School enrollment climbs

by Carol Zimmermann

WASHINGTON (CNS)—Catholic schools in Indianapolis seem to reflect a nationwide trend of growth. With many diocesan schools increasing their enrollment or adding preschool and pre-kindergarten programs, building expansion has been inevitable.

Many of the new Catholic schools are starting out small. In the Indianapolis Archdiocese, with more than 900 new students this school year, the two new schools include both preschool and kindergarten programs, and one of the schools has a first grade. The schools are the first to open in the archdiocese since the early 1970s.

These numbers mirror statistics reported by the National Catholic Educational Association in Washington.

According to the NCEA, Catholic school enrollment, which peaked in the '60s, declined sharply in the '70s and then leveled off in the '80s, has increased nationwide since 1992. However, since 1988, overall enrollment has remained fairly steady at around 2.6 million students.

Although complete NCEA figures were not yet available for the 1994-95 school year, officials report that 9,000 new students attended Catholic schools during the previous year.

Sister Catherine McNamee, president of NCEA and a Sister of St. Joseph of Carondelet, credits growing numbers to marketing. Catholic schools have found success simply by broadcasting their own success stories, she said.

During the current school year, new Catholic schools have opened in the Indianapolis, Washington and Denver archdioceses and the Arlington Va. Diocese to name a few.

In San Antonio in the '80s, two high schools closed and one became coed, but in

the past two years, two elementary schools have opened.

Enrollment in the 51 Catholic schools in the San Antonio Archdiocese increased by 729 students during the 1994-95 school year, the fifth year of increases following a 15-year decline. In the Diocese of Fall River, Mass., two Catholic schools with kindergarten through second grades opened in former Catholic school buildings, one that closed in the '50s and the other which closed in 1971. The schools plan to add a grade yearly.

Catholic schools in the Washington Archdiocese have an increased enrollment of 6 percent for 1994-95. Enrollment has increased in the past three years, following a gradual decline since the '70s. This school year, the archdiocese opened its first Catholic elementary school in 30 years with kindergarten through third-grade classes.

In the neighboring Arlington Diocese, St. Andrew the Apostle School in Centreville, Va., is one of three diocesan schools to open since 1993. The school, which already has waiting lists for almost every grade, began with kindergarten through seventh grade.

"We're probably the only parish in the U.S. starting a new school with the whole program," said Msgr. John Hannan, St. Andrew's rector. He said original plans called for kindergarten to third grade, but since "the demand was clear," he said, "we decided to go for K-7." In Indianapolis, archdiocesan schools were offered incentive grants to open new classrooms. Twenty-four schools received grants to open new classrooms for 1994-95, with the potential to serve over 400 additional students. During the three years of this program, a total of \$152,500 has been awarded to schools, financed by individual donors who want to see the schools grow.

(Contributing to this story were Margaret Nelson, Peter Agostinelli in Indianapolis, Michael Flach in Arlington and Lynn Ascoli in Providence.)

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Research increases effectiveness

by Mary Ann Wyrant

Catholic schools are directed by the Spirit, Daniel J. Elsener said, and also are data-driven by the results of independent research and feedback from students, parents, teachers and administrators.

The executive director of the archdiocesan Office of Catholic Education said ongoing studies of Catholic school effectiveness help educators clarify their mission of providing quality instruction in a faith community structured to affirm students and foster academic excellence.

Contributing to current research on the subject, a comprehensive study of Catholic schools in three states conducted by the Office of Educational Services of the University of Dayton found that Catholic education consistently earns high marks because students, parents, teachers and administrators work together to achieve desired results.

In a six-part report on this research written for *Today's*

How parents rate Catholic schools

by Don Frericks

How are we doing? Are Catholic schools measuring up to parental expectations?

Parents are the most important stakeholders in Catholic education. They are the ones who send their children to school, and they are the ones who pay the tuition. They are also the ones who are most likely to be satisfied or dissatisfied with the school. The University of Dayton's study of Catholic schools in three states found that parents are very satisfied with the quality of Catholic education. They rate Catholic schools highly on a number of factors, including academic excellence, moral and spiritual formation, and the quality of the teaching staff.

When parents were asked to rate the effectiveness of Catholic schools, they gave them high marks. They rated Catholic schools as being more effective than public schools in a number of areas, including academic excellence, moral and spiritual formation, and the quality of the teaching staff.

A survey of 1,000 parents in three states found that Catholic schools are rated as being more effective than public schools in a number of areas, including academic excellence, moral and spiritual formation, and the quality of the teaching staff. The survey also found that parents are very satisfied with the quality of Catholic education.

The survey also found that parents are very satisfied with the quality of Catholic education. They rate Catholic schools as being more effective than public schools in a number of areas, including academic excellence, moral and spiritual formation, and the quality of the teaching staff.

Parent rating	Very satisfied	Satisfied	Not satisfied	Very dissatisfied
Academic excellence	88	10	2	0
Moral and spiritual formation	85	13	2	0
Quality of teaching staff	82	15	3	0
Overall satisfaction	80	17	3	0

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Catholic Teacher last year, Dr. Don Frericks explained that analysts set out to find answers to the question "How good are Catholic schools?"

Over a five-year period, University of Dayton researchers studied Catholic elementary and secondary schools located in urban, suburban and rural areas of California, Iowa and Ohio.

Their findings coincide with educational assessments done in archdiocesan schools, Elsener said, and indicate that Catholic education is a valuable asset to the church and the larger community.

University of Dayton researchers found that student attitudes toward their Catholic educational experiences are positive because the young people surveyed said they "like their schools, think they are learning much in school, believe that their teachers are helpful and friendly, and like their classmates and other students in their schools."

Many students surveyed selected "teachers" as "a feature they like most about being in a Catholic school," Frericks reported. As expected, the students also ranked "friends" and "sports and athletics" as top reasons for their satisfaction with their Catholic school education.

Students wrote about their school, the spirit, the family, the "belongingness," the climate, the goals, and the meaningfulness of their education," Frericks noted. "Academic excellence" and "great classes" were mentioned often, he said, indicating "a better understanding of the importance students place on the academic side of their education."

Elsener said archdiocesan educators consider students to be "co-workers" and "partners" in education with parents and teachers because the young people learn better when the relationships of those involved in the process are interdependent and healthy.

"We say one of our main purposes of Catholic education is to build community," Elsener said. "Community is built through faith, relationships, integrity and the sense of service and caring. The people on the front line that make that happen more than any body are the teachers, and our students are telling us that their teachers are excellent and that they care about them."

Dayton researchers also questioned teachers about Catholic school effectiveness, Frericks explained, and found that educators stressed the importance of "integration of religious values in the curriculum."

This finding "gives credence to the primary purpose of Catholic schools," Frericks said, which is "to teach Catholic (Christian) values while teaching subject matter."

Catholic school teachers also selected "academic excellence, development of the whole child, and cooperation of parents" as important factors contributing to their job

satisfaction, Frericks reported. "All five characteristics highlighted by teachers are recognized and valued by many educators as extremely important components of quality Catholic schools."

In addition, "collaboration of the faculty, staff and administration" also earned high ratings from teachers, Frericks said, as did "respect for individuals."

In this archdiocese, Elsener said, "our teachers often point to the fact that they love to teach in Catholic schools because we emphasize the parents' role as the primary educator."

Parents also had ample opportunities to comment on the effectiveness of Catholic school education as part of the University of Dayton research project. Frericks said researchers recognize that "parents play such a key role in the education of their children in Catholic schools" so results of their evaluations were an important component of the project.

"When the parents identified their most important reasons for choosing a Catholic school education for their children," Frericks said, "almost nine out of 10 indicated (it is important) that morality and values are taught in the schools. Three-fourths (of the parents) indicated that they wanted the Christian atmosphere that is present in Catholic schools."

Parents also rated "academic excellence" and "competent teachers" as very positive aspects of Catholic education, Frericks said. "Fifty-nine percent of the parents wrote about academic excellence, and they clearly expressed that they expected their children to receive a quality education in a Catholic school."

Almost half of the parents surveyed also stressed that they wanted their children to "learn basic Christian morals and values," Frericks said. "They want Catholic school teachers to teach their children the information they need to know, and they want their children to learn in a Christian atmosphere. Both academic excellence and the teaching of morals and values are exceedingly important to parents."

Archdiocesan educators also found that parents share "a common vision of Catholic schools," Elsener said. "Parents say they are satisfied and happy with Catholic education."

Encouraged by the University of Dayton research reported in *Today's Catholic Teacher* last year, Elsener said, archdiocesan Office of Catholic Education staff members want to reaffirm the good job that teachers are doing in this important church ministry by working with the schools to solicit comments on the effectiveness of Catholic education in central and southern Indiana.

"We have a clear mission," Elsener said, "and we're willing to get the critical data to see that we are continuously improving our performance in fulfilling the mission. This not only helps us be more effective in providing a Catholic education, but also is an essential element in being good stewards of the time, talent and treasure entrusted to the educators in our schools."

"The parental ratings were all above average!"

CATHOLIC SCHOOLS WEEK 1995 —West Deanery Schools—

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Catholic Schools:
Schools You Can Believe In

St. Gabriel School: the ties that bind

by Peter Agostinelli

A coincidence is one of those oddities that makes life a little more interesting.

But what you'll find at St. Gabriel School in Connersville is far beyond any notion of chance.

A group of women at the preschool through sixth grade parish school share the common bond of being teachers. They're also intertwined in various ways, ways which seem almost too coincidental to be true.

Case in point: Jane Stine, in her fourth year teaching at St. Gabriel School, is an alumna too. She's also a former student of two current teachers—Sandy Herald and Sue Barth, who both have taught at St. Gabriel for more than 20 years.

Second-year teacher Angela Fuller has a similar tie to St. Gabriel School and its teachers. Fuller, another alumna, is another former student of teachers Herald and Barth.

Both Stine and Fuller champion Catholic schools as they talk about their experiences at St. Gabriel. They feel like the school prepared them well for the rest of their education and their academic careers.

In a sense these two younger teachers have continued to be students of their former teachers. Barth and Herald mentored the young teachers when they returned to St. Gabriel as professionals. But all four now work together as teachers in a Catholic school that's preparing the next generation for the future.

"My first year here, Sandy was my mentor for the year. So it was wonderful having her as a past teacher and then as a colleague," Stine said. But, she added, it's difficult at this point to picture herself in 20 years with some of her current students teaching in the same school.

At first it was strange working with

former teachers, "but now we just work together so well that I don't even think about it," Fuller said.

Barth and Herald talk about the things they get out of the working relationship with their former students. They say it enriches their teaching to have the younger teachers around.

Both of the veteran teachers think teaching at St. Gabriel School has been so enjoyable and rewarding because of the atmosphere created by the Catholic school. Herald said she has benefited from this positive atmosphere as well as teaching religion with other coursework.

The connections at St. Gabriel School run even deeper. Sue Conway, the music teacher, attended school in Indianapolis with Herald. When she joined the school's staff she discovered that her old friend was already working there.

And Sue Colley, a teaching assistant, is another alumna who has come back to the school later in her life.

Colley talks about the benefits of her Catholic education, including one former teacher who impressed on her a great love for the piano. The whole experience at St. Gabriel was so positive that she sends her two children there.

"The kids, the people, the parents all make you feel welcome," Barth said. "The parents are willing to help you out when you need it... and the rest of the faculty is like a big family."

Fuller said: "The kids here take a lot of pride in their school and in the church, too. I think they take a lot of pride in getting to go to church... and they enjoy that they can learn about religion."

Through the eyes of these St. Gabriel teachers, it's easy to see Catholic schools as schools you can believe in.



Clancy appreciates education

by Mark Pattison

WASHINGTON (CNS)—Novelist Tom Clancy said that 16 years of Catholic schooling provided great benefits for him.

The first value, he said, was "teaching me how to think" rather than what to think.

Second on his list is: "The same values (House Speaker) Newt Gingrich is talking about: God and country and family. All the stuff that should be ordinary, but isn't."

And third, and important in his line of work, is: "I try real hard to make my deadlines."

Clancy went to St. Matthew School in Baltimore, staffed then by the School Sisters of Notre Dame. He then had eight years of Jesuit education in Baltimore at Loyola High School and College.

That Catholicism rubs off in his work, too.

"The main characters in all my books try to get the right thing done, act with the proper motives, not to violate their own integrity," Clancy said.

Clancy's newest project is a four-hour TV miniseries, "Op Center," slated to air on NBC Sunday-Monday, Feb. 26-27, 9-11 p.m. EST each night. It features Harry Hamlin, Kim Cattrall, Carl Weathers, Wilford Brimley, Rod Stieger, Ken Howard and Bo Hopkins.

After travels to Asia for the U.S. government, most recently during the Bush administration, Pieczek, a crisis negotiator and psychiatrist, lauded the church's network of social service agencies.

"They're clearly able to allocate resources in a crisis," he said. "I don't have to tell you that the most efficient and most effective bureaucracy in the history of man is the papacy."



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principal

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Technology beyond computers at St. Lawrence

by Mary Ann Wyand

St. Lawrence School in Indianapolis already benefits from the convenience of two interstate highways located a couple of minutes east of the North Deanery parish and elementary school. By next year, school officials hope to access the information superhighway just as easily.

The school's creative use of multimedia technology in daily classroom curriculum is the result of a five-year "building program" made possible by an ambitious long-range plan, extensive grant writing, aggressive fund raising, and strong parish, school and community support.

Franciscan Sister Mary O'Brien, who initiated plans to upgrade the school's technology capabilities shortly after she accepted the position of principal five years ago, said computers and other state-of-the-art technology must be a vital part of education today so students will be prepared to live and work in the fast-paced society of the second millennium.

St. Lawrence teachers and students now utilize computer programming and a variety of other multimedia technology in diverse ways each day. This progressive approach to educational instruction is integrated by a file server which connects the administration

and classroom computers with the school's well-organized technology laboratory.

"When I came here five years ago," Sister Mary said, "there was a definite need to upgrade the computer lab. The equipment was outdated. We had to start from scratch because this school building is almost 50 years old. We had to revise the entire building so we could accommodate the new technology lab. We did have a little bit of funds available for computers, but it was very limited so we applied for a grant through the Rierdon Foundation in California. That really was the seed of the technology program that we have here today. The foundation gave us 12 computers with the Writing to Read program for use by the kindergarten and first grade."

From that equipment base she said, "we had to make our computer lab accessible for students in grades kindergarten through eight by networking the lab so all the computers in the school are electronically connected through one file server and can access all the software. We operate out of the philosophy that our technology program complements and enhances curriculum, so we chose software for that purpose. It's integrated into our curriculum."

Assistant principal Connie Merski coordinates technology management and expansion and also ongoing training so every

teacher is able to use a variety of electronic educational tools in multiple ways throughout the year.

"Just as students use videotapes or laser discs, the computer is another tool for children to access information," Merski said. "It becomes part of the life of the classroom, not just a separate computer class. We have computers in the classrooms in addition to those in the technology lab, so our students are very comfortable using different forms of technology."

Third-grade teacher Charles Cross recently utilized a software program to enhance classroom instruction in telling time, while all of the teachers log on classroom computers after school each day to update student performance data in an electronic gradebook.

"We are working toward acquiring additional computers for the classrooms," Merski said. "Eventually we would like to have four or five computers per classroom as well as those in the technology lab. We also want to obtain a modem so we can have access to the electronic superhighway."

Those dreams are included in the school's long-range technology plan, Sister Mary said. "We had to raise all of the money for everything that we have in our technology program. It's not a line item on our budget. It's all done through fund raising. We have

wonderful parents who do a lot of that fund raising. One parent even matched the \$10,000 grant from the Rierdon Foundation so we were able to get that assistance. It's really been prayers answered."

"Acquiring skills in technology is now as basic as learning to read, write and do arithmetic," Sister Mary said, and that type of instruction can no longer be considered a luxury in the school curriculum.

"We use CD-ROMs for a research base," Merski said, "and incorporate other types of multimedia technology such as listening stations into our classroom instruction. We use this technology to enhance textbook curriculum and appeal to different types of learning styles."

These diverse technology capabilities are wonderful additions to the classrooms, Sister Mary said, but the process of transforming St. Lawrence School into a technology literate environment was a careful step-by-step process made possible by the hard work of many people.

"Our technology committee is made up of people skilled in different kinds of technology and experienced," Merski said. "Their gifts are strengthening the school curriculum."

A creative fund raiser also bolsters St. Lawrence's ambitious technology plan.

(Continued on page 9)

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Company donates educational tools

by Elizabeth Bruns

Sometimes unfortunate situations turn out to benefit others. When the Q Corporation (inventors of an educational assistance tool that some archdiocesan elementary schools use) dissolved year, the Archdiocese of Indianapolis received a gift of 400 Q-units. Key Corporation, a holding company of Key Life Insurance Company, donated the gift to the archdiocese, Merski said.

The Q-units help students learn by way of self directed, non-classroom tutoring and homework. Various topics can be taught with the bar-coded devices, and a math curriculum for the Q-units is under development by the archdiocesan Office of Catholic Education. Key Life Insurance Company, founded in 1976, is headquartered in Indianapolis.

Annette Lentz, associate director of schools, administrative personnel and professional development for the Archdiocese of Indianapolis, said that Clark Byrum, president of Key Life Insurance Company and St. Luke parishioner, purchased 400 Q-units as an investor and as a way of supporting the growth of the Q corporation.

"When the Q corporation dissolved, Clark called the Office of Catholic Education to ask if we would accept a donation of the units," Lentz said. She then began to design a criterion for schools or resource centers to apply for the units. "In their application, the schools would have to explain why they wanted the Q-units and how they would use them," said Lentz. "This would determine how many units they would receive."

Lentz said the only problem with the units was that were not voiced or coded, making them useless until repaired. "Jim Woolgar, the creator of the Q-units, has agreed to help us make the units serviceable," Lentz said.

The math curriculum for the Q-unit was written by archdiocesan teachers, Nancy Rude, Judy Miller and Mary Hellmer from St. Barnabas School.

Currently, Q-units are in most of the center city schools. Those schools average eight units per school. St. Barnabas School also uses the units.

Service on the units are hoped to be completed by the 1995-96 school year. Applications will then be available for the schools who are interested in receiving the educational tool.



EDUCATIONAL ASSISTANCE—Key Life Insurance executives Martha Hannum, Gordon Smith, Charles Hall and Clark Byrum gather with Annette Lentz (at left), associate director of schools, administrative personnel and professional development for the archdiocesan Office of Catholic Education, to discuss specifics of the donation of Q-units to the archdiocese from Key Life Insurance. (Photo by Elizabeth Bruns)

"We're in our fifth year now of sponsoring Taste of the Town," Sister Mary said. "Restaurants and hotels and caterers around the city supply different kinds of foods for sale. All of the money earned from that fund raiser is dedicated to our technology program. The annual event is both a fund raiser and a friend-raiser. We have businesses and corporations buying into our technology program to become partners with us."

St. Lawrence School also benefits from the Indiana State Department of Education's Buddy Up Program, Merski said, which enables businesses to receive tax credits for donations of computer equipment and software which are refurbished and sold to both public and private schools for a nominal fee. "Now it is *narrow* to think of technology as just computers," she said. "Our science program is all multimedia methodology so we can better address the learning styles of our students. We also have laser discs, listening stations, and VCRs and VCRs. Our curriculum embraces all of the technology we have in the school."

With this technology, Merski said, "we can better address the learning style of the learner and the teaching style of the teacher. All children learn differently, and our technology program responds to their specific needs to encompass the whole human person."

St. Lawrence Parish also has benefited from the school's technology program, Sister Mary said. "We provided a computer and printer for the director of religious education and the youth minister. Eventually we would like to have electronic mail to better connect the parish and school."



TELLING TIME—St. Lawrence School third-graders Andrew Flack (from left) and Kimberly Laughlin work with their teacher, Charleen Cross, on a computer program that complements their textbook curriculum for telling time. Computers are integrated into daily lessons at the Indianapolis North Deanery grade school. (Photo by Mary Ann Wyand)

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Endowments provide scholarships, other benefits

by Mary Ann Wyand

It makes lots of sense—and cents—to establish or add to a school endowment, according to Sandra Behringer, director of endowment development for the Catholic Community Foundation in the Archdiocese of Indianapolis.

Seventy-one percent of the Catholic grade schools and high schools in the archdiocese already benefit from endowments, Behringer said. This year Catholic Community Foundation staff members plan to talk with representatives of the remaining schools about ways to secure a stronger financial future for those educational institutions.

"We received 14 new school endowments during 1994," Behringer said. "Currently these endowments are valued at \$2,604,237, which is 16 percent of our total endowment assets of \$16,276,487. There are general school endowments as well as scholarship endowments. Some of the endowments honor people who are still living, and others were established as memorials."

St. Lawrence School in Indianapolis honored a longtime

pastor upon his retirement by establishing the Father Beecham Educational Endowment, she said. Former St. Thomas Aquinas teacher Alma Moxas of Indianapolis was recognized by a scholarship endowment established in her name for that school.

Memorial endowments benefit a number of archdiocesan schools. St. Joseph School in Corydon has created the Father George Todd Endowment, Behringer said, while St. Matthew School in Indianapolis has an endowment in memory of Sally Holden McClintock. The late Alvina Morin is remembered with an endowment at St. Michael School in Brookville.

Roncalli High School in the Indianapolis South Deamery is the beneficiary of three endowments, she said. Two of these endowments—the James Wells Memorial Scholarship and the Bernard F. Dever Memorial Scholarship—were specifically created to provide tuition assistance for students.

"Bequests and estate gifts are the most common ways for school endowments to grow," Behringer explained, "but sometimes gifts come in a variety of ways. The St. Simon Community Educational Endowment is an example of how endowment funds can grow through parish efforts. A

separate collection once monthly designated to benefit the endowment and a spring garage sale have been utilized with great success."

Father Larry Crawford, St. Simon's pastor, said parishioners James and Anna Marie Mileato of Indianapolis are "the driving force" behind the garage sale.

During 1993, Behringer said, St. Simon's school endowment increased significantly with a donation of \$60,000 from the envelope collection and the garage sale.

"From my perspective," Father Crawford said, "the most important thing [about the endowment] is the fact that people who would not otherwise be able to afford a Catholic education are in our school."

School endowments also grow from smaller donations, Behringer said, which can be as little as a \$5 gift that is invested with the total endowment monies.

"On the brink of the second millennium, it's an exciting time for schools to look to the future and to plan for that future," she said. Endowments are a commitment to the future and a tribute to the foresight of our pastors, school administrators, and the people who support the schools."

Nationally, Behringer said, the Catholic Community Foundation is one of the fastest growing Catholic foundations in the country.

The Archdiocese of Indianapolis is in the forefront of endowment growth," she said. In the past six years, the foundation has grown to \$16 million.

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Catholic schools give 'more bang for buck'

WASHINGTON (CNS)—Catholic elementary schools are able to educate their students at less than half the cost of government-sponsored schools, according to a new finance study.

The National Catholic Educational Association report, "Balance Sheet for Catholic Elementary Schools: 1993 Income and Expenses," shows that the average per-pupil cost for Catholic school students was \$2,044 in the 1992-93 school year, compared to the \$5,352 per-pupil cost at a government-sponsored school, as estimated by the U.S. Department of Education.

"Too often those promoting education reform imply student performance is dollar-driven," said Robert Kealey, executive director of the NCEA's elementary schools department.

"This study shows that Catholic schools succeed when spending less than half the amount allotted to government-run schools," he added.

The study contains data from the 1992-93 school year, based on a random sample of Catholic schools from across the United States representing 86 percent of Catholic elementary schools.

It shows the average tuition charged in Catholic elementary schools was \$1,152, a 19 percent increase over the 1990-91 academic year, and that about 90 percent of the Catholic elementary schools receive a parish subsidy to help close the gap between tuition and per-pupil costs.

In addition, 96 percent of the schools engaged in fund raising, with candy sales, raffles and socials rated as the top three activities.

Endowment funds are a new development in financing Catholic education. Thirty-seven percent of the elementary schools have an endowment fund, an increase of 5 percent in two years. About 75 percent of Catholic schools offer some form of tuition assistance.

"We are working to resolve this inequity," said Kealey. "The answer is that Catholic school teachers recognize they share in the teaching ministry of Jesus. They value providing a total education for students."

One of the most dramatic changes in Catholic education has been the increase in kindergarten and pre-kindergarten programs. Of the schools surveyed, 91 percent had a kindergarten program and 43 percent had a pre-kindergarten program.

Parents are looking for a safe, values-oriented environment for their young children," said Kealey. "These programs, as well as the top-quality extended-day programs provided by 49 percent of our schools, respond to family needs and priorities."

Aside from the nuts and bolts of statistics and tuition costs, the report also says that parents across the country saved the U.S. local, state and federal governments \$15 billion by sending their children to Catholic schools.

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GIFT—Parents of Catholic elementary school students saved local, state and federal governments \$15 billion in 1993 by sending their children to 7,174 Catholic elementary schools. (Source: National Catholic Educational Association [NCEA])

Marketing of Catholic schools has worked

'The increase defied the demographics; it was not explained by baptisms.'

by Elizabeth Bruns

Since 1990, our archdiocesan Catholic schools have been growing by leaps and bounds. Is it luck? Could the growth be explained by demographics or baptisms or population increases?

G. Joseph Peters, associate director of schools, development, marketing and technology for the archdiocesan Office of Catholic Education, thinks the growth might be explained by aggressive marketing and quality education that our Catholic schools are known for.

So how does a school get marketed? In the past, the archdiocese has used a lot of advertising—billboards, television and radio spots, but marketing is not just advertising, Peters says. "Marketing involves everything that we do to tell the story of Catholic schools. However, what we do in advertising generates leads. And what happens after the leads are generated is what's most important," said Peters. "That's what the training is all about."

Peters explains about the Advance Marketing Program. "We have been using the program for the last few years. Over that period, our schools' needs have changed.

Many of our schools are full. Yet we still have schools that need an increase in enrollment."

In the schools that have a need for recruitment, Peters says the archdiocese will offer workshops to enrollment committees. "The workshops are intensive basic training on what needs to be done," said Peters. "We will also assist schools with focused advertising, direct mailings, and radio and television spots."

"This year, we want to concentrate on student recruitment in a more focused way. We want to concentrate on retaining the students we do have and to concentrate on image and support," said Peters.

During Catholic Schools Week (Jan. 29-Feb. 4) the Office of Catholic Education will distribute pamphlets as parish bulletin stuffers. The pamphlet will cite some of the latest research and statistics (compiled by the University of Dayton) about Catholic schools in the archdiocese and will give reasons to support them.

"In the spring," said Peters, "we will send home a piece on retention and why parents should keep their children in Catholic schools."

Has marketing worked? Peters said, "We had a major study done this summer for the Office of Catholic Education's strategic plan. The report examined enrollment levels over the past five years ending in 1994. The level had increased 13.7 percent."

"The increase defied the demographics, it was not explained by baptisms, or population increase," said Peters. "Yes, I'd say the marketing has worked!"



NEW SCHOOL—Due to the interest in Catholic schooling, St. Rose of Lima Parish opened up a kindergarten and pre-school in Franklin. Depending on the success of the school, administrators hope to open up new grade levels in the coming years. (Photo by Peter Agostinelli)

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Schools join forces with Indiana Catholic Conference

by Rex Camp

Associate Director of Catholic Education, Finance

In the past six months the ability of Catholic educators to positively impact the debate on Indiana public policy has been strengthened.

Through the leadership of the chief administrators of Catholic Education, the interests of Catholic schools are being represented by Glenn Tebbe, executive director of the Indiana Non-Public Education Association, and Dr. Des Ryan, executive director of the Indiana Catholic Conference, the public policy voice of the church in Indiana.

This expanded effort has resulted from two separate but related efforts: first, the creation of a staff for the Indiana Non-Public Education Association (INPEA) and secondly, greater involvement of Catholic educators in the work of the Indiana Catholic Conference (ICC).

In July the INPEA, an organization created to serve the collective needs of non-governmental schools, established the position of executive director. Since that time Tebbe (former principal of St. Mary School in Greensburg) has been discussing the needs of Indiana's non-government school establishment with the administrative and legislative leadership in Indiana.

The legislative agenda for INPEA is to monitor developing legislation and its impact on non-government schools. In discussing recent legislative developments, Tebbe said, "There is much debate about the needs of education in

Indiana. Clearly the funding of IPASS (the state's new student testing program) will be a major item for debate. Our objective is to assure, as in the past, that our students have access, not only to testing, but to the full extent of the new program.

"Secondly, we are also working to extend existing advanced placement testing and related training to our schools. This is a program which provides college credit for advanced coursework to successful students. There is support for this and funding is already in place," said Tebbe.

"Finally, we have been working with a coalition of organizations on parental choice in education. Legislation will be presented to establish a pilot public-private school choice program. This gives us significant opportunity to discuss the effectiveness of our schools and the diverse students that are being served."

The second major initiative focuses on collaboration with the ICC. Over the past several months Dan Eisner, secretary of education for the archdiocese, along with the four other Indiana diocesan Catholic education heads, have been meeting with Ryan and the conference to outline how Catholic educational leadership might work more closely with the conference in the attainment of mutually beneficial objectives.

The results have been twofold. First, the conference approved a set of guidelines for measuring educational legislation during the 1995 session of the Indiana General Assembly. And secondly, the group made a commitment to develop a position paper on school choice.

Three key elements of the legislative guidelines are that

parents have the fundamental human right to participate in and be responsible for their child's education; school reform in Indiana must focus on setting high standards in all Indiana schools; and school reform in Indiana must guarantee all students—regardless of their economic circumstances—the right and the opportunity to attend schools of excellence, whether public or non-public.

In the meantime, the conference staff is working with the education offices in each diocese to strengthen the existing action network through the greater involvement of the Catholic education community. These initiatives will bring a greater awareness of the results of Catholic education and its significant contributions to the quality of life for the citizens of Indiana.

Cardinal Ritter High School to sponsor Night Watch '95

Cardinal Ritter High School will hold its annual "Raiders Night Watch" on Feb. 10. All west-side eighth grade students are invited to discover what it is like to be a Cardinal Ritter student.

"The Night Watch gives eighth graders a taste of high school life," said Albie Hernandez, recruitment director. "Eighth graders get to meet current Cardinal Ritter students and teachers, watch the Raiders play Brebeuf in boys basketball and just have fun."

Night Watch begins at 6 p.m. with various activities planned until 11:30 p.m. Besides attending the basketball game, students will participate in a prayer service, a pizza party, games, and a dance. "We've got a great group of Cardinal Ritter students who volunteered to help with the Night Watch. They are planning the activities and will be there the night of the event," Hernandez said. "With the ideas of our students, the event is sure to be a lot of fun!"

Hernandez said that they are trying a new activity this year—a T-shirt contest. "We wanted the kids to feel part of the night so we asked each eighth grader to submit a design for the Night Watch T-shirt. Entries will be judged by Cardinal Ritter art students and winning designs will be printed on the shirts. We're really excited to see how the kids respond."

Students at West Deamery schools were asked to return their designs to their schools by Jan. 20. Prizes will be awarded for the first, second and third place designs.

All west-side area eighth grade students are invited to attend Raiders Night Watch. Those wishing more information may contact Cardinal Ritter High School at 317-924-4333.

ICC—Leaders of Catholic education (left foreground) in the dioceses of Indiana meet bishops and other members of the Indiana Catholic Conference to set guidelines for educational legislation in the Indiana General Assembly. (Photo by Margaret Nelson)



The Catholic Community Foundation Congratulates Its 11 New School Endowments

It is with great pride once again that I wish to congratulate the Catholic Community of the Archdiocese of Indianapolis for its support of our schools. Since January 4, 1994, 11 new school endowments have been established, bringing the total to 53 endowments for 50 schools. The value of the school endowments is currently more than \$2.6 million. This represents 16 percent of the nearly \$16.3 million in the 128 endowments of the foundation.

Listed below are all schools with endowments. The 11 newest are highlighted in blue print.

All Saints Catholic School - Columbus (2)
(Catholic Community of Columbus Total Education)
(St. Bartholomew Sesquicentennial Memorial Education)

All Saints School - Indianapolis
(Assumption, Holy Trinity, St. Anthony, St. Joseph)

Bishop Chatard High School Memorial Scholarship - Indianapolis

Cardinal Ritter Educational - Indianapolis

Central Catholic School - Indianapolis

Christ the King School - Indianapolis

Holy Angels Education - Indianapolis

Holy Name Total Catholic Education - Beech Grove

Holy Spirit Parish School - Indianapolis

Our Lady of the Greenwood School - Greenwood

Roncalli High School - Indianapolis (3)
(Bernard F. Dever Memorial Scholarship)
(James L. Wells Memorial Scholarship)

Sacred Heart School - Terre Haute

Sacrina Memorial High School - Indianapolis

St. Anthony of Padua School - Clarksville

St. Ambrose Catholic School - Seymour

*St. Andrew Parish School - Indianapolis

St. Barnabas School - Indianapolis

St. Charles Borromeo School - Bloomington

St. Christopher School - Indianapolis

St. Elizabeth Ann Seton - Richmond

St. Gabriel School - Indianapolis

St. Gabriel Total Catholic Education - Connersville

St. Joan of Arc School - Indianapolis

St. Joseph School - Corydon
(Fr. George Todd Memorial Trust)

St. Jude School - Indianapolis

St. Lawrence School - Indianapolis
(Father Beechem Education)

St. Lawrence School - Lawrenceburg

St. Louis School - Batesville

St. Luke School - Indianapolis

St. Malachi Catholic School - Brownsburg

St. Mark School - Indianapolis

St. Martin of Tours Education - Martinsville

St. Mary Parish School - Greensburg

St. Mary School - Aurora
(The Harold M. & Helen H. Schuler)

St. Mary School - New Albany

St. Mary School - North Vernon

St. Matthew School - Indianapolis
(Sally Holden McGlinchey)

St. Michael School - Brooksville
(The Alvina Morin Memorial)

St. Michael Catholic School - Greenfield

St. Michael the Archangel Education - Indianapolis

St. Monica School - Indianapolis

St. Paul School - Guilford

St. Paul School - Sellersburg

*St. Philip Neri School - Indianapolis

St. Rita School - Indianapolis

St. Roch Parish School - Indianapolis

St. Simon Community Educational - Indianapolis

St. Susanna School - Plainfield

St. Thomas Aquinas School - Indianapolis
(Alma Moxas Scholarship)

St. Vincent dePaul School - Bedford

For more information, please contact:

Sandra M. Behringer
Director of Endowment Development
317-236-1427
1-800-382-9836 ext. 1427 (Indiana only)



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*has combined parish/school endowments

QUESTION CORNER

A number of popes only served church briefly

by Fr. John Dietzen

Q Our study group on the history of the Catholic Church has a question about popes. It's not an earth-shaking one, but we would like to know if the papacy of Pope John Paul I was the shortest in history? We know that he served only 33 days during 1978.

One priest told us about Pope Celestine, who died after a few days under suspicious circumstances. Who was he? (Louisiana)

A First of all, I congratulate your group on your studies. History and Scripture are the two areas, in my view at least, that help to keep balance and perspective in times of change and turmoil like ours.



I'm impressed by the obviously increasing number of

Catholic study groups like yours. So many of our problems can be traced to not being in touch with our past or with the word of God in Scripture.

In centuries past, several men have lived shorter lives as pope than John Paul I. Two of them apparently never even lived long enough after being elected to fully take over the office.

Stephen II (752) died four days after he was elected, before being consecrated. Stephen is an official church list since modern canon law says the pope has full authority from the time he is elected, but there's been much confusion about him through the centuries.

Urban VII (1590) died of malaria 12 days after his election, before his coronation.

The pope to whom you refer is probably Celestine IV (1241), who only lasted 16 days in the papacy under terribly tragic circumstances.

After the death of the previous pope, Matteo Orsini—a Roman senator and practically dictator of the city—imprisoned 10 of the 12 cardinals in squalid conditions, attempting to force them to elect his favorite.

The Holy Roman Emperor Frederick II was holding the other two cardinals prisoner elsewhere, and one of the remaining 10 cardinals died.

If this sounds bizarre, those were violent times, not as violent as ours perhaps, but violent nonetheless, and the church was not immune to this aspect of society.

Celestine's predecessor, Gregory IX, had decreed that all heretics in Rome (those who rejected the Catholic faith) should be turned over to civil authorities to be imprisoned for life if they repented, or burned to death if they refused to repent.

It was the same Gregory who, two years later, established the Papal Inquisition, which for 200 years would be part of the most violent chapters of the church's history.

At any rate, the remaining cardinals finally elected Orsini's choice, the sickly Celestine, hoping he would not live long and they could choose someone else later under more favorable conditions.

They were right. Two days after the election, the pope became seriously ill and died two weeks later.

It seems quite possible that Celestine, too, died before being consecrated. But he's definitely numbered among the validly reigning popes of the church.

Q I read your column before Christmas about the story of the three kings, and what happened to the three gifts they gave the Holy Family.

I recall being aware from some source that Joseph sold them to finance the flight into Egypt. As usual, our loving Father provided a way for us who keep struggling. (Florida)

A I must admit I've never heard that story about the gifts to the Holy Family. You may be right.

(A free brochure, available in Spanish or English text, which outlines basic Catholic prayers, beliefs and practices, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

Expectant mother ponders her career

by Dr. James and Mary Kenny

Dear Mary: I am expecting my first child in three months. I have an office job I plan to keep until shortly before the birth. I am still trying to decide whether to return to work a few months after the birth.

Recently I met several other mothers-to-be. Two were emphatic about planning to be full-time, stay-at-home moms while their children were little.

I am attracted to the idea, but I don't know whether we can afford it. Also, I wonder if I won't miss getting out each day. Any ideas would be welcome. (Illinois)

Answer: After a generation in which moms joined the work force in ever-increasing numbers, today's mothers seem to be discovering again the benefits of full-time parenting.

Although some moms must work to provide basic necessities, others find that learning more frugal ways to manage expenses enables them to live on one income while raising their children. Still other moms find ways to supplement the family income from their home base.

Many parents feel that the relationship between parent and child, the early learning, and the importance of development in the early years are matters too important to entrust to anyone but the parent.

Many moms do not want to give up the experience of parenting. Still other moms reject the constant stress and exhaustion of trying to "do it all" in both the home and the workplace.

Books and articles reflect the challenges and choices for moms. Your library can help. Among books on staying home with children, try the following:

- "The Heart Has Its Own Reasons," by Mary Ann Cahill (New York: New American Library, 1983). Although this book is now out of print, you may find it at a library. Cahill collected and shared the ideas of many moms regarding their views of mothering, their reasons for full-time parenting, their ideas for living on a single income, and ways to supplement family income.

- Arlene Rossen Cardozo in "Women at Home" (New York: Doubleday, 1976) also interviewed hundreds of women who chose to stay at home. She found that, for these women, developing close personal relationships is the first priority. These women also had much to say about their own personal development.

- Cardozo continued her research in "Sequencing" (New York: Collier Books, 1986). Again interviewing hundreds of women, Cardozo presented their experiences and concluded that women can have it all—marriage, career and family—but not all at once. The women she interviewed represent all phases of a modern woman's life cycle.

- Cindy Tolliver in "At-Home Motherhood, Making It Work for You" (San Jose: Resource Publications, 1994) dealt with the personal development of the stay-at-home mom. Practical chapters on stretching money help with the problem of the single paycheck. Ideas for personal development include everything from health and fitness to finding activities that suit your own personality. Tolliver emphasized involvement in the community and maintaining ties with other women.

Clearly the stay-at-home mom of today has little in common with the image of a woman who eats bonbons and watches soap operas on television.

Staying home with children is a career choice that involves financial sacrifice, and in some cases the loss of what appears to be an exciting and glamorous job.

But the women mentioned in these books who have made the choice to stay at home do not emphasize what they are missing. Instead, they are busy enjoying what they are getting from the experiences of full-time parenting. They have made a choice which for them is the right one.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Ketschler, Ind. 47978.)

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Entertainment

VIEWING WITH ARNOLD

'Little Women' enthralles audience with its warmth

by James W. Arnold

A remake of "Little Women" has been long overdue, and its arrival in the mid-1990s seems completely appropriate. The decade is focused on both women and families, and this is a women's classic and also a family classic in capital letters underlined.

For audiences who have endured and agonized for years with every kind of dysfunctional family from "Virginia Woolf" to "The Flintstones,"



"Little Women" offers one of the most functional families in the history of popular literature in America.

Louisa May Alcott's forever-in-print 1868 novel describes the crucial coming-of-age years of the four March sisters—Meg, Jo, Beth and Amy—in Concord, Mass., during the Civil War. They're rebelling and deciding what to do with their lives, and being wisely guided by their mother, Marmee, while their father is off being a chaplain in the war.

Also important are the wealthy Laurences, who live next door, and their grandson, Laurie, who has several Marches to quite understandably fall in love with.

No explanation is really necessary for

most of the audience, since "LW" is undoubtedly the best-read book for girls in American culture. That they cherish it is easily learned from daughters, moms, wives and sweethearts. Why they love it isn't hard to guess, since it values young females' mutual experiences, companionship and affection for each other as profound, moving and eternal.

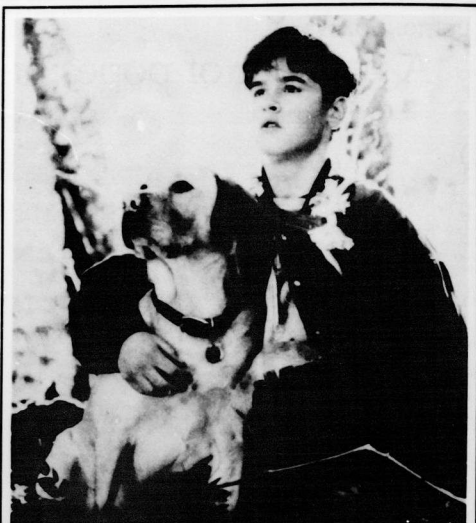
That the characters are sisters, each unique and lovable, even noble, and enjoying the intimacy that comes only from siblings close in age in loving families, gives the story special warmth.

So, can a guy relate to this? The only male story with any kind of similar impact, carrying the mystique of brotherhood and nobility of character, might be "Beau Geste." But the lifespan of that glorious Foreign Legion adventure seems destined to be shorter. You appreciate "LW" for its simple joy and universal humanity. But it's special for women. Men will probably never get as much from it.

This new version, directed by the Australian Gillian Armstrong ("My Brilliant Career") and shot with a mostly American cast in the Vancouver area, is a thing of beauty. In its celebration of the way of life of the small town in the mid-19th century, when life for some was simpler and less turbulent, it also has the appeal of nostalgia. It's likely to become known as the grandest Jo, the pre-feminist narrator and hopeful writer, whom her father affectionately calls "my wild girl," leaps from the screen. It's easily the best I've ever seen her do. The peak of previous efforts, by Katherine Hepburn in 1933, remains classic but is overwhelmed by the powers of Ryder and modern cinema.

This "LW" varies slightly in its intellectual content, since writer Robin Swicord draws some attention to the Alcott family's interest in transcendentalism, the Platonic philosophical movement of the early 19th century that attracted Thoreau and Emerson. The average viewer is likely not to pay much attention.

Swicord also clearly wants to emphasize



FAR FROM HOME—Actor Jesse Bradford is Angus McCormick in "Far From Home: The Adventures of Yellow Dog." The U.S. Catholic Conference classifies the film A-I for general patronage. (CNS photo from Twentieth Century Fox)

lines and details in the original that reveal the status of women then and resonate with girls of today. The narrative shifts slightly to become more clearly the story of a warm and heroic mother (Marmee, beautifully played by Susan Sarandon) raising—in hard times on her own—her daughters as sensitive, caring women and as potential artists.

Jo, of course, who desperately wants to go to college or "to go to war like father, to do something different," is the embryonic spirit of a later age, spunky and irresistible. Eventually, she marries the German philosophy professor she meets in New York. But her love of family never flags.

As a stand-in for Alcott herself, Jo also perseveres to write the "girls book" the publisher demands and that we see in this movie. (As the professor, Gabriel Byrne cuts a more romantic figure than the character is usually granted.)

Others in the cast have less to do, but add considerably to the power of the whole. Trini

Alvarado is kind and elegant as Meg, Kirsten Dunst is especially eye-catching as the willful, gorgeous Amy, and Claire Danes is heartbreaking as the gentle but doomed Beth. Christian Bale, in one of his first adult roles, registers as a decided force as Laurie, especially in the superb scene, in sun-dappled woods, where he regrettably turns down his marriage proposal.

Director Armstrong's art sees that no one element dominates, and the audience remembers both what it has always remembered about this touching story, as well as the flowers and gardens, the warmth of the people, the glowing hardwood interiors, the constant embraces, the glorious beauty of the woods and the snow, the ice-covered creeks, and the shower of yellow leaves as veterans return, at last, from the war.

(An American classic revitalized, recommended for all ages.)

USCC classification: A-I, general patronage.

Recent USCC Film Classifications

The Adventures of Pussilla, Queen of the Desert A-IV
Murder in the First A-III
Son of the Shark A-III
Strawberry and Chocolate A-IV
A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive.

ABC and PBS profile Frankenstein and technology

by Henry Herz and Gerri Pare
Catholic News Service

Having some fun while exploring the origin and continuing appeal of a horror classic is "The Real Frankenstein: The Untold Story," airing Saturday, Jan. 28, from 9 p.m. to 10 p.m. on ABC. (Check local listings to verify the program date and time.)



UNTOLD STORY—Actress Martina Hildenbrand portrays "Frankenstein" author Mary Shelley in "The Real Frankenstein: An Untold Story." Hosted by Sir David Frost, the program will air Jan. 28 on ABC. (CNS photo from ABC)

Zestfully hosted by David Frost, the program gives a dramatic account of how Mary Shelley came to write "Frankenstein" in response to Lord Byron's challenge in 1816 to write a horror story.

Published in 1818, the book has been popular ever since, but no more so than in the movies, the first of which was a 1910 Edison film partially shown here.

There's a segment on the Hollywood versions of the story beginning with Boris Karloff's 1933 performance as Frankenstein's monster and ending with Robert De Niro's portrayal of the role in the 1994 production by Kenneth Branagh, who also provides some of the commentary.

As to the program's title, there really was a Frankenstein family and they had a castle close by the Rhine River route followed by the 14-year-old Mary on her scandalous flight from England with the married poet Percy Bysshe Shelley in 1814.

Frost is really in his element, striding the crumbling medieval ramparts of Castle Frankenstein and peeping out of its doorways to speculate breathlessly on whether Mary might have visited the site.

Professor Radu Florescu, author of the 1974 book "In Search of Frankenstein," explains that even if Mary never visited the castle, someone must have told her its local legend about a 17th-century alchemist who robbed graves searching for the secret of immortality. He believes the similarities between the alchemist of the legend and the Frankenstein of Mary's book are too close to be dismissed as mere coincidence.

Giving these speculations added dramatic impact are filmed re-creations of the legend and Mary's connection to it.

Frost ends the program by alluding to "Frankenstein" as a cautionary tale warning about the dangers of science in tampering with nature.

The image of Frankenstein as a mad scientist seems "almost tame," he says, compared to today's emerging science of

genetic engineering and its tampering with "the secret code of life itself."

Written by Trousee Kushner, who also was its supervising producer, the program is a breezy, enjoyable introduction to an interesting subject with serious implications.

"Wizards of Wisdom"

How the pervasive presence of technology will change the way children today are educated is the focus of "Wizards of Wisdom," a PBS program in the "Future Quest" science and technology series.

The educational documentary airs on Monday, Jan. 30, from 8 p.m. until 8:30 p.m. on PBS stations. (Check local listings to verify the program date and time.)

Host Jeff Goldblum acts as a tour guide to the technological mysteries of the future.

In one segment, filmmaker George Lucas comments on the limits of the present educational system and promotes high-tech computers as more involving, adaptable to a personal pace of learning, and offering the onscreen guidance of international experts at a student's fingertips.

Other commentators speculate on virtual reality as the incredible learning tool of the very near future which will take students to exciting new levels of knowledge.

Another segment highlights the enduring importance of educators and encourages blending good teachers with state-of-the-art technology.

(Henry Herz and Gerri Pare are on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

FOURTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Jan. 29, 1995

Jeremiah 14:5, 17-19 — 1 Corinthians 12:31 - 13:13 — Luke 4:21-30

by Fr. Owen F. Campion

The prophecy of Jeremiah provides this weekend with its first reading.

With 52 chapters, as the Bible presently is divided, the Book of Jeremiah ranks as one of the most important prophetic works in the Scriptures. However, its length is not its only claim to distinction. It is magnificent in style and literary presentation, so that its ideas shine in their ability to convey the author's thoughts. And the author's thoughts have a time-less and universal appeal to readers of Scripture today.

Jeremiah wrote in the seventh century before Christ. He was the son of a priest, and he was of the priestly caste. His fortunes were not always good, however, nor were his dealings with the priests easy. At one point, the priests accused him of blaspheming, a capital crime. He survived the attempted execution.

On another occasion, the king ordered the destruction of Jeremiah's written works.

Certainly Jeremiah attracted the ill-will of many in the establishment of his time because he so boldly denounced those who would lead the country away from its fidelity to God. Jeremiah thought that there were many occasions of such departure from God's law.

The reading today is typical in its forthright, uncompromising style, and in its unqualified demand to obey God. It quickly constructs the scene that Jeremiah saw all around him, that there were those who were God's friends, and those who were not God's friends. In the end, however, God would move decisively to indicate the righteous.

St. Paul's First Epistle to the Corinthians is the source of the second reading this weekend.

It is thought that Paul wrote more than two letters to the Corinthian Christian community. He probably did write more than two, since the two that have survived are so strong with appeals and demands, with encouragement and challenge. The Christian community in Corinth had many problems, and Paul was very interested indeed in the community.

This weekend's reading is one of the most beautiful passages in the New Testament. It

is Paul's definition of love, and it is his admonition to the Corinthians to love each other in a genuinely Christian way.

The Gospel of St. Luke supplies us with this weekend's Gospel reading. The story, definitely in the Synoptic Tradition. It also appears in Matthew and in Mark, but not in John.

In the story, Jesus—as Jeremiah did six centuries earlier—spoke without reservation of the redemptive mission Jesus insisted on his own identity as Savior, as God's voice in the world.

The setting is in Nazareth, the Holy Family's own town. The audience knows Jesus well. Some note that he is "Joseph's son," as they would have known him. But still the audience could not accept Jesus, could not abide his message or his role.

Reflection

Very possibly, the evangelist who gave us the Gospel of Luke included this story in the Gospel because Christians were greatly troubled by the hostility that greeted the memory of Jesus and the continued proclamation of the teachings of Jesus.

The Gospel is reassuring in its reminder that even in the Lord's lifetime he experienced rejection and rebuff.

For weeks, since Christmas, with the Epiphany and the story of Christ's baptism in the Jordan by John, the church has introduced us to Jesus of Nazareth, the Son of God, the messiah, the king of all.

However, wisely the church knows that its excited announcement of the presence now in time of this divine-human figure, Jesus, with all the consequences for human action and human thinking, will meet from many with less than a cheerful welcome.

As in the days of the Lord's public ministry, Jesus still calls us away from ourselves, from the comfortable, and from the material.

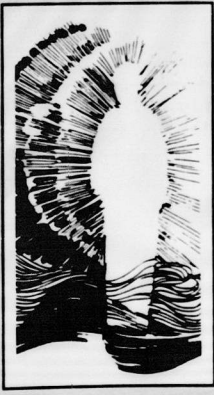
To follow the call is not easy. Just as Luke reassured his community 1,900 years ago, the church reassures us. The Lord met opposition himself, even from his neighbors, relatives, and friends.

This is of no matter. We bring the Lord, with all the peace, love, and mercy of God, into our own lives and into the lives of those around us when we love others, are compassionate, and when we care for others in their needs. Let the disputes rage. Love God. Love God's people. That must be our only priority.

MY JOURNEY TO GOD

1 Kings 19:9-13

That scripture said it best, I think,
"A still, small voice."
God is not rock or wind, earthquake
or fire,
first mover, father, mother,
no model, paradigm I can dissect.
God is not man or womb-man,
grizzled beard, lover, friend,
shepherd searching out the lost,
woman seeking coin.
Too small! Too small!
No image fits enough for God.
Why do I seek to limit with my words?
Words are but pitiful attempts
to capture on a page or in my mind,
what I cannot.
And yet this God I cannot picture
in my mind
or trap with words
is known to me.
This God speaks in my heart
with vowels so soft I scarce
can make them out.
If I am still enough,
if I am quiet long enough,
sometimes I hear,
and like Elijah, prophetic long ago,
I wrap my face and stand in awe.
by Sherie Berg



(Sherie Berg is a member of St. Joan of Arc Parish in Indianapolis.)

Daily Readings

Monday, Jan. 30 Seasonal weekday Hebrews 11:32-40 Psalm 31:20-24 Mark 5:1-20	Tuesday, Jan. 31 John Bosco, presbyter and religious founder Hebrews 12:1-4 Psalm 22:26-28; 30-32 Mark 5:21-43	Wednesday, Feb. 1 Seasonal weekday Hebrews 12:4-7; 11-15 Psalm 103:1-2; 13-14; 17-18 Mark 6:1-6	Thursday, Feb. 2 The Presentation of the Lord Malachi 3:1-4 Psalm 24:7-10 Hebrews 2:14-18 Luke 2:22-24 or 2:22-32	Friday, Feb. 3 Blaise, bishop and martyr Ansgar, bishop, religious and missionary Hebrews 13:1-8 Psalm 27:1, 3, 5, 8, 9 Mark 6:14-29	Saturday, Feb. 4 Seasonal weekday Hebrews 13:15-17; 20-21 Psalm 23:1-6 Luke 6:26-28
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SAINT OF THE WEEK

John Bosco founded the Salesians to teach and train poor boys

by John F. Fink

St. John Bosco, whose feast is next Tuesday, Jan. 31, was the founder of the Salesians, known throughout the world for their work in Christian education. Despite the fact that the order is a comparative newcomer, it is the third largest religious order in the world, after the Jesuits and the Franciscan Friars Minor. In 1992 there were 17,595 members of the order.

John Melchior Bosco lived in the 19th century, born in 1815 in the Piedmont area of Italy. His father died when he was 2 and he was raised in poverty by his mother. Even as a young boy, John considered it his duty to teach other children in his village.

He entered the seminary when he was 16 and was eventually ordained a deacon. He then studied at the theological college in Turin, the city in which he was to spend most of the rest of his life, and was ordained a priest in 1841.

It was while he was still at the college that he began, with the approval of his superiors, to gather orphans and other neglected children on Sundays to teach them catechism and prepare them for Holy Communion. (First Communion at that time was usually around age 12.)

His first assignment after his ordination was as assistant chaplain of a refuge for girls founded by the Marchesa di Barak, a wealthy woman. This position left him time to devote Sundays to teaching the boys. When the marchesa gave him an ultimatum to give up teaching the boys or resign his post at the refuge, he resigned his post.

He now devoted his life full time to educating poor boys. With the help of several wealthy patrons, he started workshops, teaching shoemaking and tailoring. He started a night school for apprentices and then started taking in destitute children. Soon 30 or 40 boys, most of them apprentices in the city, lived with him and his mother.

John's next project was to build a church, which he named for his favorite

saint, Francis de Sales (feast day Jan. 24). Then he built a new home where his boys lived and went to school. By 1856 there were 150 resident boys. He started a printing press for printing religious and catechetical pamphlets.

At first other priests worked with him, but they usually didn't stay very long. So John trained his own helpers. In 1859, he and 22 of his followers banded together to start a religious congregation named after St. Francis de Sales (hence the name Salesians). Pope Pius IX approved the rules and the order began to grow. In 1863 there were 39 Salesians, and at John's death there were 708. John Bosco lived to see 26 houses started in the New World and 38 in the Old World.

In 1872 John founded an order of women to do for poor girls what the Salesians were doing for boys. Today they are known both as the Salesians Sisters of St. John Bosco and as the Daughters of Mary, Help of Christians. Still later, in 1876, he founded a third Salesian family known as Salesian Cooperators, whose members don't take solemn vows but work with youth in the style and spirit of the Salesians.

John was also a church-builder. Besides the first one already mentioned, he raised the money to construct a spacious basilica in a poor section of Turin. His reputation as a church-builder came as the attention of Pope Pius IX, who asked him to raise money to build a church in Rome in honor of the Sacred Heart. After raising as much money as he could in Italy, John went on to France. His reputation preceded him, he was acclaimed as a saint, and the money rolled in. The church was built and was consecrated May 14, 1887.

Worn out by his work, John Bosco died on Jan. 31, 1888, at age 72. All of Turin turned out to do him honor, 40,000 people passing by his body as it lay in the church.

He was canonized in 1934.

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The Active List

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

January 27

The Pastoral Musicians of central and southern Indiana will present an evening of music performed by the choirs and music groups of our area. St. Monica Church will host the event, at 7:30 p.m. Everyone is welcome to attend. Dinner will be offered for \$7.50 at 6:15 p.m. Reservations must be to Teresa Eckrich at 317-356-1868 by Jan. 23.

St. Mary School, Greensburg, will hold a Chili Supper and School from 5-8 p.m. in the school gym and cafeteria. Pro-

ceeds will be used for playground and computer equipment.

Little Flower Parish, 1401 N. Bosart Ave., will hold a Super Bowl/Monte Carlo party at 7 p.m. Admission is \$5.

St. Francis Hospital and Health Centers will hold a CPR class at 6:30 p.m. Cost is \$10. Registration is through the American Health Association at 317-876-4850. After the class, the official "Jump the Gun" event will begin at 10:30 p.m. The event will allow people to get information on the 1995 St. Francis Festival/Mini-Marathon. For more information, call 317-783-8300.

January 27-29

St. Francis Retreat Center will hold a retreat for divorced and separated individuals. Cost is \$85. Call 812-423-9817.

Fatima Retreat House, 5353 E. 56th St., will hold a program, "Wake Up and Live." Cost is \$95.



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January 28

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

The Beach Grove Benedictine Center will hold a retreat, "The Art of Christian Meditation," from 7-9 p.m. Cost is \$15. For more information, call the center at 317-788-7581.

January 28-29

The Young Actors Theatre, 1505 N. Delaware, will perform "The Emperor's New Clothes" at 2 p.m. both days. Admission is \$4. For reservations, call 317-635-7477.

January 29

Holy Trinity Church will hold its capital campaign kickoff dinner at 7 p.m. at the St. Mary's campus of Marian College, 3200 Cold Spring Road. Cost is \$35 per plate with silent auction. For more information, call the Holy Trinity Parish office.

St. Paul, St. Silvestro, will hold prayer and praise from 7-8:15 p.m. in the church, come worship. For more information, call 812-246-4555.

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 4350 Union St., at 1 p.m. for ongoing formation classes. Benediction, service and business meeting will follow. For more information, call 317-637-7309.

St. Joan of Arc Church will say the rosary and hold a divine mercy chaplet at 4:30 p.m.

St. Peter Church, Brookville, will hold Mother Teresa inspired Vatican approved holy hours on "The Living Eucharist" at 1 p.m. For more information, call 812-623-3670.

January 31

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4865 or 317-842-8805.

Devotions to Jesus and the Blessed Mother are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. For more information, call 317-786-7517.

King's Singles will meet at 6:30 p.m. to watch the IL-Fordius game on the big screen at Cocktail Cove, 5540 E. 82nd St. Game time is 7:30 p.m. All adult singles welcome.

February 1

St. Francis Hospital and Health Center will hold a bereavement support group meeting, from 4-4:30 p.m. or 6:30-8 p.m. For more information, call 317-865-2092. Registration is required.

February 3

The Actors Studio of Indiana will perform "Mass Appeal" at St. Matthew Church, 4601 S. 50th St. at 8 p.m. The story is of a young seminarian who rattles the complacency of a popular parish priest. Cost is \$5 for adults, \$3 for seniors, students and children under 12. Reservations can be made by calling Amy Stimpson at 317-842-9508 or at the parish office at 317-257-4297. Tickets will also be sold at the door the night of the performance.

February 3-4

Sacred Heart Parish, Jeffersonville, will hold a parish renewal retreat from 7:10 p.m. on Friday



and from 9 a.m. to 10 p.m. on Saturday. For more information, call Susan Wheatly at 812-258-3100.

February 3-5

St. Francis Retreat Center will hold a single adult retreat this weekend. Cost is \$65 for a resident; \$40 for commuter. For more information, call St. Francis at 812-923-8887.

February 4

The archdiocese Offices of Education and Youth, Young Adult & Campus Ministries will host a retreat for single and married young adults, "I Believe/We Believe: A Vision Program for Catholic Young Adults," at Eagle Creek Park. For more information, call Father Jeff Godecker at 317-226-1431.

Kordes Enrichment Center, Ferdinand, Ind., will hold a retreat, "Come to the Quiet Love through the Seasons," with Benedictine Sister Betty Drowes. Cost is \$15, church is available for \$5. For more information, call 800-880-2777 or 812-367-2777.

The St. Francis Center in Cincinnati, Ohio, will hold a retreat, "MENSWORK," from 9 a.m. to 8 p.m. The retreat will provide men

an opportunity to gather in a supportive atmosphere and explore how cultural expectations of men and women affect us. For more information, call the center at 513-825-4340.

St. Nicholas Church, Sumner, will hold a SACRED meeting at 7:30 a.m.

Apostolate Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peven at 317-784-9757.

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

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome. (Continued on next page)

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Bishop calls inclusive-language meeting productive

by John Thavis
Catholic News Service

ROME—A two-day meeting on the use of inclusive language in Scripture and the liturgy was "definitely productive" and left U.S. and Vatican participants with a clearer sense of direction on the issue, said the head of the U.S. delegation.

Bishop Donald W. Trautman of Erie, Pa., said Jan. 21 that he was leaving Rome "happy" with the outcome and looking forward to a press release that would outline the meeting's conclusions. He said the press release was agreed upon by

participants and was then sent to Vatican officials for confirmation and release. There was no clear indication when the statement would be made public.

The meeting was convened after the Vatican last year reversed its former approval of liturgical use of two inclusive-language Scripture translations in the United States. Vatican sources at the time expressed deep distrust of introducing inclusive, or gender-sensitive language, into biblical texts.

The U.S. bishops' conference supports the use of inclusive language, according to Joe Delaney, who worked out in 1990. Bishop Trautman, a Scripture scholar and head of the U.S. bishops' Committee on the Liturgy, said he thought the U.S. experts received a good hearing by the Vatican-appointed participants. He said "there's no question" that after the meeting there was a clearer sense of direction on liturgical use of the biblical texts.

Jesuit Father Albert Vanhoye, secretary of the Pontifical Biblical Commission and head of the Vatican delegation, said use of consultation provided a valuable exchange of ideas. The meeting clarified Vatican difficulties with some texts. He said. At the same time, "the U.S. bishops and experts could explain better their reasons and their positions" on inclusive language, he said.

Father Vanhoye said the doctrinal congregation will now review what was discussed and make further decisions about specific biblical texts. He said he expected the doctrinal congregation to provide more precise information about the objections it may have to particular texts and about the "things that need correcting."

The eventual policies could have an immediate effect on two texts: the New Revised Standard Version of the Bible and the revised Book of Psalms of the New American Bible, both of which were approved by U.S. bishops and received initial confirmation by the Vatican's Congregation for Divine Worship and the Sacraments.

Vatican approval was rescinded last summer after the

doctrinal congregation found fault with the texts; the objections focused on their use of inclusive language, sources said.

Another inclusive-language text, the revised New American Bible Lectionary, was approved by U.S. bishops in 1992 but has not been confirmed by the worship congregation.

The January consultation among U.S. and Vatican-appointed biblical scholars was worked out last fall by Cardinal William H. Keeler of Baltimore, president of the bishops' conference, in a meeting with Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith.

Bishop Trautman noted that U.S. church leaders have made clear their support of inclusive language in Scripture and liturgy.

"The bishops in 1990 approved a document on criteria for the evaluation of inclusive language texts. They also approved the NRSV. They approved the (revised) NAB lectionary. So there are three instances where the bishops, by formal vote, have gone on record for inclusive language," he said.

The basic reason for inclusive language has been to avoid terms that appear to exclude unnecessarily or offend some readers. In practice, this has often meant replacing nouns and pronouns such as "men" with more inclusive terms such as "human beings" or "people."

Vatican objections to inclusive language have focused on what officials called the need for fidelity to the original words and meaning of Scripture, including respect for the language used by the authors.

U.S. participants in the Rome consultation included Auxiliary Bishop Richard J. Skiba of Milwaukee, a Scripture scholar and chairman of the U.S. bishops' Committee for the Review of Scripture Translations, Franciscan Father Alexander A. Di Lella, editor of the Catholic edition of the NRSV, and Jesuit Father Richard J. Clifford, a professor of Old Testament.

The Active List

(Continued from page 28)

Bishop Chardard High School will hold a placement test at 8 a.m. For more information, call the school at 317-251-1451.

King's Singles of Christ the King Parish, 5884 N. Crittenden Ave. at 4:30 p.m. for the Indianapolis Ice Hockey game at Market Square Arena. Game time is 7:30 p.m. Carpool will leave Christ the King at 6:30 p.m.

February 5

St. Joan of Arc Church will say the rosary and hold a divine mercy chapel at 4:30 p.m.

Our Lady of Fatima Retreat League will hold Carnevale in Venezia (Carnival in Venice) at 5:30 p.m. at Fatima, 5353 E. 56th St. Cost is \$80 per person. For more information, call 317-545-7681.

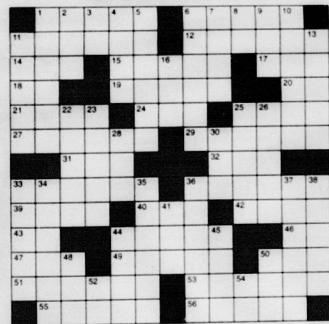
The Annual Scouting Religious Awards presentation will be held at St. Peter & Paul Cathedral at 2:30 p.m. For more information, call Father Mark Swarczkopff at 317-546-4065.

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Paul, Sellersburg, will hold prayer and praise from 7:15 p.m. in the church. Come, worship and share in fellowship. For more information, call 812-246-4555.

Christ the King, 5858 N. Crittenden Ave., will hold an open house from 1-2:30 p.m. Call 317-257-9366 for more information.

Catholic Crossword



- ACROSS**
- One of three virtues
 - Israel's king and St. Paul
 - Lazarus' sister
 - "For though I be—in the flesh, yet I am with you in the spirit" (Gal 2:20)
 - "I'm not pleasant bread" (Dan 10:3)
 - Peace branch
 - "And all that handle the—shall come down from their ships" (Eze 27:29)
 - Musical note
 - Eye term
 - Cubic (Abbr.)
 - Little demons
 - Sea eagle
 - Diving birds
 - Ruin's mother-in-law's
 - give over yourselves to be by famine and by— (2Ch 32:11)
 - Normal
 - Biblical lion
 - Super sound
 - "O Lord,—unto my cry,—in my shadow" (Psa 17:1)
 - Consecrated bread
 - Roman 45
 - Whistling swan
 - Baby doctor (Abbr.)
 - Vessel supporter
 - That is (Lat.)
 - Grande or Branco
 - Blessed Mother (Lat.)
 - King of Judah
 - Higher
 - "And Lid—up his eyes" (Gen 13:10)
 - "Salute every—in Christ Jesus" (Phi 4:21)
 - "And Lid—up his eyes" (Gen 13:10)
 - "Salute every—in Christ Jesus" (Phi 4:21)
 - Grooves
 - Portuguese miracle site
 - "The days of mourning for my father"—at hand— (Gen 27:41)
 - Italy (Abbr.)
 - Commitment you
 - Two equals
 - Wise man
 - "Am's victim"
 - Deliver—from from
 - "The Great" Pope
 - Long island (Abbr.)
 - Food breaks
 - Early day prayer
 - Put your—in my shadow" (Jud 9:15)
 - Comparative ending
 - St. Peter and St. Mark
 - "He that is surety for a stranger—for a— (Phi 11:15)
 - surface missile
 - A son of Konath (1Ch 15:5)
 - Worm
 - Miser
 - "Is the Lord's hand waxed— (Num 11:23)
 - Apocrypha book
 - Two-wheeled trailer (2 wds)
 - Profits
 - Rackets, sounds
 - "Fear and—shall fall upon them" (Ex 15:16)
 - Sign
 - "Out of him came forth the corner of him the— (Zec 10:4)
 - Palmyra leaf
 - Popular phone company (TMI)
 - Long island (Abbr.)
 - Field officer (Abbr.)

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Prayer, Fasting, Almsgiving
Fr. Lawrence Volkert
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Youth News/Views

Chatard students produce videos, news magazine

by Mary Ann Wyand

For the past year, Bishop Chatard High School students have produced a weekly video news magazine which airs on Channel 1 every Tuesday at the Indianapolis North Deamery interparochial high school.

Chatard alumni Joe Clancy and Mike Jensen, who are associated with Bennett Innovations in Indianapolis, are helping students with its production. Father Dave Coons explained, and as a result the news magazine looks very professional.

Bishop Chatard students use VHS equipment at Bennett Innovations to edit their weekly magazine segments and special documentaries coordinated by Father Coons, the school's chaplain, and Nancy Clapp, a religion instructor and faculty moderator for the school's many Christian service projects.

And thanks to a recent community service grant from Youth As Resources, Bishop Chatard students now have \$1,280 to create educational videos with anti-drug messages that will be duplicated and loaned to Marion County high schools and grade schools.

Chatard's Youth As Resources grant, called Grapevines, will empower the students involved in the school's Students Against Drunk Driving and Success Without Drugs organizations as well as the news magazine staff to reach out and help others. Clapp said, by giving them an important voice in the campaign against drugs.

"If you have a belief and a cause you

firmly believe in," Chatard junior Sia Nyorkor of Indianapolis said, "I think you should go out and do something about it. Don't just sit back. Go out and do something to improve the situation."

Sia, who anchors Chatard's weekly news magazine, will work with about 20 other students to produce the educational videos.

Success Without Drugs members plan to write scripts and dramatize anti-drug messages through these creative videos. Clapp explained, "For many years Chatard students have been going out to the grade schools with the message not to use drugs, but it's getting harder and harder for the students to get away from their classes to talk to elementary school children. We decided that some of the anti-drug messages could be videotaped and sent to the grade schools with worksheets."

As part of Grapevines, Chatard students also plan to write other anti-drug scripts which could be distributed to high schools in other cities for use by those teenagers.

The first videos will address problems caused by smoking and use of alcohol and drugs. Clapp said. Later the students hope to create videos targeting other health issues relevant to adolescents.

"We expect to have the initial tapes done by spring," she said. "We probably will continue to make other tapes in the fall, and we may request another grant to address other social issues. The kids have been interested in the Damien Center ministry



EDITING SESSION—Bishop Chatard High School freshman Karl Liepnieks talks with Father Dave Coons about editing techniques for a special video about the Indianapolis North Deamery school's spiritual companioning program. Bennett Innovations allows Chatard students on the news magazine staff to edit their videotapes with professional VHS editing equipment. (Photo by Mary Ann Wyand)

because we volunteered there during the United Way Day of Service. Father Dave and I are always looking for ways to get the students involved in Christian service."

Bishop Chatard High School requires students to complete 10 hours of Christian service each semester in order to qualify for graduation. Clapp explained, but teenagers involved in the Students Against Drunk Driving and Success Without Drugs organizations and the news magazine staff always exceed their required amount of volunteer service hours.

"They have done tenfold," she said. "I really think that empowerment and ownership is the whole driving force of education. If we can't give them the tools to live by, the facts aren't going to help them. They have to grow up to be strong Christian people. Christ said 'Love thy neighbor as thyself.' Just to be a Christian within your own shadow is not enough. We have to reach out and help others."

Chatard's weekly magazine informs the student body about school news, activities, issues, opinions, and features. Father Coons said. Weekly shows include reports on campus ministry information, academic updates, sports coverage, news about social activities, drama and music events, and even a segment called "Cafe Talk" which gives students the opportunity to voice their opinions on a variety of issues.

"We started the weekly magazine last year," Sia explained. "At first it was just a small group of students, but as the year went on we expanded our staff and coverage and got new cameras and other equipment. Last year I was a field reporter. This year I moved up to anchor. We put out a student newscast which is 15 minutes long every Tuesday, and I think we do a pretty good job."

Any student may join the weekly magazine staff, Sia said, and the project is a great learning experience for teenagers who are interested in journalism careers.

"We've interviewed (new Marion County) prosecutor Scott Newman," she said, "and also WXIN (Channel 59) reporter Adam Shapiro. We also talk with the students about what's going on at Chatard. I love doing this, and hope to major in broadcast journalism in college."

Chatard freshman Karl Liepnieks said helping the weekly magazine staff report on school news has been a fun extracurricular activity during his first year in high school.

Father Dave was looking for some people to help out with some of the new equipment," he said. "I've always had an interest in cameras. I enjoy working on editing the videos."

The weekly magazine and video projects are a fun avocation for Father Coons, who studied broadcast journalism in college.

Students are involved in the technical aspects of the productions," he said, "including filming and editing the videos. Using video kits to present drug prevention information with the Grapevines grant gives the students an opportunity to share their feelings with other kids in a dramatic way to really make a statement on their level. Kids today know that drugs are a problem and that they can get hurt from drug use. Producing videos for grade schools use gives Chatard students an opportunity to show concern for younger students and serve as role models for them."

The video projects are good publicity for Bishop Chatard High School, he said

Cardinal Ritzer High School students also produce a videotaped news program which airs on Channel 1 at the Indianapolis West Deamery interparochial high school.

"Bennett Innovations has really helped our students with the news magazine," Father Coons said. "We started with one video camera and aired our first show on March 7 of 1994. We're on the air every week, and the students really enjoy watching the coverage of school activities."

Chatard students also have helped produce videos for the school's peer ministry and spiritual companion programs, he said, and for Catholic Schools Week.

"The media is where kids are at today," he said, "and I think if you teach kids what good media is they will realize the importance of covering good stories. The weekly magazine is a great opportunity for us to teach the kids about good media."

Chatard's magazine staff does a great job interviewing faculty members, administrators and students, he said. "A couple of kids are interested in going into journalism or broadcasting. A senior who does our sports coverage is a good commentator and has a good possibility of going into sports broadcasting. A junior is very good at delivery and presentation in front of the camera as an anchor."

Three students specialize in camera work and two students anchor the weekly program, he said. "We have as many as 15 students involved as reporters on a part-time or regular basis."

Looking back on their first year, Father Coons said, "I know the kids in the classroom look forward to the weekly magazine every Tuesday because it's about them. I've heard kids asking about it each week because they are looking forward to it. It's stories that cover what's going on in their lives."

As a result of the students' interest in broadcast work, he said, Bishop Chatard High School has produced several special videos for community use.

"The fruits of it have been that we produced a one-hour vocation video back in October," he said. "We videotaped all the alumni that we knew about who are priests, nurses, directors of religious education, pastoral associates, youth ministers, and principals and teachers in Catholic schools. We put that all together and showed Chatard our vocation project for the school. It was all about people who had graduated from Bishop Chatard High School and are in ministry now."

By capturing the history of the school on videotape, he said, Bishop Chatard students are leaving an important legacy to their school. Their community service efforts also benefit other Catholic high schools in the archdiocese.

"For Catholic Schools Week, we have videotaped all six archdiocesan high schools," he said. "We'll have a feature about each high school as a promotion for Catholic Schools Week. It will be about an hour and a half long. We plan to show it here, and we'll send copies to the other high schools so they can show it to their students during Catholic Schools Month. The other schools have all been very cooperative. We've videotaped students, alumni, teachers, administrators, and parents, and reported on what's going on in their schools."



PRAYERS FOR LIFE—Pro-life supporter Maureen Geis Karaba (top left) of Indianapolis, who is expecting her first child, joins Kathleen Porter, holding 2-year-old Anne Porter, and other participants of varying ages in a memorial prayer service Jan. 21 at St. Peter and Paul Cathedral for the 35 million babies who have died in abortion since 1973. Representing the lives lost during the first years of legalized abortion two decades ago are (at left, from left) Roncalli High School sophomore Rhiannon de Hebreard, Bishop Chatard High School junior Nicole Bosler, and Ball State University students Chris Strzykowski and Sean Bosley. (Photos by Mary Ann Wyand)



Campus News and Views

Newman Center students help impoverished in Appalachia

by Elizabeth Bruns

Five Butler University and IUPUI Newman Center students gave more than tangible gifts this Christmas season—they gave up their time so those less fortunate could benefit from their generosity. The group went to Nazareth Farm, a community in the heart of Appalachia, Jan. 27.

Nazareth Farm in Center Point, W. Va. is a small lay Catholic community of volunteers who are seeking to understand the call of the Gospel through active service and reflection. The farm has about 10 regular staff members, but the rest of workers are made up of high school and college groups all over the United States who want to volunteer time to help the poor.

Since its inception in 1979, 4,000 volunteers have come through the farms doors. In 1993 alone, 650 volunteers from the continental United States worked at improving low-income housing at Nazareth Farm.

Nazareth Farm serves over 100 families in the area. The volunteers of the farm have helped build 11 new homes as well as serving 20-25 families in the capacity of renovation and repair (additions, roofs and gutters, floors, painting, heating, electric and plumbing installations, etc.). Not only do volunteers repair houses, but they give home visits and companionship to those they work with.

Michelle Meyer, a freshman IUPUI occupational therapy major, said spending time with those who just wanted a little company was rewarding. "I went to Mrs. Goodman's house and cooked lunch with her one day. I just talked to her and she showed me pictures and told me about her life. I got a lot from talking to her. She's had a rough life and it made me think that life for me isn't so bad after all," said Meyer. "I realized that there are a lot worse things that are happening in other people's lives than are happening in my life. My problems are hangnails compared to what they are dealing with."

At Christmastime, the staff holds a county-wide party for over 200 people. There, Christmas gifts are distributed to over 100 local children. Each year, the staff also plans an Adopt-a-Family program.

Meyer said, "I didn't go on the trip to necessarily make friends with the other college students, but to meet the people who lived in Appalachia—to work with them and to get to know them, hear their stories, talk to them and listen to them."

Nazareth Farm is an association of the Catholic Church located in the Diocese of Wheeling-Charleston. It was formed in response to and rooted in the Gospel and social teachings of the church. Its mission is to provide volunteers a communal experience of church, as a center of reflection and prayer, while working to promote social justice through the empowerment of the local community and volunteers. Janet Roth, a Terre Haute youth minister in the Archdiocese of Indianapolis, and Father Jeff Godecker, associate executive director of religious education for the Indianapolis archdiocese, are on the board of directors for Nazareth Farm.

Gary Brumitt, a sophomore business major at IUPUI, said, "I thought the trip was wonderful. I got a lot out of it. The whole experience with the working and interacting with the other people who lived there was interesting. We met some peers from New York (Fordham University and LeMoyne College, both are Jesuit-run institutions). We made friends and shared some experiences as well as discussing our faith and our spirituality."

"(The trip) reinforced a lot of my spirituality that helping people is important and having a faith is really important," said Brumitt. "We all have doubts, especially at my age. This age is one when I question a lot, I'm restless and a little rebellious. The trip gave me a sense of direction to keep questioning and stay healthy with my religion."

A normal day at the farm begins with prayer. Early rises abound at the farm. After prayer, everyone is assigned a few chores for breakfast. Usually, workers leave the farm at 9 a.m. and return around 4 p.m. The day ends as it started—with prayer.

The Newman Center group was assigned to three work stations while at the farm. They split wood, worked with the local Habitat for Humanity chapter and worked on "home crews," which consists of cleaning up around the farm.

Shannon Gaughan, the part-time program coordinator for the Indianapolis Newman Centers, explained home crews more than a "cleaning house" crew but, "as a ministry of hospitality. When work crews would come back, home crews would greet us, give us hugs, have 'Welcome Home' signs. They saw us off in the morning and made lunches for the next day."

Meyer was surprised by her physical strength. She said, "I actually split wood! My dad had done it and I had watched him before, but I had never done it myself. It was exhausting work but it was so rewarding. I didn't think I could do it, the wood was petrified and frozen."

There were also many non-work periods to enjoy. Brumitt said, "We went on a hike—we hiked up 1,200 feet. It was vigorous. I was surprised at myself," said Brumitt. "We got on top of this hill and we were all pretty exhausted so we decided to slide down the hill on our rears. It was great because it was snowing and muddy. It was a lot of fun."

Gaughan said, "I came out of there with a different perspective on the word wealth. The people there were incredibly happy. Someone told us that we would never really see the people that we were helping as poor. I thought to myself he was wrong. But, he was right."



SERVICE-ORIENTED—Five Newman Center students visit Nazareth Farm in West Virginia to help impoverished people with home improvement. The group, led by Newman Center program coordinator, Shannon Gaughan includes: Gaughan (front row, from left), Kristie Baldini, Ed Dennis, Michelle Meyer (back, from left), Gary Brumitt, and Matt Enmick. (Photo courtesy of the Indianapolis Newman Centers)

"It is much more enlightening spending a day interacting with the people than building a house," said Gaughan. "Mr. Wanstreet, a Appalachian man in his mid-70s, helped us split wood. The man had been through hell and back with a struggle with cancer. I would have been sitting in my room feeling sorry for myself, Mr. Wanstreet was out chopping wood."

"Mrs. Goodman told Rodney (Dck, the director of Nazareth Farm) that she would keep finding things for the volunteers to do around the house. She didn't care about the work, she enjoyed the company," said Gaughan.

"There's so much more to what they do at Nazareth Farm than build things. The core values that they stand for are community, simplicity, prayer and service. They do an outstanding job of emphasizing each one of them and allowing us to experience those qualities," said Gaughan.

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BUILDING BETTER LIVES—Nazareth Farm groups team up with the Doddridge Ritchie Habitat for Humanity project to build needy families new homes. (Photo by Shannon Gaughan)

Pope, disappointed by snub, proves his stamina on trip

Buddhists refuse to meet with him in Sri Lanka; he tells reporters of other trips he plans this year

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II ended a 10-day visit to Asia and Australia disappointed by a snub from Sri Lankan Buddhists, but proving he has the physical stamina to continue being an itinerant preacher.

The Jan. 12-21 trip was seen by the public as a test of the pope's health nine months after undergoing surgery to replace the top of his broken right thigh bone.

He told reporters on the plane he plans this year to make up for canceled visits to Belgium and the United Nations, as well as visiting Africa to formally close last year's special African synod and the Czech Republic for a beatification.

After four days of World Youth Day activities in Manila and a message to Catholics in China, the rest of the trip was to Papua New Guinea, Australia and Sri Lanka.

The pope's steps were halting throughout the trip, but the cane he uses to walk with became just as much a prop for his joking as a support for his weight.

The only time Pope John Paul looked worryingly weak was during a Jan. 20 welcoming ceremony in Colombo, Sri Lanka. He had just ridden 20 miles in the glass-enclosed popemobile. Aides said the air conditioning was broken, so the pope stopped for about 20 minutes at a Catholic Church along the route to rest, pray and change his sweat-drenched cassock.

He began the visit to Colombo by reaching out to Buddhists offended by his best-selling book.

"I come as a friend," he said. "I come as a pilgrim of good will, with nothing but peace in my heart."

Buddhist leaders boycotted his Jan. 21 meeting with leaders of Sri Lanka's non-Christian faiths because of the pope's answers to a question about Buddhism in the book, "Crossing the Threshold of Hope." The book described Buddhist philosophy and practice as largely "negative" because of its emphasis on detachment from the world. It called the religion atheistic because the believer's goal is not union with God, but nirvana—the state of perfect detachment.

Sri Lanka's population is 70 percent Buddhist, 15 percent Hindu, 7 percent Muslim, 6.8 percent Catholic and 1 percent Protestant.

"I ardently hope that my visit will serve to strengthen the good will between us, and that it will reassure everyone of the Catholic Church's desire for interreligious dialogue and cooperation in building a more just and fraternal world," he said at the welcoming ceremony.

Meeting Hindu and Muslim leaders the next morning, the pope said religious leaders must speak to each other.

"It is necessary to be together," he said. "Not being together is dangerous."

In a later speech to Sri Lanka's Catholic bishops, the pope said interreligious dialogue and cooperation are needed "to promote respect for human life and concern for honesty and integrity in all areas of socio-economic and political life, as well as in working for the cause of peace and solidarity between individuals and social groups."

In addition to calling Catholics in Papua New Guinea, Australia and Sri Lanka to imitate their new "blesseds," the pope called for peace and for special concern for the poorest in those countries.

Arriving Jan. 16 in Port Moresby, Papua New Guinea, the pope offered prayers for the inhabitants of Bougainville off the mainland's east coast, a copper-mining area torn by six years of guerrilla warfare.

"If you have been treated unjustly, I invite you to remove bitterness from your hearts," he said to the Bougainvillians pressing for independence after government refusals to give them a larger share of the copper revenues.

"If you bear arms unjustly, I invite you to put them down and seek reconciliation," he said.

During his two-day stay, the pope beatified Peter To Rot, a married lay catechist martyred by Japanese occupation forces just before the end of World War II.

"When the authorities legalized and encouraged polygamy," the pope said, "Blessed Peter knew it to be against Christian principles and firmly denounced the practice."

He was arrested, sent to a concentration camp and killed in 1945 because "he defended the church's teaching on the unity of marriage and the need for mutual fidelity."

He treated his wife Paula with deep respect and prayed with her morning and evening," the pope said.

To Rot's biography described their marriage as having the normal tensions and tribulations as well as the normal joys experienced by couples.

Arriving in Sydney Jan. 18 for the beatification of Mother Mary MacKillop, co-founder of the Josephite Sisters, the pope acknowledged concerns about his health.

But, he said, divine providence had enabled him to make the journey half-way around the globe, and he would continue traveling "as long as God permits."

"A mistaken anthropology is at the root of the failure of society to understand church teaching on the true role of women," he said.

Equality between the sexes does not mean there are no God-given differences between men and women.

The role of women in church and society "is in no way diminished, but is in fact enhanced by being related in a special way to motherhood—the source of new life—both physical and spiritual," he said.

The church, Pope John Paul said, "faces the challenge of finding fresh and creative ways of recognizing and integrating the specific charisms of women, which are essential to building up the body of Christ in unity and love."

Beatifying Oratorian Father Joseph Vaz in Colombo, the pope appealed for peace between Sri Lanka's majority Sinhalese and minority Tamils. He praised the cease-fire, which began 12 days before his visit, and urged a negotiated settlement to bring peace to the island nation off India's southeast coast.

Father Vaz, a 17th-century missionary from Goa, ministered to Catholics who had been without priests for three decades because of Dutch colonialist persecution.

He learned the Tamil and Sinhalese languages "so as to make the name of Jesus Christ resound in the languages and cultures of your country," the pope said at the Mass celebrated on an altar platform designed by a Buddhist monk.

The pope asked "all Sri Lankans of good will" to be "strong and persevering in their efforts to find a just and peaceful solution to the ethnic conflict which has scarred the life of the nation in recent times."

Peace is a gift of God, he said at the airport departure ceremony, "but it is also a task, a challenge, a moral responsibility of the men and women of our time."

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Dissonance at the Vatican: Cheers in Philippines, cries in France

While people cheered the pope in Manila, there were protests in France over removal of a bishop

by John Thavis
Catholic News Service

VATICAN CITY—The sounds echoing at the Vatican in January came from opposite sides of the globe and could not have been less harmonious. They illustrated two important sides of Pope John Paul II's papacy.

From the Philippines arose cheers of affection as the 74-year-old pope presided over the largest World Youth Day celebration ever. When some 4 million people packed a Manila park for Mass Jan. 15, it was another testimony to the pontiff's remarkable charisma and his ability to win friends among the young.

But in France the same day, a cry of protest went up. Thousands of Catholics and a few bishops expressed their unhappiness with the pope's removal of Bishop Jacques Gaillot, whose controversial statements on AIDS, married priests, and homosexuality had deeply displeased the Vatican.

In Manila, they shouted, "John Paul II, we love you."

In France, they marched and carried banners reading, "Jacques, you're still our bishop" and "Free the Word."

Rarely have the pope's own roles as evangelizing shepherd and ecclesial disciplinarian been so sharply contrasted on a single day.

The smiling pontiff who twirled his cane and delighted young people with ad lib remarks in Manila seemed by his very presence to bring people together. But in Europe, newspapers were speculating on a split in the French church following the removal of the bishop of Evreux.

Before leaving on his Asian and Pacific trip, in fact, the pope had left behind Bishop Gaillot's dismissal order. Some observers suggested that the timing of the announcement—when the pope was thousands of miles away—was meant to distance the pontiff from the negative fallout that ensued.

Bishop Gaillot recounted how, the day after the pope's departure, he arrived at the Vatican for a meeting with Cardinal Bernardin Gantin, head of the Congregation for

Bishops, and Archbishop Jean-Louis Tauran, an assistant secretary of state.

"The scene reminded me of a tribunal," he said. "I could see that the condemnation fell like a knife blade and there was no possibility of appeal."

Despite previous warnings, Bishop Gaillot said he was shocked by the Vatican move. On the night train back to France he couldn't sleep, he said, as he considered the action against him. In the end, he said he thought other Vatican officials, and not the pope, had pressed for his removal.

The reported public support by French Catholics for Bishop Gaillot irritated some Vatican officials, who believe the media have exaggerated the prelate's popularity.

A Vatican official acknowledged that Bishop Gaillot's removal was bound to polarize the French church to some extent. But it had to be done, he said, because the bishop's effect on public opinion called for a strong countermeasure.

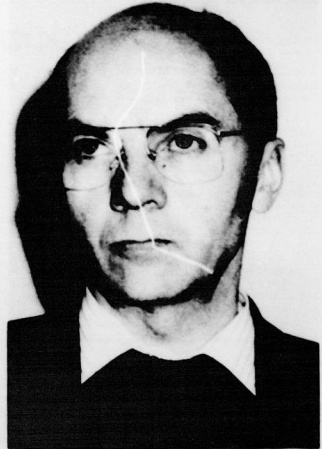
"I think the Vatican decided to take the bull by the horns, and now it will face the reaction," he said. That included criticism of the Vatican's action by Catholics in Germany and other European countries.

But church leaders closer to the Vatican said Bishop Gaillot's transfer was a useful tug on the reins that bind every bishop-as-teacher to Rome. As Cardinal Ersilio Tonini, a frequent commentator on Italian TV, put it: "A bishop cannot simply go and preach on television whatever the church does not teach."

The Vatican's patience was especially tried by the publicity that often accompanied Bishop Gaillot's statements. He gave interviews to magazines popular with homosexuals, was a guest on irreverent TV shows like "Frou-Frou" and joined demonstrations for a variety of social causes.

This gave undue prominence, in Vatican eyes, to the bishop's call for married priests, his approval of the use of condoms to prevent AIDS and his favoring use of the RU-486 pill to induce early abortions. Several French bishops agreed with the Vatican that Bishop Gaillot had gone too far.

Even by Vatican standards, however, the dismissal of a bishop from his diocese is a highly unusual move. Other solutions are usually tried where pastoral problems exist: the



Bishop Jacques Gaillot

naming of a coadjutor bishop to share responsibilities until the bishop's retirement, for example. In most cases, when the pope wants a bishop to leave, it is done quietly.

But true to his style, the 59-year-old Bishop Gaillot was not going quietly. A few days after his dismissal, he was back protesting with the homeless, commenting ironically that he understood their problem better now that he was "without a fixed diocese."

It has not escaped the notice of the Vatican that Bishop Gaillot, stripped of pastoral duties, is free to devote himself full time to his causes—even, as one Vatican official ruefully contemplated, as a permanent TV commentator.

Archbishop Lipscomb escapes mugging

by Larry Wahl
Catholic News Service

MOBILE, Ala.—Archbishop Oscar H. Lipscomb of Mobile thwarted an armed assault outside his home Jan. 15. His clerical garb may have saved him from death or serious injury. The 63-year-old archbishop said that when he returned to his residence at night from a parish meeting, he felt a hand on his shoulder as he was about to unlock his back door.

He turned to find a young man waving a gun at him wildly and muttering, incoherently.

Archbishop Lipscomb said he felt outraged at being attacked "in my own back yard and at my own back door" and tried to take the gun away from his assailant.

After a brief struggle, he said, the gunman regained control of the gun, pointed it at him and threatened to kill him.

Then the man apparently noticed the archbishop's clerical attire and asked if he was a priest. "Yes, I'm the archbishop," Archbishop Lipscomb answered.

He said the man replied, "That's the only reason you are going to live." Then he backed away and fled to the street.

Archbishop Lipscomb said he went inside right away and called the police, fearing his still-armed assailant might try to attack someone else in the area.

Apart from a slight cut on his thumb, the archbishop suffered no injuries. As of Jan. 23 police had no leads about his attacker.

Group says Congress should legislate when life begins

WASHINGTON (CNS)—After Congress spends its "first hundred days" dealing with the Republican Contract With America, it should hold hearings on embryo research, said the executive director of the Catholic Campaign for America.

Speaking at a Jan. 20 press conference in Washington, Thomas V. Wykes added that Congress should legislate when life begins but cautioned that a "mushy middle" of America would need to be brought into the public conversation on the issue.

"I think the American people need to hear the latest in fetal medicine and fetal development," Wykes said. "We see it as an eventful exercise."

Just when Congress should start its hearings is negotiable for Wykes. "The first six months, the first nine months" or the new Congress, he said, "It doesn't matter to us. But just to get the process to begin."

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BOOK REVIEWS

The shock of recognition

AND THEY SHALL BE MY PEOPLE: AN AMERICAN RABBI AND HIS CONGREGATION, by Paul Wilkes. The Atlantic Monthly Press (New York, 1994) 348 pp., \$23.00.

Reviewed by Eugene J. Fisher

What's a nice Catholic author who has written four books on Catholic priests doing writing about a rabbi? Actually, as the saying goes, very well, thank you.

Paul Wilkes, whose previous book chronicling the life of a Massachusetts parish priest won a Christopher Medal, has developed a simple and compelling format. In "They Shall Be My People" he follows his subject around for a year or so, sitting in on meetings and counseling sessions, visits the sick, interviews congregants and even family members, and then tells the story. What are Rabbi Jay Rosenbaum's concerns for his congregation, individually and collectively? How does he work on them? How do his people react? What does his wife say?

I must admit to being pulled into this book early on. It

is filled with a surprising level of dramatic tension, given the fact that the underlying drama is essentially spiritual. Will the rabbi be able to get his congregants to be less casual about their Jewishness and more observant? Will they be able to pull off the congregational trip to Israel on which the rabbi places so much hope? Will such a trip really make a difference in their lives as Jews?

Part of the fascination of this book for the Catholic reader is the shock of recognition. The grand plans for an evening of parish/synagogue recommitment. The careful programming. The religious education program. The struggle for control of the religious education program. The small things that work unexpectedly well and renew faith.

But an equal part of the fascination is the unfamiliarity of the familiar. Events, activities, internal communal divisions are strikingly, informatively different. Trying to be a "better Jew" in some ways very much like trying to be a "better Catholic," and in other ways very unlike it. While much is shared in the religious language, rituals, and moral sensitivities, there are

startling divergences in what we mean even when we use the same words or approach the same ethical situation.

As a Catholic, the author is attentive both to the familiar and the unfamiliar. He is descriptive rather than pedantic in his presentation of the slice of the life of a Jewish community and its rabbi's epic struggle for their spiritual enrichment, allowing the people he encounters to speak in their own voices. He looks over the shoulder (often literally) of the rabbi as he goes about his job. We do too. The result is a very engaging form of storytelling. Wilkes does not, as so many do, spin the life of rituals he has set down. It was a simple, yet amazing revelation to me. (p. 334)

Yes. Exactly. And it was revelation that started it all, so long ago.

(Fisher is associate director of the Secretariat for Ecumenical and Interreligious Affairs for the National Conference of Catholic Bishops.)

(At your bookstore or order prepaid from Atlantic Monthly Press, 200 West St., Waltham, MA 02154. Add \$2 for shipping and handling.)

† Rest in peace

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

AYALA, Jesus H., 20, St. Anne, New Castle, Jan. 17, son of Jesus Jr. and Maria G. Ayala.

BERGER, Howard F. "Butch," 73, St. Joseph, Shelbyville, Jan. 16, Husband of Romilda "Mile," Hausman Berger, father of Kathleen Creech, Rita Johnson, Kenneth Berger, Timothy Berger and Ronald Berger, brother of Edson Berger, grandfather of 11, great-grandfather of one.

BUSH, Clara Jean, 63, St. Mary, Aurora, Dec. 31, Daughter of Joseph and Jeff Bush, James Bush, mother of John Bush, James Bush, Jeanne Lilly, Kim Spoonamore, Mickey Bulder, sister of Diana Hoshi, grandfather of eight, great-grandmother of four.

DALTON, Jean, 91, St. Matthew, Indianapolis, Jan. 1.

DOYLE, Ella R. Medley, 89, St. Matthew, Indianapolis, Jan. 10, Mother of Schulman Medley, sister of Joseph Medley.

FITZPATRICK, Clarel, St.

Matthew, Indianapolis, Jan. 16, Cousin of James Sander.

HESSLER, Catharina, 96, St. Bartholomew, Columbus, Dec. 24, Mother of Anna Evelyn Brandon, sister of Clarence Wagner, grandmother of five, great-grandmother of six.

JOHNSON, Earl, 77, St. Anne, New Castle, Jan. 15, Father of Michael L. Johnson, brother of two, grandfather of three.

KNIGHTING, Brittany Nicole, seven weeks, St. Andrew, Richmond, Daughter of Jeremiah L. Knighting and Jennifer Jo Merritt, granddaughter of Lois Culbertson and Patsy Carroll, great-granddaughter of Lowell and Doris Culbertson and Martha Witt.

LILLY, Ethel Geris, 105, Holy Family, New Albany, Jan. 2, Mother of Viola Montague, Evelyn Bosdok, Raymond Geris, Bernard Geris, Edward Geris and Ralph Geris, grandmother of 36, great-grandmother of 85, great-great-grandmother of 93.

LITTLE, Theresa Mueller, 91, St. Paul, Tell City, Jan. 9, Sister of Paul Little, sister of Frances Aileen, grandmother of one, great-grandmother of one.

LLOYD, Geraldine E. Middleton, 75, St. Anthony, Indianapolis, Jan. 7, Mother of Gerald Urlick,

John Ann Hughes and Frances Kay Smith, sister of James H. Middleton, grandmother of 11, great-grandmother of eight.

MASSEY, Helen E., 58, St. Gabriel, Connersville, Jan. 10, Mother of Richard L. Massey, sister of James F. Crouch, Roy Crouch, Jack R. Crouch and Joan Mitchell, grandmother of four, great-grandmother of six.

MELNIER, Frances Loreta Scherer, 86, Little Flower, Indianapolis, Dec. 29, Mother of David L. Meunier, James E. Meunier and Catherine C. Hoffman, mother of John T. Scherer, grandmother of three.

MICHAEL, Isabel K. Lanning, 74, Little Flower, Indianapolis, Jan. 13, Mother of Matthew J. Michael, grandfather of three.

MUTH, Leo H., 76, St. Meinrad, St. Meinrad, Jan. 10, Husband of Esther Muth, father of Mary Kay Lundberg, Richard Muth, Don Muth, Kurt Muth, Jerry Muth, Stan Muth and Ken Muth, brother of James Muth, Cyril Muth, Betty Zaka, Mary Lundy, Lorene Schaeffer and Anna Wolf, grandfather of three.

NIEBHAY, Mildred Mary, 93, St. Monica, Indianapolis, Dec. 20, Great Uncle of William Dupont and John Mallon.

NUSENT, Shirley M. Wilson, 31, St. Paul, Tell City, Jan. 7, Wife of one, daughter of Clarence and Mary Coen and John Nugent, Jr., daughter of Clarence and

Rosella Wilson, sister of Larry Wilson, Jimmy Wilson, Charles Wilson, Mary Jane Pochlein, Carolyn Hinton, Judy Neuenhaus and Sharon Scott.

RAIMONDI, Anthony L., 79, St. Mark, Indianapolis, Jan. 6, Husband of Catherine Mascari Raimondi, father of Cosmas Raimondi, Michael Raimondi, Anthony Raimondi, Mark Raimondi, Joseph Raimondi, John Raimondi and Josephine Raimondi, brother of Paul Raimondi, Michael Raimondi, Katie Raimondi and Angie Dragan, grandfather of ten.

RAKE, Leona C., 93, St. Mary of the Knobs, Floyd, Kansas, Jan. 13, Mother of Lucile Seeger, Mary L. Stiller and Theodore L. J. Sister of Emma Klein, grandmother of five, great-grandmother of 17, great-great-grandmother of one.

RATZ, Roger D., 29, Holy Guardian Angels, Cedar Grove, Dec. 17, Husband of Angel Ratz, son of Thomas Ratz and Ruthann Ratz, brother of Randy Ratz, Ryan Ratz and Rodney Ratz.

RIANEY, Clinton A., 29, St. Mary, Aurora, Dec. 27, Husband of Catherine M. Riane, several grandchildren.

RECKLEY, Margaret "Gitzie" O'Gara, 68, Little Flower, Indianapolis, Jan. 10, Wife of Thomas A. O'Gara, mother of Stephen T. O'Gara, Michael J. O'Gara and Kevin P. O'Gara, sister of Thomas A. O'Gara, Mary Agnes O'Gara, Kathleen White and Rita Mayer, grandmother of seven.

ROGERS, Betty Jean Bjerk, Holy Name of Jesus, Beech Grove, Dec. 4, Mother of Robert G. Rogers III and Jill Patricia, sister of Robert D. Bjerk and Patricia K. Bjerk, grandmother of one.

RUSSELL, Crystal Ashley, 5

months, St. Malachi, Brownsburg, Jan. 14, Daughter of Rebecca and Dean Russell, granddaughter of Darce and Carole Rose, Jeff Russell and Diane Darnall.

SCHLOSSER, Richard T., "Walt," 93, Little Flower, Indianapolis, Jan. 2, Husband of Alice, father of William and Alice Parwell, grandfather of nine, great-grandfather of 16.

SEYFRID, Antoinette C. Speth, Holy Name of Jesus, Beech Grove, Dec. 2, Wife of August W. Seyfrid, mother of Antoinette Froelia, Philip Seyfrid and Joseph Seyfrid, sister of Lewis Speth, Frank Speth, Paul Speth and Mary Wellman, grandmother of 15, great-grandmother of 17, great-great-grandmother of one.

SIEVEKING, Clara M., 85, St. Mary, New Albany, Jan. 15, Mother of Norma Sieveking and Sue Elliot, sister of Wilson E. Stearn and Jean Poling, grandmother of eight, great-grandmother of seven.

TEDESCO, Mark H., 35, St. Mary, Aurora, Dec. 24, Husband of Debbie, father of Jeff Tedesco, John Rattini and Christy Rattini, son of Joseph and Betty Tedesco, brother of three.

TUTTS, Louise, 86, Our Lady of Perpetual Help, New Albany, Jan. 7, Sister of Florence Foreman, aunt of several nieces and nephews.

VANDERBURG, John E., St. Mary, Greensburg, Jan. 20, Husband of Shirley Vanderburg, father of Danny Vanderburg, Marjorie Snapp, Maria Falschi, Diana Swegman, step-father of Pam McClure, Gary Wells, Mike Wells and Keith Wells, brother of Clarence "Jack" Vanderburg and Esther O'Kelly, grandmother of 12, great-grandmother of one.

VERY, Charles M., 81, Our Lady of Perpetual Help, New Albany, Jan. 15, Husband of Evelyn Very, father of Lorna Smith, Charles McGroarty and Sandra Very, Maria Agnes Falkenstein and Ruth Blue, grandmother of six, great-grandmother of five.

VIDITO, William Howard, 73, St. Paul, Tell City, Jan. 8, Brother of Roy, Bert, Mildred Wilkins, Florence Parker, Opal Curditt and Alberta Jarrett.

WALTER, Gladys A., 80, St. Gabriel, Connersville, Jan. 30, Mother of Ann and John, sister of Keith Kennedy and Shirley Dekoff, grandmother of five, great-grandmother of three.

WILSON, Victor T., 56, St. Jude, Indianapolis, Jan. 15, Husband of Marilyn Cleary, father of Tony, Mike, Bill, Matt and Diana Clifford, son of Coy Wilson, brother of Charles, Frank, Earl, Trulock, Dolores Hall, Lilla Stines, Jeanne, Mary Carolyn Miller, Mollie Beall and Helen Campbell.

WISEMAN, James N., 70, St. Anthony of Padua, Clarksville, Mo., 8, Father of James L. Jerry L. and Cheryl A. Rapp, brother of Ann Engle, Doris, Sister Teresa L., Sister Bernadine and Margaret Wilson, grandfather of five.

WITKEMPER, Russell, John, 79, St. Mary, Greensburg, Jan. 14, Husband of Pauline D., father of Sister Theodore, Marlene Smith, Andrea Rosenheim, Barbara Terrell, Deborah Koon and Franklin D. Witkemper, grandfather of 15, great-grandfather of eight.

ZOEHLNER, Marie A., 91, St. Mary, Greensburg, Jan. 17, Mother of Marie Harping and Rita R. Nava, sister of Gertrude Hest, great-grandmother of 11, great-grandmother of 28.

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