Appeal over goal; endowments top $50 million

By William R. Bruns

At the Feb. 22 meeting of the board of trustees of the Catholic Community Foundation, Archbishop Daniel M. Buechlein announced that this year’s United Catholic Appeal surpassed its goal of $4.5 million and the foundation’s endowments topped the $50 million mark on Dec. 31. The archbishop congratulated the board for these successes because its members have general oversight responsibilities for the yearly appeal and for the management of the foundation’s endowments.

Also pointed out that a number of factors were a cause for concern for this year’s United Catholic Appeal. Archbishop Buechlein just successfully completed our first-ever archdiocesan-wide capital and endowment campaign,” the archbishop said. “We had combined our parish stewardship and United Catholic Appeal efforts into one campaign, and we significantly raised parish goals for the United Catholic Appeal.

“We now know,” the archbishop said, “that we shouldn’t have been so concerned. The generosity of the Catholics of central and southern Indiana and the commitment of our lay and pastoral leadership prevailed.”

Concerning the growth of the Catholic Community Foundation’s endowments, the archbishop reminded the trustees that the foundation was established only in 1987 with $1.2 million. “How far we have come in just a few short years,” he said. “How wonderfully God has blessed us!”

“But let’s remember in all this,” the archbishop said, “that our ‘bottom line’ is faith—always faith—and not dollars. But the dollars enable us to carry out our many ministries.”

The trustees heard reports that, in the Legacy of Hope from Generation to Generation capital and endowment campaign, 40 million of the nearly $100 million pledged has been collected to date. See APPEAL, page 2.

Endowments enable growth of ministries

By Susan M. Bierman

People living in cars and on the streets.

Families living under bridges.

A woman from Brazil, Ind., talked about her back and 50 cents in her pocket, asking for help at an Indianapolis shelter for the homeless.

“All those stories are true here in our community,” said Amy Moehlman, director of Holy Family Shelter in Indianapolis.

Holy Family Shelter is an emergency shelter for homeless families that relies on money from Catholic Community Foundation Inc. endowments to help fund three full-time case managers.

“Having enough case workers is imperative for us to operate effectively,” Moehlman said.

The annual cost of one full-time case manager is between $20,000 to $24,000. Twenty-two families can live in the shelter for up to 30 days while they are trying to get back on their feet.

Holy Family Shelter is part of Holy Family Services, which operates under the auspices of the archdiocesan Catholic Social Services, an agency of Catholic Charities.

In 1998, Holy Family Services served 954 people in 341 families and provided 30,965 meals to residents. Holy Family Services also helped 77 percent of those served that year to find independent housing.

Moehlman said without funding from the Catholic Community Foundation Inc. endowment money, it would be “extremely difficult” to provide the necessary staff to operate Holy Family Services.

Staff salaries cost more than $300,000 annually, she said. Although Holy Family Services receives a number of grants each year, they do not cover staff salaries.

Moehlman said the endowments allow the shelter to supplement its case managers so they can meet with clients and provide resources. Therefore, those living in the shelter have more access to information about community aid sources so they can improve their situation sooner.

Moehlman said the endowments are extremely important because they’re permanent in comparison to grants and private donations. The grants and other donations can change from year to year, whereas the endowments are a more stable source of yearly income.

Michael F. Halloran, secretary for stewardship and development for the archdiocese, said although endowments are a permanent funding source, “it isn’t about the money.” He said it’s about the ministry that the endowments provide.

“Endowments help educate children, care for the spiritual and sacramental needs of our Catholics, and care for the basic social necessities of needy people,” Halloran said.

Currently, Holy Family Services has three Catholic Community Foundation Inc. endowments—the Sister NancyCrowder Endowment Fund for Holy Family Shelter Services, the John P. Hofer Fund for Holy Family Shelter and the Holy Family Shelter Endowment of Catholic Social Services.

Holy Family Services is only one agency in the archdiocese that has endowments set up through the Catholic Community Foundation Inc.

Currently, 225 endowments totaling $50 million have been established for the schools, parishes and agencies.

Sandra M. Behringer, director of gift planning for the archdiocese, said almost all the schools and at least half of the parishes have endowments.

“That’s an enormous commitment from the Catholic people in this archdiocese to their future—the future of the Church in central and southern Indiana,” Behringer said.

The Catholic Community Foundation Inc. was established in 1987. The first funding of an endowment occurred in May 1989 when the late Indianapolis Archbishop Edward T. O’Meara. See ENDOWMENT, page 2.

Encuentro promotes unity in diversity

By Margaret Nelson

TERRE HAUTE—As 50 parishioners from the Terre Haute Deanery gathered at St. Joseph Parish on Feb. 19 for “Encuentro 2000: Many Faces of God’s Peoples, One Catholic Church,” “Living faith traditions under the topics of “Many Peoples, One Catholic Church,” “Living faith traditions under the topics of “Many Peoples, One Catholic Church,” “It touches the very mystery of the Church.”

Father Ashmore talked about his experiences in different cultures prior to his ordination—as a member of the Peace Corps in West Africa, Egypt and Israel.

“When we all come together, we share our country,” said Father Ashmore. He talked about past times in the Church when some of its people “damaged the body of Christ” by the way they treated those who were different. He said this led, not only to isolation of members, but to neglect of their gifts.

Father Ashmore, who celebrates Mass in Spanish at St. Joseph Parish, also talked about the need to welcome the growing number of Hispanics who are living in the archdiocese.

“I want to point out that what we’re doing today is important to the life of the Church,” he said. “It touches the very mystery of the Church.”

Father Ashmore called this a time “to bring out an awareness of the diversity of our people. It will enlighten us. If we keep listening, we will understand.”

He said that by being open to the gifts of all of God’s people, “We will form a new, deeper, stronger Church here at St. Joseph in Terre Haute.”

Those who attended the Terre Haute event discussed their experiences and faith traditions under the topics of “Many Peoples, One Catholic Church.”
Endowment continued from page 1

An initial deposit of at least $5,000 into the Archdiocesan Total Catholic Education Endowment Fund is used to educate the educators.

"This was our first endowment, and 12 years later it’s doing its job training people," she said. As an example, she said, the Archdiocesan Total Catholic Education Endowment Fund is used to educate the educators.

Timpko is working on a master’s degree in pastoral studies with an emphasis on administration. In about a year and a half, he will earn his degree through the Loyola Institute for Ministry Extension (LIMEX) program from the University of Loyola in New Orleans.

"I would not have been able to get the master’s," she said. Coming into his position at St. Joseph Parish with an undergraduate degree in music therapy from Arizona State University, Timpko said he realized he would need formal ministry education.

Timpko said this master’s program would cost about $7,500 in tuition alone, not including books.

"Without it [the endowment], I would obviously continue my education, but it wouldn’t be as high quality or as in-depth as it is now," he said. "I would just be attending conferences. This has really been a wonderful enabler, not only for me personally, but also for the parish."

Timpko describes endowments as long-range funding vehicles.

"We aren’t looking at the next 10, 20 or 50 years," she said. "We’re looking at the next 100 years and beyond." She added that a school, parish or agency that has an endowment is planning for tomorrow.

"Endowments are a way of providing now for a ministry’s long-term existence," she said. An initial deposit of at least $5,000 will establish an endowment. Once established, the amount can be increased over time. Distribution of earnings from the endowment can be reinvested or used quarterly, annually or semi-annually.

When establishing an endowment, the donor can choose the name and the beneficiary of the endowment.

(For more information about Catholic Community Foundation Inc. endowments, contact Kandie Brinker at 317-236-1427 or 800-382-9836, ext. 1427.)
By Mary Ann Wyand

A Catholic Relief Services official from Baltimore will discuss humanitarian needs in Cuba during an organizational meeting for C.U.B.A. Mission 2000 on Feb. 26 at St. Barnabas Parish in Indianapolis.

C.U.B.A. stands for “Community Understanding By Action,” a combined effort among Christian Churches in the Indianapolis area to assist a Cuban community this summer.

Tom Garofalo, Catholic Relief Services country representative for Cuba, will discuss the work of CRS and Caritas Cuba and explain ways to begin this new mission effort during a 9 a.m. meeting in the Upper Room of the Sciarra Center at St. Barnabas Parish, which is located at 8300 Rahke Road.

“I am interested in meeting individuals and parish groups in the archdiocese who would like to explore relationships with CRS and Caritas Cuba,” Garofalo said. “It’s natural to look first and foremost at humanitarian assistance and material aid, but what we’re really looking to do is establish relationships between people. That can involve professional exchanges, technical support, moral support and prayer.”

When assisting the poor in Third World countries, he said, Catholic Relief Services helps impoverished people learn to help themselves.

“It’s a two-way street, not just a channeling of goods,” Garofalo said. “CRS provides support to them so they can be their own agents of social development.”

St. Barnabas parishioner Kathy Cook of Indianapolis said C.U.B.A. Mission 2000 volunteers will visit Cuba from July 29 through Aug. 8 to perform charitable work and develop a sister relationship between a Cuban community and the Indianapolis community.

“We feel the only way we can understand another community is by becoming part of that community, by taking action within the community,” Cook said. “We’re trying to get more interest throughout Indianapolis so we can fill a plane” with volunteers for a direct flight to Havana at the end of July and a week of community service in the Caribbean country.

“There are already many sister parishes (established) in Haiti,” Cook said, “but there are none in Cuba—yet.”

The new Cuban mission effort would be organized much like a national faith-based volunteer organization, now known as the Parish Twinning Program of the Americas, which originated 20 years ago as the Haiti Parish Twinning Program.

That organization has paired U.S. parishes with nearly 350 Haitian sister parishes. Last year, it was expanded to help the poor in Mexico and Jamaica. Future plans include outreach efforts in other Latin American countries.

The Lenten Cross is a simple yet deeply enriching custom to include in your family’s observance of Lent. Each week a candle is lit and the family offers a prayer, scripture reading, or meditation from the booklet that comes with The Lenten Cross. After six weeks of Lent, all the candles are burning as the family joyfully celebrates Easter.

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A partial victory

Last March 19, an editorial in The Criterion urged world leaders to heed Pope John Paul’s call for the cancellation of the debts of impoverished nations, especially in Latin America and Africa. The pope called for a biblical-style cancellation of debt for the Jubilee Year 2000.

After our editorial appeared, momentum in favor of debt cancellation built throughout 1999, led by the pope and the London-based Jubilee 2000. Perhaps the most unusual meeting of supporters took place in the Vatican in September when pop stars such as U2’s Bono met with the pope and world-class economists. It also included a videotaped message from Billy Graham. The pope even posed wearing a pair of Bono’s “flash glasses.”

Why so many hesitations? Why the difficulty in providing funds needed even for the already agreed initiatives? It is the poor that pay the cost of indecision and delay.

President Clinton took note of the meeting in the Vatican at a news conference on Oct. 22. His administration backed a proposal to cancel the debt owed to the United States by approximately 40 countries since there was no chance the debts would ever be paid anyway. U.S. Secretary of the Treasury Lawrence Summers told the press, “Writing down debts that will never be paid reflects economic logic. It is also a moral imperative for the world’s richest economy.”

Nevertheless, that debt cancellation didn’t happen in 1999. In November, Treasury Department officials told the U.S. bishops frankly that debt-relief legislation was “dead in the water.” The bishops, though, weren’t ready to accept defeat so, during breaks in their annual meeting, they made phone calls to their legislators.

Finally, in negotiations over budget bills, the Republican-controlled Congress agreed to appropriate $123 million for debt relief. That wasn’t as much as the Clinton administration asked for ($550 million over three years), but it was enough to cancel interest payments for one year.

The legislation passed requires the nations that have had the interest on their debts relieved to use the savings for the benefit of their citizens, especially for education, health care and clean water.

We see this as a partial victory, definitely not as much as the pope and others would like to see, but a step in the right direction. Gerry Flood, an adviser to the U.S. bishops on this issue, admitted that forgiveness of all foreign debts owed by impoverished nations was a distant hope rather than an expectation. “Sure, it would have been nice if all of it was canceled,” he said.

“The pope has spoken of that as an ideal. But in the world in which we live, it would be very difficult to accomplish. So we haven’t set our sights that high.”

Pope John Paul had suggested that debt cancellation would be appropriate by the Jubilee Year 2000 because it would follow the admonitions in the Book of Leviticus (Chapter 25) to return land to original owners and forgive all debts every 50 years. During a weekly general audience last November, he said, “The Jubilee reminds us of the demands of the common good and of the fact that the world’s resources are meant for everyone.”

The Catechism of the Catholic Church makes it clear that “rich nations have a grave moral responsibility toward those which are unable to ensure the means of their development by themselves or have been prevented from doing so by tragic historical events” (#2439).

Perhaps an even greater victory can be achieved during this Jubilee Year.

John F. Fink

Keep thinking that the youth will lead the way. And I’m convinced that they will!

A most amazing facet of the pro-life movement is the way it captures the attention of our youth. It has a truly young face. On Sunday evening, Jan. 23, in the National Shrine of the Immaculate Conception in Washington, once again thousands of people gathered for another celebration asking God’s blessing on our national efforts to restore a culture of life. The shrine was packed with folks of all ages, but especially young people and from everywhere. I was so proud of the turnout from Indiana!

In view of one of the most anti-life strategies, the involvement of youth is ironic. Panic buttons are being pushed about world population growth. Last Oct. 12 was designated as the day on which the world population reached 6 billion. The occasion was heralded by population controllers claiming that population growth is the cause of poverty, disease, famine, stifled development in the third world, and as well as all other kinds of bad things.

U.S. Bishop James T. McHugh, who keeps an eye on international concerns relative to pro-life issues, especially relative to United Nations activities, wrote an informative article entitled “6 Billion People?” He pointed out that the United Nations sponsored endless rounds of meetings earlier in 1999 to evaluate the impact and implementation of the 1994 Cairo World Population Conference. He said there was a hidden agenda at those preparatory meetings to distort the demographic facts and to undermine expanded population control programs. There was a major effort to redefine contraception to include abortion. According to U.N. policy, abortion is to be discouraged, and it is never to be treated as a method of family planning. There were also efforts to push contraception, sterilization and abortion for adolescents, entirely without parental knowledge or consent. Fortunately these efforts failed.

Bishop McCough is convinced that the real reason for the ambivalence about population control and expanded family planning programs may be the realization, objective and well-founded in-demographic discussions, that population growth is not a serious threat to the global community.

In fact, population growth rates have been declining steadily over the past 20 years and the actual influx of people will begin to decline in the early years of this 21st century. According to studies, in all likelihood, the world population will stabilize at about 10.5 billion people in 2200. The fact is, it is hard to assess or predict the long-term effects of population growth.

The two most populous nations in the world are China and India, each with more than 1 billion people. This is one-third of the world’s population. Both nations have serious economic problems due largely to weak economic systems. The United States ranks third in world population with 276 million people and a healthy economic system and strong productivity. Following the U.S. are Indonesia (190 million) and Brazil (168 million), both with weak economies.

The driving force in the population decline is the decrease of births in both developed and developing nations. The worrisome result of this is that fewer and fewer people to meet work-force needs, primarily in developed nations. Especially in the developed world, there is a significant and disproportionate increase in older persons who are reliant on the state for pensions, health care and other benefits. The concern over the future of Social Security in our country and health benefits as well are local testimony to the concern. The disproportionate comes from the decline in the birth of babies and young people entering the work force.

Population controllers say, beware, these birth declines could turn around quickly, so the world had better continue the pressure to limit population growth and fund “family planning.”

As the saying goes, that rock won’t roll! For example, in Japan, birth declines in actual fact seem to be no way to bring about an increase in population growth. In Europe, present lifestyles and values prevent a turn-around. Some predict that eventually Europe will need to import a work force. Will that be true in the States as well? Some folks think so.

The population control frame of mind contributes to a growing anti-life culture. Unfortunately, it distracts world leaders from dealing with very real population issues such as aging, migration, and, almost casually, the impact of AIDS in Africa and the failure of the global community to foster and sustain development in the poorer nations.

We have much to consider and to pray about in a complex world that is somewhat fearful of life. Ultimately, in a materialistic world that shuns the touch of our creator God, respect for the dignity of the human person is the key to future development.

Seeking the Face of the Lord

Bishop Buechlein’s intention for vocations for March

Youth: that they may be open to the promptings of the Holy Spirit so that they may be open to the promptings of the Holy Spirit so that they may be open to the promptings of the Holy Spirit so that they may be open to the promptings of the Holy Spirit so that they may be open to the promptings of the Holy Spirit so that they may be open to the promptings of the Holy Spirit so that they may be open to the promptings of the Holy Spirit so that they may be open to the promptings of the Holy Spirit so that they may be open to the promptings of the Holy Spirit so that they may be open to the promptings of the Holy Spirit so that they may be open to the promptings of the Holy Spirit so that they may be open to the promptings of the Holy Spirit.
Nuestros jóvenes dirígan el camino

S igo pensado que los jóvenes diri- gían el camino; estoy convencido de que lo harán.

Una de las verdades del movimiento pro vida es cómo llama la atención a nuestra juventud. Indudablemente hay muchos jóvenes involucrados en dicho movimiento. El dominga en la noche, el 23 de enero en la Catedral Nacional de la Concepción Inmaculada en Washington, una vez más se reunieron miles de personas en una cale- bración en escarcha para celebrar un Dios bendición por nuestros esfuerzos nacionales para restaurar una cultura de vida. La capilla estaba llena de gente de todas edades, pero sobre todo de los jóvenes de diferentes partes del país. ¡Estoy orgulloso del número de personas que vinieron de Indiana! 

En vista de una de las estrategias recientes en contra de la vida, dicen que la inci- pación de la juventud es irónica. Muchos se preocupan por el crecimiento demográfico mundial. Según datos recientes de la ONU, el país, la tierra que es bendecida por Dios tendrán un crecimiento de población muy grande. Los Estados Unidos tienen el tercer lugar en la población del mundo contando con 267 millones de habitantes y una saludable economía y fuerte produc- tividad. Después de los Estados Unidos es Indonesia (190 millones) y el Brasil (168 millones), los dos tienen débiles economías. 

La fuerza motriz de la declinación demográfica es la reducción de los nacimientos en tanto las naciones desarrollada- das en las no desarrolladas. El resultado preocupante de todo esto es un aumento de la pobreza y de los pobres. Los Estados Unidos, que son relativos a las actividades de las Naciones Unidas, escribió un artículo informativo llamado “6.5 Mil Millones de Personas.” Noté que las Naciones Unidas patrocinaron numerosas rondas de reuniones en los prin- cipios del 1990 para tratar este problema y la ejecución de la Conferencia de la Población Mundial en Cairo del 1994. Dijo que había una preocupación grande por las quejas reuniones preparatorias para formular los hechos demográficos y luchar por pro- gramas expansivos de planificación familiar. Había un gran esfuerzo por reenfocar la contracepción para que abarque el aborto. Según la política de la ONU, hay que desaprobador, el aborto, nunca se debe tratar como método de planificación familiar. También había esfuerzos para empujar la contracepción, esterilización y aborto a las adolescentes, completamente sin su conocimiento o consentimiento de los padres. Afortunadamente esos esfuer- zos no tuvieron éxito.

El Obispo McHugh está convencido de que la verdadera razón por la ambivalencia acerca del control demográfico y los pro- gramas expansivos de planificación fami- liar puede ser la ejecución, objetivo y estu- dios demográficos bien fundados, que indiquen que el crecimiento demográfico no es realmente una amenaza a la comu- nidad global. De hecho, las tasas de crecimien- to demográfico llevan 20 años disminuyendo y a la vez, la elección de la buena gente comenzará a reducirse en los principios del siglo 21. Según los estudios, es muy probable que la población mundial se estabilizará a aproximadamente los 10.5 mil millones de personas en el 2200. Es difícil de juzgar o predecir los efectos a largo plazo del crecimiento demográfico. Las dos naciones más pobladas del mundo son China e India, cada una cuenta con más de 1 mil millones de personas. Esto representa una tercera parte de la población mundial. Ambas naciones tienen serios problemas económicos principal- mente debido a sus débiles sistemas económicos. Los Estados Unidos tienen el tercer lugar en la población del mundo contando con 276 millones de habitantes y una saludable economía y fuerte produc- tividad. Después de los Estados Unidos es Indonesia (190 millones) y el Brasil (168 millones), los dos tienen débiles economías.

Las intenciones vocationales del Arzobispo Buechelein para marzo

Los jóvenes: que ellos elijan el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.
VIPs . . .

Brebeuf Jesuit Preparatory School junior Jaron Henrie-McCrae of Indianapolis earned a Prelude Award in the video and film category of the student fine arts competition on Feb. 5. The contest is sponsored by The Children’s Museum and its guild, The Penrod Society and WISH, Channel 8. †

Check It Out . . .
“Celebrate Life—Alternatives to the Death Penalty” is scheduled at 4:30 p.m. on March 1 at the Rotunda of the Indiana Statehouse in Indianapolis. State Sen. Morris H. Mills (R-Dist. 35) will be recognized as Indiana Abolitionist of the Year. The pro-life program is sponsored by Amnesty International, the Indianapolis Coalition to Abolish Capital Punishment, Indiana Citizens to Abolish Capital Punishment and several area Churches. For more information, call Karen Burkhart at 317-839-1618.

Destination Jesus V, a weekend retreat for high school students, is March 10-12 at Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese. “Go Fish,” the retreat theme, is based on Christ’s call to “go make disciples of all nations.” The youth retreat will include worship, fellowship, song and prayer. It is sponsored by Our Lady of Mount Carmel Parish and St. Maria Goretti Mission in Westfield. Keynote speaker Jason Evert has appeared on the “Catholic Answers—Live” radio program and also on television. Apex, a nationally acclaimed Catholic juggling ministry from Washington, D.C., also will perform during the retreat. The $40 registration fee per person covers meals, accommodations and a retreat T-shirt. For more information or to register, see the Our Lady of Mount Carmel Web site at www.olmc1.org or call Cathy Mitchell at 317-848-4857.

The Indianapolis St. Vincent de Paul Society needs volunteers to help with its Client Choice Food Pantry at 2111 Spann Ave. in Indianapolis. Monday, Wednesday and Friday are stocking days and Tuesday, Thursday and Saturday are client intake days. Those who can help are asked to call 317-894-6524.

Jane King Albright of Danville, a licensed marriage and family therapist, will offer a 4-hour training workshop for individuals interested in starting and running support groups on March 4, from 9 a.m.-1 p.m. at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Albright is a therapist, professional speaker and seminar leader who has worked with support groups since the 1970s. The program will include the following topics: What Support Groups Can and Cannot Do, Where to Begin, Establishing Ground Rules, Planning the Meeting, Facilitation Skills, Potential Problems, When to Refer and Tips for Promotion. The fee is $35 per person. To register, call Marilyn Hess at the archdiocesan Office of Youth and Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586.

Applications are now available for this summer’s Camp Riley for youth with physical disabilities. Camp Riley offers children with physical disabilities a traditional residential camping experience with four levels of camp programming. For more information, call 317-634-4474 or 877-867-4539. †

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Interfaith couples learn to share Christian unity

By Fr. John W. Crosin, O.S.F.S.

How might couples grow spiritually in interchurch marriages? In some ways, the answer is that their spiritual growth is similar to that of same-church couples. It is important for married couples to pray for the Holy Spirit’s help and guidance, attend church each week, set aside time for daily prayer and perform works of charity together in the community.

Such spiritual practices are necessary to strengthen relationships with God and others.

We root our Christian life in daily life virtues, such as patience, civility, honesty, wisdom and justice. Yet each person is unique. Each person is specially called by God. And each person has a specific life history.

Thus a couple’s everyday spirituality can be lived out in many different ways. Interchurch couples have unique opportunities to grow together spiritually. They have unique talents and possibilities. They encounter unique challenges, too.

Communication for couples—as for all good friends—is always important. Interfaith couples often have much to learn about each other’s Christian faith tradition. Learning not only includes the doctrine of the Church. It also includes the personal practices which make that faith come alive in worship, in family life and in the community.

All the understandings and emotions—positive and negative—are attached to these particulars of Christian living need to be explored.

We live out of our hearts and our heads. Thoughts and feelings often manifest themselves as Christmas, Easter or other special days come around. These days present couples with opportunities for dialogue, discussion and prayer. Unfortunately, such special occasions can also be opportunities to ignore differences. Spouses or engaged couples may not want to risk upsetting each other. They sometimes submerge their differences by ignoring them.

This avoidance only creates a greater long-term risk for the couple’s unity. Differences need to be worked on—often many times—rather than ignored.

Reducing religious practices creates later problems. A recent study of interchurch marriages by the Center for Marriage and Family at Creighton University in Omaha, Neb., indicates that these couples are at greater risk for divorce than same-church couples.

The study also found that participation in joint religious activities can help couples grow closer together.

Today there are many opportunities—such as ecumenical Bible studies or social-action groups—for couples to live their Christian faiths together.

The Creighton study also indicates that better marriage preparation can benefit interfaith couples. Good marriage preparation begins the process of learning from one another and building a common spiritual life.

Skilled clergy and lay leaders can help interfaith couples address questions arising from their varied religious upbringing and education.

Recently, the institutions of the Washington Theological Consortium, an ecumenical group of Catholic and Protestant schools and associates, decided to offer an afternoon of pastoral reflections on the Creighton study. So far, the response from local clergy and laity has been positive and enthusiastic—almost overwhelming.

This indicates to me that there is a deep desire on the part of Christian clergy and laity of all denominational backgrounds to help couples grow spiritually—to share how we might aid couples in their preparation for marriage and in their faith-filled living.

Communion among the Christian Churches will not grow by pretending differences don’t exist. It will grow by taking them seriously and exploring them forthrightly.

As interchurch marriage becomes more and more the norm today, I believe that these couples can grow together spiritually. And they can bring their experiences to the ongoing search for Christian unity.

(Oblate Father John W. Crosin, executive director of the Washington Theological Consortium, is the author of Friendship: The Key to Spiritual Growth, published by Paulist Press.)

Interfaith services promote unity

This Week’s Question

What do Catholic parishes and other Christian Churches do together in your community?

“We have a Palm Sunday service with a nearby Lutheran Church every year. We meet halfway between the two churches. We share prayers and sing songs. Then we process to our respective churches for services.” (Helen Hinson, Charlotte, N.C.)

“The primary thing we do is to help the needy of the community with food, lodging and the like. There is a communal soup kitchen worked by the various churches, and we also work together through the Salvation Army.” (Father John Koelsch, Boise, Idaho)

“We have an AMOS—A Metropolitan Organizing Strategy—group. It’s a coordinated effort to bring about changes in the community through political activism. We have combined liturgy services several times a year. There is also the Church United Shelter, which aids the homeless.” (Kathy Shafer, Des Moines, Iowa)

“We have a biannual interfaith—primarily Jewish, Muslim and Christian—celebration of the arts. One of its elements is a six-week-long, juried exhibit of liturgical and sacred art. We are not trying to solve theological issues. We are celebrating the creative spirit which unites us all.” (Father Thom Dennis, Springfield, Ill.)

Lend Us Your Voice

An upcoming edition asks: When you think of the heart of the Church—its central points of focus, so to speak—what first comes to mind for you?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.†
The most noted of those scholars were Dominicans St. Albert the Great and St. Thomas Aquinas, and Franciscans St. Bonaventure and John Duns Scotus. The Dominican and Franciscan schools of thought were usually in vigorous disagreement.

From the fifth century to the 13th, St. Augustine's philosophy and theology predominated in the Church. Augustine had Christianized the philosophy of the Greek pagan Plato. During the 12th century, though, Latin translations of Aristotle's philosophy, little known in the West, began to appear in Europe, largely illuminated by faith.

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

The Sunday Readings

Sunday Feb. 27, 2000

• Hosea 2:16b, 17b, 21-22; 2 Corinthians 3:1-6; Mark 2:18-22.

The Book of Hosea is the source of this weekend’s first reading.

Four of the ancient Hebrew prophets bear the title of major prophets. They are Ezekiel, Jeremiah, Isaiah and Daniel, although Daniel is not a book written by a prophet. Rather, it is about a prophet.

All the other prophets are categorized as minor prophets. This designation in no way, however, occurs to diminish them or their message. Usually they simply are not of the length as the others.

Hosea is the minor prophet whose writings furnish this weekend’s first reading. This book appears rarely in the Liturgy of the Hours.

At the beginning of Hosea’s prophetic career, Israel was secure and prosperous. Times changed, and they changed rather quickly. Casting an increasingly dark shadow across Israel, and indeed across Judah, was the powerful, bloodthirsty military kingdom of Assyria to the north and east.

People feared the future. Quite likely, many insisted that the peril reposing in Assyria was in itself a sign that God had abandoned the Covenant, or even that God did not exist.

Hosea, of course, appealed for the opposite view. There was nothing to fear, if loyally to God were kept intact.

Site view. There was nothing to fear, if loyalty to God were kept intact.

St. Paul’s Second Epistle to the Corinthians gives this weekend’s second reading.

As the two existing epistles to Corinth indicate, Paul was continually distressed by the lukewarm attitudes and backsliding of the Corinthian Christians. For this reason, neither the Missouri nor Wisconsin synods were directly involved in the dialogue that preceded the document, nor are they participants in the agreement.

While the Joint Declaration applies to 95 percent of the world’s Lutherans, most of the remaining 5 percent are in the United States. The agreement will not officially apply, therefore, to the Lutherans who belong to the Wisconsin or Missouri synods.

Church signed record with Lutheran federation

An excellent question. Many Catholics, especially in the United States, have received similar comments from their Lutheran friends.

The Joint Declaration on Justification, reached in 1998 and signed in October 1999, was between the Catholic Church and the Lutheran World Federation. The federation is an association of Lutheran Churches with authority to act on behalf of members in matters committed to it. It represents about 58 million of the 61.5 million Lutherans in the world.

Bishop Christian Kruse and Rev. Ishmael Noko, president and general secretary, respectively, of the Lutheran World Federation, signed the declaration for the Lutherans. Cardinal Edward Cassidy, president of the Pontifical Council for Promoting Christian Unity, and Bishop Walter Kaiser, secretary of the same council, signed for the Catholic Church.

The confusion you experience results from the fact that the Lutheran World Federation represents by far the majority of, but not all of, the Lutherans. The largest Lutheran Church in the United States, the Evangelical Lutheran Church in America, has about 5.2 million members and is part of the Lutheran World Federation. It makes up roughly two-thirds of the Lutherans in the United States.

The Lutheran Church Missouri Synod, however, with about 2.6 million members, is the largest Lutheran group in the world not affiliated with the world federation.

The next largest Lutheran Church in the United States, the Wisconsin Evangelical Lutheran Synod, has approximately 400,000 members, and also is not affiliated with the world federation.

For this reason, neither the Missouri nor Wisconsin synods were directly involved in the dialogue that preceded the document, nor are they participants in the agreement.

Your column a few weeks ago concerning the agreement on justification between Lutherans and Catholics was enlightening. We do not understand, though, if this refers to all Lutheran Churches.

The first reading, from Hosea, reminds us that we need God. We need the Holy Spirit in our lives.

The second example takes us back to realities of those times. Cloth was made of natural fabrics. These fabrics were more easily than modern polyesters, and they shrank. As the Lord stated, no one would put a patch of good cloth on an old cloak, which was near the end of its usefulness.

Winekins as the name suggests, were made of animal hide. They also became worn. New wine can be quite fresh, and its acid content high. For this reason, old wineskins were liable to tear if filled with new wine.

Reflection

The Church gradually is leading us toward Lent. In just 10 days, we will observe Ash Wednesday.

In these readings, the Church reminds us that we need God. Long ago, this was the message of Hosea. We need to unite with God in Jesus. We need, therefore, to prepare ourselves to receive the Holy Spirit in Jesus.

New wine can be quite fresh, and its acid content high. For this reason, old wineskins were liable to tear if filled with new wine.

Question Corner/ Fr. John Dietzen

The criterion/ Friday, February 25, 2000

Our journey to God

Gentle Snow

Oh, gentle snow, white and soft.

What is this hold you have on me?

Walking through your falling flakes,

I have the feeling of being free.

Oh, gentle snow, white and soft.

God’s special shower from above.

What is there about your beauty

That opens my heart and soul to love?

Oh, gentle snow, white and soft.

Your gift brings joy and laughter.

For once more I believe in miracles

And hope and happiness ever after.

By June Hill

(June Hill is a member of St. Bartholomew Parish in Columbus.)

Daily Readings

Monday, Feb. 28

Peter 1:3-9

Psalm 61:1-2, 5-6, 9-10

Mark 10:17-27

Tuesday, Feb. 29

1 Peter 1:10-16

Psalm 98:1-4

Mark 10:28-31

Wednesday, March 1

1 Peter 1:18-25

Psalm 147:12-15, 19-20

Mark 10:32-45

Thursday, March 2

2 Peter 2:2-5, 9-12

Psalm 100:2-5

Mark 10:46-52

Friday, March 3

Blessed Katharine Drexel, virgin

1 Peter 4:7-13

Psalm 96:10-13

Mark 11:11-26

Saturday, March 4

Casimir Jude 17, 20b-25

Psalm 53:2-6

Mark 11:27-33

Sunday, March 5

Ninth Sunday in Ordinary Time

Deuteronomy 5:12-15

Psalm 81:3-8, 10-11

2 Corinthians 4:6-11

Mark 2:23-36

or Mark 2:23-28

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Three years ago, my first pregnancy ended tragically in a miscarriage at home. My husband and I were devastated and were left trying to decide how to humanely dispose of the body.

Our parish priest told us that the Catholic Church makes no provision for miscarried babies.

Why is there no service of any kind to memorialize our children who die before birth? Some form of liturgy would greatly aid the grieving process parents face.

(Massachusetts)

A you are right. The special kind of laughter that can result from the death of one’s child before it is born deserves to be recognized and soothe the community’s prayer and liturgy. Perhaps your priest was not aware that Catholic funeral guidelines adapt in several ways to experiences like yours, which unfortunately are not uncommon.

First, full funeral rites may be celebrated for children whose parents intended them to be baptized but who died before baptism. Since there is no requirement that the body be present, a funeral or memorial Mass is totally appropriate after a miscarriage.

Other ceremonies, with prayers and Scripture readings chosen to meet the particular needs of the family and friends, are possible and entirely appropriate. These provisions are explained in the Church’s “Order of Christian Funerals” in the section on funeral rites for children.

A free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Poriota, IL 61651. Questions for this column should be sent to Father Dietzen at the same address.)

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Archabbot presents mission at St. Matthew

By Margaret Nelson
First of two parts

Father Donald Schmidlin, pastor of St. Matthew Parish in Indianapolis, had reason to smile as he looked over the assembly on the final day of Benedictine Archabbot Lambert Reilly’s Feb. 13-16 mission at the parish. The church was packed with the faithful of diverse ages, backgrounds and gifts. And they were being inspired to grow and change by a gifted preacher, billed on signs outside as “Mother Teresa’s monk.”

The title refers to the experience the archabbot has had as a retreat master for the Missionaries of Charity and his friendship with the late Mother Teresa, founder of the order.

Archabbot Lambert based his homilies on the Gospels, easily drawing quotations and stories of the saints, authors and ordinary people from his reading and experience.

He began Sunday evening: “Without faith, it’s impossible to please God,” noting that he hoped the mission would help those in attendance to grow in faith.

As in Cana, Christ tells us what to do, the archabbot said, using Gospel scenes of healing to show the different kinds and levels of faith. He said that stories of faith are tied to every experience of life.

The archabbot told the story of his sister-in-law calming a woman at the wake for her own 20-year-old daughter. The woman screamed, “If there is a God, he’s no good!” The girl’s mother said, “God doesn’t make any mistakes.”

The archabbot urged the assembly to “learn to walk according to someone else’s judgment—God’s!”

Most of us want to remake God, he said. “If we are so foolish as to live only for this world, then what we want is heaven on earth, and the Lord doesn’t promise that,” he said.

The archabbot pointed out that if Jesus can change bread and wine to his body and blood, “We know God will be anywhere he chooses.

“If we are not growing in faith, nothing makes sense,” he said. “If we are growing in faith nothing can conquer us.

“Faith isn’t magic, we have to work at it,” he said. “We hasten to Christ. Lord increase our faith; Lord I believe, help my unbelief.”

On Monday, the archabbot talked about the Pharisees, who thought they were always right and Jesus was always wrong. “They did nothing but argue with him.” Jesus told his followers not to be like them. Two times, they got good press — once when they told him Herod was looking for him. Another time, Jesus said to a Pharisee, “You’re not far from the kingdom,” because of your faith.

“Every one of us wants internal peace,” the archabbot said. “We think if we were at peace we could take any—

Continued on page 15
thing. But the peace we seek is different than the peace he
gives.

“We who don’t think we’re worldly people are worldly 
persons,” he said.

Archabbot Lambert said that people think they would be
at peace if they didn’t have health problems. “Christ never 
promised good health,” but worldly people want to stay 
here. He told of the poor health of St. Philip Neri, who
experienced the peace of Christ.

We say, “If only those under me would listen to me; if 
only my children would listen to me; if only my monks 
would listen to me, I would be at peace,” the archabbot 
said.

“People equate peace with acceptance of authority,” he 
said. “Christ is the supreme authority and he’s probably the 
most walked-away from person” in history.

The archabbot told the story of St. Benedict, who lived 
in a cave. People brought him food. People asked him to 
come out and found a monastery, then tired of him and 
tried to poison him. “He had the peace of Christ,”
Archabbot Lambert said.

“The only ones who are successful become saints,” said
the archabbot.

He said that many people equate peace with family con-
ditions or reputations, but told stories of saints who 
endured prison with the peace of Christ.

The archabbot said that Jesus promised us his peace and 
his cross, telling us, “If you are my disciple, take up your 
cross daily and come after me.”

He said that people look at others and say, “I could
never take what they do.”

“Christ gives us the grace to carry whatever cross he 
puts on our shoulders,” the archabbot said. “There is no 
such thing as a crossless Christianity.

“When he gives us a cross, he fits it to our shoulders,” he 
said. “Jesus gives us nothing we can’t take. Jesus doesn’t 
come to make life easy. Jesus comes to make us great. 
We’re not meant to be in control.”

The archabbot shared with the assembly the thoughts of 
Dante, Jonathon Frost, St. Francis de Sales, St. Teresa of 
Avila, Thomas à Kempis, Charles Poole and others about 
the peace of Christ.

“If you think you’re a Pharisee, you may not be,” he 
said, “but if you think you’re not, then you are for sure.” †

The Criterion  Friday, February 25, 2000  Page 15
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At 95, faithful steward still supports Church

Charitable gifts benefit three parishes in two deaneries

By Sandra M. Behringer

RUSHVILLE—Rose Ripberger has silver hair, eyes that sparkle and an enthusiastic manner that belies the fact that she turned 95 on Feb. 1. More than just a lively lady, she also is a generous one.

Among her many gifts of faith are those she has made to St. Cecelia Parish in Oak Forest and the St. Gabriel Endowment Fund in Connersville.

Following the death of her husband, Wilbur, she decided to establish a charitable gift annuity with the Catholic Community Foundation to benefit St. Elizabeth Parish in Cambridge City. Since 1993, she has received an annuity that pays her quarterly. She will continue to receive that annuity during her lifetime. Upon her death, St. Elizabeth Parish will receive the annuity’s remaining funds.

Ripberger said she is pleased about making that gift to the Church.

Archbishop Daniel M. Buechlein sent her a rosary he had blessed for her in celebration of her 95th birthday and in gratitude for her generous stewardship. She held the rosary during a visit with her daughter, Betty, and son-in-law, Gene, in her apartment. Silk flowers and dozens of pictures of her children and grandchildren accent furniture from her former home on the family farm. A large photograph of the farm hangs over her bed. An avid Indiana University basketball fan over the years, she also proudly displays an autographed photograph of I.U. basketball coach Bobby Knight.

(Sandra M. Behringer is director of gift planning for the archdiocese. For information about planned gifts, call Behringer at 317-236-1427 or 800-382-9836, ext. 1427.)

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Monday, March 27, 9:00 a.m. to 2:00 p.m.
Reflection Day with Archbishop Daniel April 7-9
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The Active List, continued from page 22

Saturdays
Clinic for Women, E. 38th St. and Parker Ave. Indianapolis, Pro-life rosary, 9:30 a.m.
Holy Rosary Church, 220 Stevens St., Indianapolis. Trinidtine Mass, 9 a.m.
St. Patrick Church, 950 Prospect St. Indianapolis. Mass in English, 4 p.m.

Monthly
First Sundays
St. Paul Church, Sellersburg. Prayer group, 7:30-8:15 p.m.
Information: 317-638-4555.

First Mondays
Archbishop O’Mara Catholic Center, Indianapolis. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, 3354 W. 38th St., Indianapolis. Confession, 6-6:45 p.m.; Benediction of the Blessed Sacrament, 7:45 p.m.
Sacred Heart Church, 1530 Union St., Indianapolis. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.
St. Vincent de Paul Church, Bedford. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.
St. Joseph University Church, Terre Haute. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.
St. Mary Church, New Albany. Eucharistic adoration, reconciliation, after 9 p.m.

Sacrament of reconciliation, after 8 a.m. Mass.
Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.
St. Mary Church, New Albany. Eucharistic adoration and confessions, after 9 p.m. Mass.

Second Mondays
Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.
Second Thursdays
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Cornerstone blessed

In September 1950, Archbishop Paul C. Schulte blessed the cornerstone of the new church of St. Rose of Lima mission in Knightstown. He was assisted by (from left) Fathers Raymond Bosler, Ambrose Sullivan and Jerome Bennett (holding aspergillum), pastor of St. Rose; Father Clement O. Bosler (partially hidden); and Msgr. Henry Herman, secretary to the archbishop (holding book).

The first St. Rose church was built in 1872. Church records show that Irish Catholics who came to work on the railroads settled there and in Raysville. In 1922, the Ku Klux Klan came to Knightstown and records show that they were “very strong and demonstrative between the years 1920-30.” However, in the early ‘40s, when Bishop Joseph E. Ritter came to administer the sacrament of confirmation, an ornate high-backed chair for the bishop’s use during the ceremony was borrowed from a former local “upstairs hall.” The chair belonged to the Klan!

St. Rose was granted parish status in 1960. Father James Shanahan was its first resident pastor. Today, the parish numbers about 200 persons living in 90 households. Oldenburg Franciscan Sister Shirley Girth is parish life coordinator. The sacramental minister is Father Joseph Rautenberg.

An Evening of Prayer and Song with Grayson Warren Brown

Sponsored by Richmond Catholic Community
Richmond, Indiana

Sunday, March 5, 2000
Concert: 7:30 p.m.
Holy Family Catholic Church
815 West Main Street, Richmond, Indiana

Grayson Warren Brown is an internationally-known liturgical composer, author and recording artist. He has published five collections of liturgical compositions. Been So Busy, Halfway Home and If God Is For Us are his latest releases with Oregon Catholic Press.

Grayson began his liturgical ministry in the late 1960’s in a small inner-city parish in New York City where he learned early how significant an authentic, spirit-filled experience of worship can be to people in need of hope. His twenty years of experience working in a multicultural parish have given him a unique insight into the power that good liturgy can install in people of all colors and backgrounds.

Grayson is now dividing his time between writing, composing, and traveling the country giving workshops, speaking at conventions and conducting parish missions. His down-to-earth approach to liturgy and scripture, coupled with his dynamic speaking style have made him one of the most sought after presenters in the United States today.

For information, contact:
Debbie Hanneman, Music Director, The Richmond Catholic Community
240 South 6th Street, Richmond, IN 47374  765-962-3902

There is no charge for the concert. The event is being sponsored by the Charles and Gertrude Hubbard Fund.
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 and brothers of archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.


SCHERER, Kenneth D., 56, St. Vincent de Paul, Bedford, Feb. 3. Husband of Carol (Fish) Scherel. Father of Michele Cox, Jackie Moore and Kristie Scherelsh. Son of Roy Scherelsh. Brother of Mary Carol Jackson, Donna and Phil Scherelsh. Grandfather of four.


Jesuit Father Peter Damian Fox taught mathematics at Brebeuf

Jesuit Father Peter Damian Fox grew up in Indianapolis, graduated from Catholic High School, and later taught mathematics at Brebeuf Jesuit Preparatory School. He died Feb. 10 at the age of 67.

A funeral Mass was celebrated Feb. 15 at the Columbien Jesuit Community Chapel in Clarkston, Mich., where he was living.

Father Fox attended Xavier University in Cincinnati for a year before beginning his Jesuit novitiate at Milford, Ohio, in 1950. He studied at West Baden Springs College, Woodstock College and Loyola University, earning a master’s degree in education there in 1975.

Most of his priesthood was spent in campus ministry at Loyola, though he taught mathematics at St. Xavier High School in Cincinnati and Loyola Academy in Wilmette. He is survived by two brothers, William and Michael Fox, and a sister, Sheila McCarthy.

Providence Sister Ann Jerome Strbjak taught in Terre Haute

Providence Sister Ann Jerome Strbjak died on Feb. 10. She was 82.

A funeral Mass was celebrated at the Church of the Immaculate Conception at Saint Mary-of-the-Woods on Feb. 15.

The former Caroline Strbjak entered the congregation of the Sisters of Providence in 1936, professed first vows in 1938 and final vows in 1944.

We are sorry to report the following deaths. Please submit obituary notices 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 and brothers of archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.


Benedictine Father Gerard Ellspermann was oblate director

Benedictine Father Gerard Ellspermann of Saint Meinrad Archabbey died on Feb. 12. He had been a Benedictine monk for 65 years and a priest for 60 years.

A funeral Mass was celebrated at the archabbey church on Feb. 17.

He also served as prior of the monastery for six years.

In his many assignments, Father Gerard served two separate periods as director of oblates—the lay men and women who try to incorporate the Benedictine way of life into their lives outside the monastery. He published a Benedictine Oblate Companion. Father Gerard is survived by three brothers, Benedictine Father Camillus, Vincent and George Ellspermann, and three sisters, Helen Miller, Rose Schauphen and Yvonne Sherk.


VonPEIN, Mary V., 84, St. Mary, Richmond, Feb. 8. Aunt of several.


Brother of Maryknoll Sister Michele Cox, Jackie Moore and Dorothy Churchill.

She taught at St. Leonard School in West Terre Haute and at St. Patrick School in Terre Haute, as well as at schools in the Evansville Diocese and in California, Illinois, Massachusetts and Oklahoma.

Sister Ann Jerome is survived by two brothers, Bud and Jerry Strbjak, and two sisters, Catherine Lazarus and Margaret Goberg.

Antonetta Wilgenbusch.

Grandfather of 27. Great-grandfather of 40.


VonPEIN, Mary V., 84, St. Mary, Richmond, Feb. 8. Aunt of several.


Brother of Maryknoll Sister Michele Cox, Jackie Moore and Dorothy Churchill.

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Sister Ann Jerome is survived by two brothers, Bud and Jerry Strbjak, and two sisters, Catherine Lazarus and Margaret Goberg.

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For Rent
St. Charles Borromeo Church, 35 West Fifth Street, Peru, IN, is seeking enthusiastic, dedicated, qualified applicants for principal, effective for the 2000-2001 school year. With a student body of approximately 150, covering pre-school through 6th grade, St. Charles provides an intimate, quality Catholic education with emphasis on the educational, physical and spiritual needs of each student.

We are seeking an individual with excellent leadership, supervisory and communication skills, and the ability to work with staff, students, parents, and the entire parish and school communities. Applicants must possess or be eligible for certification as principal in the state of Indiana.

You may submit your resume and salary requirements by March 15, 2000, to: Search Committee, St. Charles Borromeo Church, 35 West Fifth Street, Peru, IN 46970-2100; or fax to 765-472-2962.

For Rent
For Sale

High School Principal Position
Fr. Thomas Secinea Memorial High School, located on the Eastside of Indianapolis, Indiana, is accepting applications for the position of principal. St. Anthony is one of six high schools in the Archdiocese of Indianapolis. Currently serving 1200 students in grades 9-12, the Board of Directors and the community it serves is committed to the continuing development of a quality educational program. Secinea Memorial offers Advanced College Placement (AP) courses in English, History, Math, Science and Spanish. The University, has a partnership with Marian College and the Catechist Training Program, and the opportunity for the staff of St. Anthony. Candidates must be practicing Catholics, hold a secondary administrator’s license, and have experience in an administrative position. Successful candidates will also demonstrate sound instructional and curriculum leadership. They must also be creative and flexible. If you believe you are qualified to help lead the continuous improvement of our tradition of excellence in Catholic education, please send your resume and cover letter to:

Annette “Mickey” Lentz
Archdiocese of Indianapolis, Office of Catholic Education
1400 N. Meridian Street, Indianapolis, IN 46202-2367
317-236-1438
Deadline: April 14, 2000

Principal
St. Charles Borromeo Church, Peru, IN, is seeking enthusiastic, dedicated, qualified applicants for principal, effective for the 2000-2001 school year. With a student body of approximately 150, covering pre-school through 6th grade, St. Charles provides an intimate, quality Catholic education with emphasis on the educational, physical and spiritual needs of each student.

You may submit your resume and salary requirements by March 15, 2000, to: Search Committee, St. Charles Borromeo Church, 35 West Fifth Street, Peru, IN 46970-2100; or fax to 765-472-2962.

Office Manager
Fatima Retreat House, located at 5333 E. 56th St., is seeking a full-time office manager. Responsibilities include extending hospitality to guests, tracking financial information, processing payroll, payables, and bank deposits, and supervising office staff. General secretarial duties will also be required, as well as providing clerical support to the director and associate directors. Good organizational and communication skills are required, as is proficiency with Microsoft Excel and Word. Supervisory and bookkeeping experience are preferred. This is a weekday, hourly position, but may require some evening and weekend hours.

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