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January 26, 2001

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Vol. XXXX, No. 15 50¢

Pope names 37 cardinals from 22 countries, including U.S.

VATICAN CITY (CNS)—Pope John Paul II named a record-high 37 new cardinals from 22 countries Jan. 21, including three from the United States: Cardinals-designate Edward M. Egan of New York, Theodore E. McCarrick of Washington and Avery Dulles, an 82-year-old Jesuit theologian.

The new cardinals, who will formally accept their position at a consistory at the Vatican Feb. 21, include 12 Vatican administrators and nine residential archbishops from Latin America—by far the

largest such group from any continent.

The biggest surprise was the size of the pope's list. Once again, the pope waived the Church's technical limit of 120 cardinals who are under age 80 and therefore eligible to vote in a papal conclave. He named 33 new voting-age cardinals, which means that, barring any deaths, the total will be 128 by the time of the Feb. 21 consistory.

With the new appointments, Pope John Paul will have left an even stronger personal mark on the College of Cardinals,

having named 118 of the 128 elector-cardinals and 154 of the 178 cardinals overall. The 178 total was a record-high for the college, which has grown rapidly in recent decades.

Additionally, the pope said he planned to divulge soon the names of two cardinals he created *in pectore* or in secret in 1998. Speculation has focused on prelates working in Russia and China.

Announcing the list at his Sunday blessing above St. Peter's Square, the pope said many of the new cardinals

were pastors who spend their time and energy "in direct contact with the faithful."

"These new prelates come from various parts of the world. Their ranks well reflect the Church's universality and multiplicity of ministries," he said.

The pope said many others might have merited the appointment and that he hoped he could name them in the future—an oblique response to those who have suggested that, having set a full

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Archdiocesan youth are encouraged by support for pro-life cause

By Jennifer Del Vecchio

WASHINGTON, D.C.—As a senior in high school, Natalie Eberwein faces a popular culture that doesn't embrace life.

It started before she even got to the March for Life in the nation's capital.

First, she dealt with her boss, openly pro-choice, who tried to get her to change her mind about her pro-life stance.

"She wasn't too happy I was taking off work for it," said Natalie, a member of Sacred Heart Parish in Terre Haute. "She keeps nagging me about it, but I say what I believe in and try to tell her pro-choice doesn't work."

Then it came in the form of counter protests while in Washington, D.C.

As Natalie and her friends walked to the dining hall for breakfast at The Catholic University of America, they found flyers taped to the doors advocating a woman's right to choose.

The flyers were taken down.

Natalie bore the trials with faith and an unshakable confidence that pro-life is the only right choice.

But Natalie and her peers have grown up in a nation where abortion has been

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Teen-agers from the Archdiocese of Indianapolis get ready to walk down Constitution Avenue in Washington, D.C. for the annual March for Life on Jan. 22.

Photo by Jennifer Del Vecchio

March for Life cheers Bush administration

WASHINGTON (CNS)—Optimism ran high at the kickoff rally for the annual March for Life Jan. 22, where dozens of speakers praised the two-day-old Bush administration and spoke of upcoming changes to abortion policy.

And toward the end of the two-hour rally held this year on the mud-covered grounds of the Washington Monument, participants cheered an announcement from the White House saying the Bush adminis-

tration planned to reinstate the Mexico City policy, which had denied U.S. foreign aid to programs overseas that promote abortion.

President Clinton had reversed the policy in 1993, two days after he became president.

The announcement that President Bush would restore the previous policy was immediately praised by Rep. Chris Smith, R-N.J., who said the Bush administration

was going to "sever the relationship with those who promote abortions."

And Baltimore Cardinal William H. Keeler, one of 29 prelates on the stand at the rally, said the restored policy would be a "tremendous step forward" for the new administration.

Throughout the rally, where tens of thousands gathered under a sunny blue sky but cold temperatures, several

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Oldenburg Franciscan sisters celebrate 150 years of service

By Mary Ann Wyand

"Blessed in our heritage, challenged by the future, we venture on" was the theme for the 150th anniversary celebration of the founding of the Congregation of the Sisters of the Third Order of St. Francis at Oldenburg.

Nearly 300 Franciscan sisters attended the congregation's sesquicentennial Mass of Thanksgiving on Jan. 6 at the mother-house chapel or watched the eucharistic liturgy on closed-circuit television in the health care center.

In honor of their century and a half of distinguished service, Gov. Frank O'Bannon designated Jan. 6 as "Sisters of St. Francis Day" in Indiana.

The Sisters of St. Francis were founded at Oldenburg in 1851 by Franciscan Sister Theresa Hackelmeier, who traveled from Austria to establish educational and humanitarian ministries. Sister Theresa came at the request of Father Francis Rudolf of Oldenburg to educate area children and care for orphans of the 1849 cholera epidemic. Shortly after her arrival, three young women joined her in religious life.

Reflecting on the congregation's unique history, Franciscan Sister Mary Ann Stoffregen, councilor, told the gathering at the sesquicentennial liturgy that, "Mother Theresa Hackelmeier arrived on the eve of the feast of the Epiphany. I like to imagine

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Submitted photo by Sister Tejal Jaehnen, OSF.

Franciscan Sister Therese Wente (left) carries a candle and represents, by her attire, the Hispanic culture, during the Jan. 6 liturgy celebrating the sesquicentennial of the Congregation of the Sisters of the Third Order of St. Francis at Oldenburg.

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legal since 1973. Debates about abortion and students with pro-choice attitudes are common, they said.

That fact got the attention of Baltimore Cardinal William H. Keeler as he looked out upon the multitude of teen-agers packed into any crevice they could find during the National Prayer Vigil for Life Mass at the Basilica of the National Shrine of the Immaculate Conception.

"They are growing up in a world where human life is devalued," said Cardinal Keeler.

"Each one of us here has an indispensable role in building a culture of life. God has called us and chosen us to be part of a most noble cause, he said."

As Natalie marched down Constitution Avenue in Washington, D.C. with more than 600 other students from the Archdiocese of Indianapolis on Jan. 22, she took that cause seriously.

"I was thinking that so many people were standing up for what they believed in and it was an awesome feeling," she said. "I hope that it effects peoples' feelings that abortion is wrong and pro-life is the way."

The pilgrimage to Washington, D.C. began with expectation at what the 28th March for Life would bring.

All over Washington, D.C., teen-agers walked around with pro-life sweatshirts, listened to their headphones and prayed the rosary.

They talked to their peers and then began a march that became a symbol of unity for them.

Alex Ippoliti, a senior from St. Meinrad Parish, said coming to Washington helped his faith grow.

"I saw how many Catholics there were," he said. "I didn't realize how much a presence the Catholic Church has."

Pro-life can't be overemphasized, he added.

"It is so much a part of us because we live," Alex said.

The trip wasn't easy. Students rode on a bus through the night to camp out on a concrete gym floor at The Catholic University of America.

The lack of comfort didn't dampen the students' enthusiasm or knowledge that the trip wasn't just about sightseeing but about taking a stand.

Lena Criss, a junior at Cannelton High

School and a member of St. Michael Parish in Cannelton, gave up homecoming festivities to travel to Washington, D.C.

Lena said the trip helped her get more information on how to combat the idea of pro-choice.

"In child development class [in high school] abortion is a big thing and it comes up all the time," Lena said. "There are arguments, but I say pro-choice just isn't right."

The trip also let students know they weren't the only teen-agers standing up for life.

"This is really awesome," said Courtney Bolles, a member of St. Monica Parish in Indianapolis. "I never expected this many people in my age range."

Courtney, a senior at North Central High School, also said knowing that others support her is important as she prepares to leave for college.

"I think this showed me that there are people behind me and helping me and I know I have support in my decisions. Others may not agree with [my pro-life stance], but this gives me hope," she said.

Students walked with more than 100,000 people down Constitution Avenue, holding signs with pro-life messages, singing songs and praying the rosary.

They watched other students carrying small coffins symbolizing the babies that have died.

Pictures of Our Lady of Guadalupe were numerous, and two women stood with posters proclaiming a wrong choice.

"I killed my baby, ask me how it feels," the signs read. Then it listed the baby's name.

All of it was a powerful witness, the students said. While the majority spoke of the march as their favorite event, the Mass and Cardinal Keeler's words weren't forgotten.

Cardinal Keeler lambasted the criticism John Ashcroft, the nominee for attorney general, received for his pro-life stance.

He also spoke of disdain for a court that allows partial-birth abortion.

"How can we say we the people govern ourselves when the federal judiciary continues to deny us the right," Cardinal Keeler said.

He also asked Catholics to join him in fasting from meat and between meals on Fridays as a "sign of our solidarity to Jesus, who chose to die on a Friday, and a conversion of heart to us as individuals and a nation."

The cardinal explained that some evils can only be driven out that way.



Photos by Jennifer Del Vecchio

At left, Roncalli High School students (from left) Matthew Roell from Holy Name Parish in Beech Grove, Melissa Bodnar from St. Mark Parish in Indianapolis and Kelley Rounds from Our Lady of the Greenwood Parish in Greenwood, participate in a Mass held at the Franciscan Monastery in Washington, D.C. The Mass was part of a pilgrimage of more than 600 students who traveled to the nation's capital for the March for Life.

Below, Father Joseph Brown, chaplain at Bishop Chatard High School in Indianapolis, and Father Darvin Winters, associate pastor at Our Lady of the Greenwood Parish, process to the altar for Mass at the Basilica of the National Shrine of the Immaculate Conception on Jan. 20.



"Jesus spoke that only some devils can be cast out by prayer and fasting," the cardinal said. "Fasting opens the hearts to be God's instruments to fix what is wrong."

The teen-agers took notice.

Alex, from St. Meinrad, said he would heed the Cardinal's request and fast for the end to abortion.

"Yes, every little bit helps," said Natalie, from Terre Haute.

Then, their eyes tired, they settled back into their bus seats for another drive

through the night back to Indianapolis.

But the students who had made the trip before said time away from Washington, D.C. doesn't diminish the effect.

"I prayed all week that people would realize what we are going for and remember," said Eileen Papesh, a student at Bishop Chatard High School and member of Christ the King Parish in Indianapolis.

"The march you always remember because it's cool and kids are allowed to express how they feel," she said. †

LIFE

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speakers spoke of the end of what they termed "the long eight years" of the Clinton administration.

Nellie Gray, who has organized the March for Life since the first one in 1974 protesting the 1973 Supreme Court decision that legalized abortion, told the crowd they were there to "help President Bush" in his efforts to stop abortion and ultimately "to overturn *Roe v. Wade*."

"We will ultimately win the battle for

life," said Rep. Steve Chabot, R-Ohio, a Catholic, who pointed out that during last year's rally he had emphasized how Congress was trying to pass legislation banning partial-birth abortion, which ended up being "thwarted by President Clinton."

The crowd resoundingly booed the mention of the former president.

"Those folks in that house are gone," said Chabot, pointing in the direction of the White House. "We have a new president that shares our belief that human life is sacred. We'll work hard to craft legislation that will once and for all outlaw partial-birth abortion in this country."

President Bush, who was invited to

attend the rally, did not participate. Smith, a Catholic who chairs the Congressional Pro-Life Caucus, instead read the president's statement, which commended the rally participants for their conviction, idealism and courage.

In his statement, Bush told rally participants that they shared a common goal "to work toward a day when every child is welcomed in life and protected by law."

"We know that this will not come easily, or all at once," he wrote. "But the goal leads us onward: to build a culture of life, affirming that every person, at every stage and season of life, is created equal in God's image."

Smith said Bush "offers a new hope and dream of ending the cruelty of abortion,"

and pointed out that he would not have been president without the pro-life vote.

Other politicians urged participants to elect pro-life senators in the next election, and many others pointed to the future of the pro-life movement by the large numbers of young people at the rally.

When Sen. Sam Brownback, R-Kan., asked how many in the crowd were under 20, the crowd broke into cheers.

"Major social movements in American history have always begun with young people," he said. "You're carrying the [pro-life movement] forward."

"March on!" he urged both the young and old gearing up to bring their cause to the steps of the U.S. Supreme Court building as they have for the past 27 years. †

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Indianapolis parishioners nearly caught in earthquake

By Mary Ann Wyand

Eleven St. Pius X parishioners and one Holy Cross parishioner from Indianapolis were on a flight to El Salvador that was diverted to Honduras on Jan. 13 shortly after a massive earthquake destroyed parts of San Salvador and the surrounding countryside.

Beth Reitz, pastoral associate at St. Pius X Parish, said the plane was just minutes from arriving at the San Salvador airport when the pilot announced that an earthquake would prevent their landing.

"Our flight was delayed a half hour in Houston," Reitz said. "If it had left on time, we would have been on the ground about 15 minutes when the earthquake took place. The pilot was preparing to descend when he suddenly told us that our plane was being diverted to Honduras because El Salvador was experiencing an earthquake. Three-fourths of the people on board were Salvadorans, and they were in agony concerning the fate of their families."

Reitz said the Indianapolis Catholics were traveling to El Salvador for an eight-day mission trip to the community of Portillo, where they had planned to provide medical and dental care, and deliver medicines, craft materials and school supplies.

"Dr. Stafford Pile and his wife, Clara, who were on the trip, are the primary orga-

nizers of our parish mission at Portillo," Reitz said. "We had 17 duffle bags full of medicines, dental equipment, school supplies, craft items and embroidery materials to help with the women's cottage industry."

Holy Cross parishioner Jan Erlenbaugh, who serves that center-city Indianapolis faith community as a parish nurse, was traveling to El Salvador for the second time. Erlenbaugh first visited the Central American country on a mission trip with students and faculty from Marian College in Indianapolis.

Reitz said the Indianapolis group was scheduled to meet John Giuliano, a pastoral worker living in Portillo, at the San Salvador airport, and they were relieved to learn much later that he was not injured in the earthquake.

"Our disappointment in not being able to land was minimal in comparison to the anguish of the Salvadorans," she said. "We stayed at the airport in Honduras, which is about 10 hours from the border of El Salvador, for five or six hours, then ended up flying back to Houston. About 10 Salvadorans got off the plane in Honduras without their luggage so they could get home as quickly as possible."

In spite of their distress, Reitz said the Salvadorans on board the flight thanked the Americans for helping the people of El Salvador.



Salvadorans left homeless by the Jan. 13 earthquake are fed a meal by an aid group in the neighborhood of Santa Tecla in San Salvador Jan. 22. International groups, including Catholic Relief Services and Caritas International, are providing money and materials to help rebuild from the earthquake.

"You could tell that all of the people were praying [during the flight to Honduras]," she said. "The most moving thing to me was that, in the midst of their agony of wondering about their families, they continued to thank us for caring so much about their people, for befriending their people and coming to El Salvador to help them. They said it gave them a real sense of hope. We said to them, 'You are inspirations of hope to us after enduring so many years of civil war and rebuilding your lives.'"

Reitz said St. Pius parishioners hope to return to Portillo in June.

"People have asked us how they can help," she said. "We are directing any donations to Catholic Relief Services, and are requesting continued prayers for our Salvadoran brothers and sisters."

Providence Sister Jenny Howard, a general officer for the Sisters of Providence of Saint Mary-of-the-Woods, traveled to El Salvador late last year as part of a delegation of 70 women religious from the United States.

The delegation's trip to El Salvador from Nov. 30 to Dec. 8 was coordinated by the SHARE Foundation of San Francisco, a non-profit organization with two decades of work in El Salvador.

Sister Jenny said SHARE strives to empower impoverished Salvadorans to work together in creating equitable rural policies so small farmers can survive in today's global market.

After learning of the disaster, Sister

Jenny said she was saddened by yet another major setback for the beleaguered Salvadoran people, who endured a decade-long civil war during the 1980s and a massive hurricane two years ago.

"The demolishing earthquake that struck El Salvador has affected all the population," she said. "Some of the areas that our delegation visited received some of the greatest damage. Many of the rural communities along El Salvador's central coast were still trying to recover from the terrible effects of Hurricane Mitch in 1998 and were heavily damaged again—in particular, the regions of Usulutan, San Vincente and La Paz."

"From my visit there last month, I already know the difficult conditions and the challenges of the Salvadoran people," Sister Jenny said. "I can't imagine what their lives must be like dealing with this terrible disaster. I know they are a people of deep faith and have a willingness to work together. It just seems like they have had more than their share of challenges. It seems like the poor, who already suffer, are being asked to suffer more. I know they can use our prayers, and also our financial support."

(Donations for earthquake relief efforts should be designated for El Salvador and sent to the archdiocesan Mission Office, P.O. Box 1410, Indianapolis, IN 46206. The funds will be forwarded to Catholic Relief Services for humanitarian aid in El Salvador.) †

Serra Club sponsors vocations writing contest for students

"New life in Christ—faith renewal through a resurgence of priestly and religious vocations. What is your answer?"

That is the theme for this year's Vocations Essay Contest sponsored by the Serra Club of Indianapolis.

The contest is open to all students in grades seven through 12 in parish religious education programs and schools throughout the archdiocese. The winner for each grade will receive \$150 and a plaque. The winners will be honored at a luncheon March 26 in Indianapolis.

The essays should be a minimum of 300 and no more than 500 words.

Essays that are typed or printed from a computer should be double-spaced. Handwritten essays should be written in pen

and be single-spaced on lined paper.

Each essay must be signed and labeled with the name of the student, the student's address and telephone number, grade level, name of the sponsoring teacher or catechist, school, parish and city.

Religion teachers and catechists at each grade level are asked to submit the top two essays for each eligible grade. If the school or religious education program has more than one class per grade level, then two essays per grade level may be entered.

Essays should be sent to the Serra Club of Indianapolis, Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206-1410. Entries should be sent to the attention of G. Joseph Peters and should be postmarked no later than Feb. 23. †

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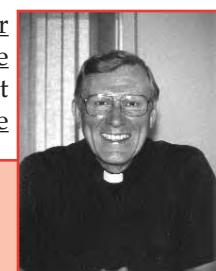
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Editorial

World debt relief

Back in 1994, Pope John Paul II began a campaign to get rich countries to cancel the debts of poor countries during the Jubilee Year of 2000. Few people thought there was any real chance of success. It seemed like a radical idea at the time. By the time the Jubilee Year ended, though, the radical idea had become mainstream.

Not all of the debt has yet been canceled, but a significant victory was achieved last October when the U.S. Congress approved all of the \$345 million sought by then-President Clinton for debt relief during 2001. This was on top of the \$123 million Congress appropriated the year before for 2000.

The *Criterion* first editorialized about the cancellation of poor nations' debt in our March 19, 1999 issue. We pointed out that 45 poor countries were so laden with debt that the World Bank and the International Monetary Fund had told us that there is no possible way for them to pay it.

Meanwhile, the heavy interest the countries must pay on the debts prevents them from using the money to improve living conditions for their citizens. In Tanzania, for example, for every dollar spent on interest on the debt, only 25 cents was being spent on health care.

We revisited the topic in our Feb. 25, 2000 issue. We noted a partial victory because the amount Congress appropriated was a step in the right direction. This year we can celebrate an even greater victory for the poorest of the poor in the world.

Pope John Paul has had considerable support in his efforts to reduce debts. He had the backing of a London-based international group that called itself Jubilee 2000. It managed to get 20 million signatures on a petition. People as diverse as televangelist Pat Robertson and rock star Bono of U2 joined the campaign, as did the U.S. Catholic Conference and Bread for the World.

Cardinal-designate Theodore E. McCarrick represented the U.S. bishops in the campaign. When he was recently installed as the Archbishop of Washington, then-President Clinton sent a congratulatory message in which he made reference to the archbishop's efforts on behalf of reducing poor nations' debt.

Bono is credited with securing the support of U.S. Senator Jesse Helms, the North Carolina conservative who heads the Senate's Foreign Relations Committee. Helms is reported to have wept when Bono described conditions in African nations and talked about the origin of the idea of a Jubilee Year in the biblical Book of Leviticus.

Other conservative congressmen who supported reduction of debt included Orrin Hatch (R-Utah) and former Representative John Kasich (R-Ohio).

One of the chief supporters of the initiative in the House of Representatives was Congressman Spencer Bachus (R-Ala.), chairman of the International Subcommittee of the House Banking Committee. Bachus, a Southern Baptist, held up a statement by Pope John Paul II and said, "I haven't read much by Catholics before, but I don't know how any Christian could read what the pope is saying here and not agree that we need to do something about the debt of these countries."

Although the moral argument in favor of helping those unable to help themselves is persuasive, so are economic arguments. Reducing debt payments should stimulate debtor nations' economic growth and make those countries more attractive to foreign investors. It will encourage greater trade with those countries.

In order to receive debt relief, countries must sign 19 pages of policy agreements guaranteeing that the savings will be earmarked for health, education and other human needs.

The campaign is not yet over. Congress must still appropriate another \$375 million to fulfill the commitment Clinton made of \$920 million.

At the end of 2000, Pope John Paul II was still thinking about debt relief. He told a gathering on Dec. 4, "Debt relief is part of a broader effort to achieve changed relationships between peoples and to establish a true sense of solidarity and sharing among all the children of God, among all people. We cannot permit fatigue or inertia to weaken our commitment, when the lives of the poorest of the world are at stake."

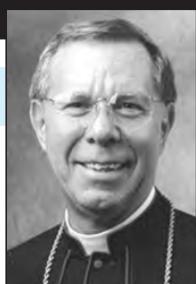
We agree, and hence this third editorial in less than two years [or 22 months] favoring debt relief.

— John F. Fink



Seeking the Face of the Lord

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



Sharing more letters from the kids

ing for you in class. I have nine people in my family and I am nine."

It is fun to be an archbishop, especially when I remember that children like you pray for me every day and because I get to know so many fine people like you! I bet you have a lot of fun at home since you have a lot of sisters and brothers in your family. And I bet you learn how to share with them!

"Dear Archbishop Daniel, you are the best bishop in the world and please pray for my friend Sam so he can make it to heaven."

Thank you for your kind words for me. I am more concerned about the death of your friend Sam. Some

of your other classmates mentioned that "a kid at our school died." I am so sorry. As I pray for Sam, I also pray for all of you because it hurts when friends die. Matt, you don't need to worry about Sam "making it to heaven." I am sure that God welcomed him with open arms. Do you remember hearing from the Bible how much Jesus loved children? He loves them even more in heaven.

"Dear Archbishop, I hope you are doing OK today. Can you please tell me when your birthday is? See ya!"

I am doing fine. My birthday is on April 20, and on my next birthday, I will be 63 years old!

"Dear Archbishop Daniel Buechlein, Thank you for being such a good Archbishop. I hope you never retire. I am praying for you. I like your hat it's small, you need to trade with the Pope."

Well, Andrew, God willing, you will probably be in your early 20s when I retire. Bishops send in a letter of resignation to the pope when they reach their 75th birthday, so I have a while to go. I don't think the pope would want me to trade hats with him! He is a great pope. Nobody can wear his hat like he does for God and our Church and the world.

"Dear Archbishop Daniel, How are you? I seen your picture in the Criton. I pray for you every day."

I'm glad you've seen *The Criterion*. Our Catholic newspaper is an important way to tell God's message and to tell about our Church in the archdiocese and the world. Thanks again for all your prayers. They mean a lot to me! †

Archbishop Buechlein's intention for vocations for February

Young Adults: That they may realize the importance of their presence in our parishes and have the generosity and courage to consider service in the Church, especially as priests and religious.



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Buscando la Cara del Señor

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



Compartiendo más cartas de los niños

Recibí otro paquete de notas de los niños del cuarto grado de la escuela St. Nicholas en Sunman. Son tan encantadoras y llenas de preguntas como siempre. De más está decir que todos preguntaron cuando les iba a visitar y verdaderamente espero poderlo hacer pronto. Envié una nota de agradecimiento por las cartas hace algún tiempo, pero pensé que podría dar una respuesta más completa en la columna de esta semana.

"Querido Arzobispo Daniel Buechlein, espero que haya disfrutado un buen rato en el Jubileo 2000 porque yo lo hice. Pensé mucho en usted porque, bueno, yo estuve ahí y porque mi nombre es Daniel".

¡Daniel, me gusta tu nombre! Pasé un buen rato en el Gran Jubileo 2000 en el RCA Dome, y todavía pienso mucho en él. ¿No te parece magnífico ver tantas hermanas y hermanos católicos reunirse de todas partes de la archidiócesis? Yo pienso que el Jubileo trajo muchas bendiciones a nuestra iglesia, no sólo en Indiana sino alrededor del mundo.

"Querido Arzobispo Daniel, yo pienso que usted es el mejor obispo. Apuesto a que nunca habrá un obispo mejor".

Gracias por tus amables palabras. Estoy tratando de ser un buen obispo. Si somos o no buenos en lo que Dios nos ha llamado a hacer depende de todo de la ayuda de Dios. Eso significa que necesitamos pedirle a Dios por bendiciones en nuestra vida y trabajo y debemos aceptar lo que él pide de nosotros. Yo creo, y frecuentemente digo, que si rezamos todos los días, todo saldrá bien.

"Hola Obispo Buechlein! Nunca le había visto antes, pero sé que cuando nos conozcamos seremos los mejores amigos. Espero que algún día venga de visita".

Yo pienso que tienes razón. Cuando nos conozcamos, seremos los mejores amigos. ¡Me gusta tu feliz espíritu! ¿Sabes porque podemos ser los mejores amigos aunque no nos conocísemos antes? Porque todos somos hijos e hijas de Dios y porque Jesús se convirtió en nuestro hermano. Con Jesús, todos somos hermanos y hermanas. Jesús también nos enseñó todos son nuestros vecinos. ¡Tyler! No puedo esperar hasta conocerte.

"Querido Arzobispo, ¡Hola! ¡Usted está en nuestro libro de religión! ¡Adiós!"

Y otro dijo, "¿Es muy divertido ser un arzobispo porque usted está en nuestro libro de religión? Nosotros rezamos por usted en nuestra clase. Yo tengo a nueve personas en mi

familia y yo tengo nueve años".

¡Es divertido ser un arzobispo, especialmente cuando recuerdo que los niños rezan por mí todos los días y porque llego a conocer tantas personas buenas como tú! Apuesto que te diviertes mucho en casa ya que tienes muchas hermanas y hermanos en tu familia. ¡Apuesto a que tú has aprendido a compartir con ellos!

"Querido Arzobispo Daniel, usted es el mejor obispo en el mundo y por favor rece por mi amigo Sam para que él pueda ir al cielo".

Gracias por tu gentil palabra hacia mí. Estoy preocupado con relación a la muerte de tu amigo Sam. Algunos de tus otros compañeros de clases mencionan "que un niño de nuestra escuela murió". Lo lamento mucho. A medida que rezo por Sam, también rezo por todos ustedes porque duele cuando los amigos mueren. Matt, tú no debes preocuparte por Sam "llegando al cielo". Estoy seguro que Dios le ha dado la bienvenida con los brazos abiertos. ¡Recuerdas tú haber escuchado de la Biblia lo mucho que Jesús amaba a los niños? Él los ama aún más en el cielo.

"Querido Arzobispo, espero que hoy esté OK. ¿Puede usted decirme cuando es su cumpleaños? ¡Nos vemos!"

Estoy muy bien. Mi cumpleaños es el 20 de abril, en mi próximo cumpleaños, ¡cumpliré 63 años!

"Querido Arzobispo Daniel, Gracias por ser tan buen arzobispo. Espero que nunca se jubile. Estoy rezando por usted. Me gusta su sombrero, que es pequeño. Usted necesita cambiarlos con el Papa".

Bueno, Andrew, si Dios quiere, tú tendrás más de veinte años cuando yo me jubile. Los obispos envían una carta de renuncia cuando llegan a su cumpleaños número 75, así que todavía me queda un tiempo para seguir. ¡No creo que el Papa quiera que yo cambie el sombrero con él! El es un gran Papa. Nadie lleva el sombrero como él lo lleva por Dios, nuestra Iglesia y por el mundo.

"Querido Arzobispo Daniel, ¿Cómo está usted? He visto su fotografía en el Criton. Rezo por usted todos los días".

Me contenta que hayas visto The Criterion. Nuestro periódico católico es una manera importante de contar el mensaje de Dios, contar sobre nuestra Iglesia, en nuestra archidiócesis y en el mundo. Gracias nuevamente por todas sus oraciones. Ellas significan muchísimo para mí. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

Letters to the Editor

Our duty to overturn Roe v. Wade

This letter is a response to Ms. Kathalin Walker (1/12/01 Letters, *Abortion: 'self-righteous rhetoric'*) as to why it is every Christian's duty to see that *Roe vs. Wade* is overturned.

1. Abortion is contrary to God's natural and revealed law. St. Thomas Aquinas stated human laws may be unjust by two means: "being contrary to human good" (allowing the destruction of fellow human beings certainly is contrary to our and their good) and "being opposed to the Divine good" (allowing the destruction of God's children is very much contrary to his good. Any unjust law ceases to be a law, but becomes a perversion of law).

2. Thou shalt not kill is an absolute, not a relative, command. No amount of moral relativism (unless you're poor, tired, stressed, etc.) can change that. Murder should never be considered "the lesser of two evils," as Ms. Walker stated. People argued for both sides about slavery, racism and genocide, too, but that did not make them complex and difficult issues, and they certainly didn't defeat the absolute evil of these actions. A good purpose will never justify doing an intrinsically evil act (see *Catechism of the Catholic Church*, #1756).

Will the elimination of *Roe v. Wade* end abortion?

No, but ending the unconstitutional government sanction of killing is a very good start. What we can and must do ... prayer, conversion and education. We must teach others about God's mercy, the sanctity of life, alternatives to abortion and Church doctrine.

Tim Johnson, Indianapolis

Troubled by views on capital punishment

I am deeply troubled with Rose Kehoe's letter that appeared in the Jan. 12 issue of *The Criterion*. She takes issue with Mr. [John F.] Fink's assessment of current Catholic teaching regarding the evil associated with capital punishment.

For me as a Byzantine Catholic Franciscan and an ordained presbyter, her beliefs go to the core and kernel of the recent *Criterion* editorial "A divided Church."

My concern specifically is her belief that the evil of abortion does not equate to the evil of capital punishment. What is more disturbing to me is her statement that even the Holy Father does not view this as an equal evil.

If this is not an equal evil, then why are the U.S. Catholic bishops so vocal recently over this issue. Where did Archbishop Daniel [M. Buechlein], O.S.B., go this past summer and get his RCA Dome Jubilee Mass homily? He went into the jaws of the lion, the federal correction facility at Terre Haute, and used that visit to illustrate this concern for the 30,000 pilgrims at the RCA Dome.

I am saddened by her theory that capital punishment is not an equal evil to abortion. We who have been given this life which may last 70 or 80 years, as the psalmist writes, who are we to interfere with the will and plan of our heavenly Creator?

We are human and created in the image and likeness of God, and he loves us unconditionally. Yes, there is room in our churches for the Roses of the world and the 62 percent of the Catholics voting on Nov. 7, 2000, who support the legalization of abortion, but yet consider themselves to be "good" Catholics and present themselves to receive the Body and Blood of Christ.

Do we live a Christian life? As the now defunct *Indianapolis News* wrote in an editorial during the impeachment of a

president, How can these "good" Catholics sleep at night?

Father John Kapitan Jr., O.F.M., Indianapolis

(*Father John is administrator of St. Athanasius the Great Byzantine Catholic Church in Indianapolis.*)

What we can do for vocations

Thank you for the many-faceted series of features on religious vocations (*The Criterion*, Jan. 12). A good cross-section of interesting angles and interviews were explored, all focused upon the timely issue.

Only one of the articles, in my reading, touched upon one forgotten aspect of the promotion of religious vocations. Father Joel Burget, O.F.M. Conv., homegrown pastor of St. Benedict Parish, Terre Haute, put his finger on it: the nurturing of vocations by the numerous priests and nuns formerly associated with most parishes, especially in parish elementary schools.

How many priests today can trace their religious vocation to the urgings and prayers articulated by these holy and contented people?

While we cannot replicate those circumstances today in most parishes, we might reasonably ask what role do active members of the parish community currently perform in the encouragement or the creation of an atmosphere conducive to the production of vocations.

It is not a far-fetched idea that a future bishop might ask parishioners without a priest: What have you done to raise a priest from among you? No priest, no replacement! What a shock when this possible reality arrives. And it could.

I have a firm conviction that today's parishioners neither know, nor care, whether any from among them have answered the call to religious life. Ask around. Can you or your fellow-parishioners name one or more native sons/daughters who are serving the Church-at-large as a priest or religious?

If not, why not?

If today's parishes choose to ignore those who have gone before, how can we promote future vocations? How many parishes keep contact with those previous vocations through correspondence or occasional invitation to return to their home parish for a "homecoming celebration" or some such fete of recognition?

Do we devote a section of a parish bulletin board (or bulletin/newsletter) to the whereabouts and well being of its sons/daughters in religion? Do we encourage letters (and photos) announcing new career changes or clippings about them? Are parishioners asked to include them in their correspondence, at least their Christmas card list? Are parish youth asked to create pen pals with these former parishioners?

If not, why not?

Paul G. Fox, Indianapolis

(Editor's note: In this archdiocese, we don't have to wait for a "future bishop" to ask parishioners: "What have you done to raise a priest from among you?" Archbishop Daniel M. Buechlein regularly asks this question of parishioners, parents and readers of his weekly column in this newspaper. — WRB)

Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

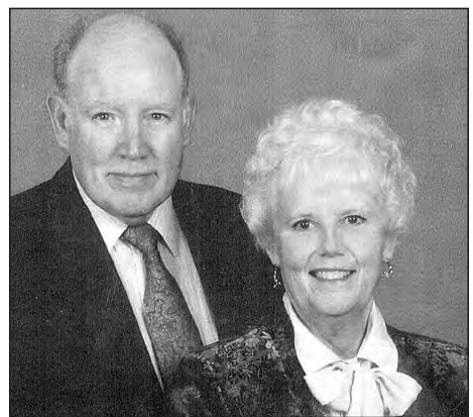
Letters must be signed, but, for serious reasons, names may be withheld. †

Check It Out . . .

Holy Name Parish, 89 N. 17th Ave., in Beech Grove will host "Medical Ethics in the New Millennium" by Father Joseph Rautenberg, the ethicist for St. Vincent Hospital in Indianapolis, at 7 p.m. on Jan. 29 in Hartman Hall, located in the basement of Holy Name School. The event is free. For more information, call 317-784-5454.

Cathedral High School's theater department will present the play "Our Town" at 4:30 p.m. and 7 p.m. on Jan. 31 in the school's Joe O'Malia Performing Arts Center, 5225 E. 56th St., in Indianapolis. Tickets are \$4. For more information, call 317-543-4942, ext. 380.

VIPS . . .



St. Ann parishioners **Patricia and Theodore M. Wells Jr.** of Indianapolis celebrated their 50th wedding anniversary Jan. 20. They were married on that date in 1951 at St. Patrick Church in Indianapolis. They celebrated with a renewal of vows at St. Ann Church in Indianapolis, followed by a dinner and dance. They have seven children: Patrick and Thomas Wells,

A reception for long-time St. Matthew parishioner **Robert Alerding** of Indianapolis will be held after the 5:30 p.m. Mass on Feb. 3 in Moriarty Hall at St. Matthew Church, 4100 E. 56th St., in Indianapolis. The reception honors Alerding for 42 years of dedicated service to the parish. Guests are welcome. For more information, call 317-257-4297.

The 28th annual **Memorial Service and Prayerful Walk for Life**, sponsored by Right to Life of Indianapolis, is scheduled from 2 p.m. to 3 p.m. on Jan. 28 at the Indiana Statehouse. The solemn memorial service and rose ceremony commemorates the lives of more

Martina Duvall, Anna Wells, Margaret Bodenreider, Eileen Fowler and Deanna Stahlhut. They also have 10 grandchildren and two great-grandchildren.

Paul and Johanne Murphy of St. Vincent de Paul Parish in Bedford will celebrate their 50th anniversary on Feb. 3. A special Mass is planned at noon on Jan. 27 at St. Vincent de Paul Church. They have eight children: Susan Moser, Karen Wronowicz and Mike, Kevin, Tom, Rick, Dan and Tim Murphy. They also have 16 grandchildren.

William Curran is the new vice president of financial and business operations at Marian College in Indianapolis. Curran is a certified public accountant and was the former chief operating officer of the Indianapolis-based law firm Ice Miller. He is a member of St. Luke Parish in Indianapolis. †

than 38 million unborn babies who have died in abortion since it was legalized in 1973. The service will take place in the North Atrium on the main floor of the Indiana Statehouse. Participants should enter the Capitol through the north doors only. Following the service, there will be a Walk for Life around Monument Circle. For more information, call the Right to Life of Indianapolis office at 317-582-1526.

A black history lecture titled "**In Defense of Personal Parishes for Black Catholic Communities**," by Father Dexter Brewer from the Archdiocese of Nashville, Tenn., will be held at 7 p.m. on Feb. 6 in St. Bede Theater at Saint Meinrad School of Theology. For more information, call Saint Meinrad at 812-357-6501.

A Christian music concert by Frank Carter of New Salisbury will be held at 2:30 p.m. on Feb. 4 in the Newman Conference Center at the Saint Meinrad School of Theology. The concert is free and open to the public. For more information, call 812-357-6501.

The **Indianapolis Society of St. Vincent de Paul** needs volunteers to staff its distribution center, at 1201 E. Maryland St., and its Client Choice Food Pantry, at 2111 E. Spann Ave., in Indianapolis. Help is needed at the distribution center from 8 a.m. to 3 p.m. on Saturdays and from 8 a.m. to noon on Wednesdays. At the distribution center, volunteers are needed from 7 a.m. to 3 p.m. on Tuesdays, Thursdays and Saturdays and from 8 a.m. to noon on Mondays, Wednesdays and Fridays. There is a critical need for help on Thursday and Friday mornings at the

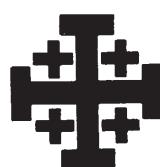
Client Choice Food Pantry. For information, call 317-684-1995 or 317-972-9788.

Saint Mary-of-the-Woods College will co-host an **Arts and Sciences Career Expo** from 9 a.m. to 1:30 p.m. on Feb. 8 in Dede I, II and III in the Hulman Memorial Student Union at Indiana State University in Terre Haute.

The annual **Religious Awareness Day** at Saint Mary-of-the-Woods College is scheduled at 9 a.m. on Feb. 7 in Le Fer Hall and Hulman Hall. The theme is "Rituals and Symbols in Faith Traditions." Programming will explore marriage and commitment, death and dying, and observance of holy days. For more information, call 812-535-5212.

"**2001 Space Odyssey**" is the theme for Cathedral High School's annual **Shamrauction** fund-raiser on Feb. 24 at 5225 E. 56th St. in Indianapolis. The dinner begins at 6 p.m. and the auction starts at 8 p.m. Tickets are \$125 per person. For more information, call Cathedral High School at 317-542-1481.

To celebrate the gift of married life, the Terre Haute Deanery is sponsoring a **Candlelight Mass for Married Couples** at 7 p.m. on Feb. 10 at Sacred Heart of Jesus Church, 2322 N. 13½ St., in Terre Haute. Father Stephen Giannini, pastor, will celebrate the liturgy. Refreshments will be served in the Holy Family Center after the Mass. All married couples are invited to attend, especially couples celebrating their fifth, 20th and 35th anniversaries. Reservations are requested by calling the Terre Haute Deanery Pastoral Center at 812-232-8400 by Feb. 7. †



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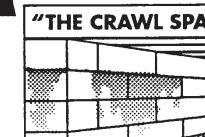
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CARDINALS

continued from page 1

roster for a potential conclave, the 80-year-old pontiff might choose to retire.

The new appointments included three voting-age cardinals from Asia, two from North America and one from Africa.

Largely because of the Vatican nominations, Europe picked up 15 under-80 cardinals, which will leave the continent with 60 potential members of a conclave—about half the total. Italy alone would account for 24 voting-age cardinals; seven of the new nominations are Italian.

Latin America added 10 voting members with the new appointments, strengthening its position with 26 electors.

By comparison, North America and Asia would have 13 each, Africa 12 and Oceania 4.

The Latin American residential archbishops who will become cardinals come from eight different countries, representing archdioceses with an average Catholic population of 3.5 million. They include Cardinal-designate Juan Luis Cipriani Thorne of Lima, Peru, the first cardinal member of the Opus Dei personal prelature, and Honduran Cardinal-designate Oscar Andres Rodriguez Maradiaga of Tegucigalpa, 58, who has emerged as an important regional Church leader.

The appointments of Cardinals-designate Egan, McCarrick and Dulles will bring to 13 the number of U.S. cardinals; all but Cardinal-designate Dulles and retired Cardinal James A. Hickey of Washington, 80, would be eligible to vote in a conclave. Only Italy and the United States would have more than 10 voting-age cardinals.

The pope continued the recent tradition of naming

elderly theologians cardinals as a sign of gratitude and prestige.

Cardinal-designate Dulles, the son of former Secretary of State John Foster Dulles, is considered by many the dean of American theologians and in recent years has been a strong defender of the papacy.

The pope also named three other 80-year-old cardinals: a German monsignor-theologian, Leo Scheffczyk; Jean Honore, retired archbishop of Tours, France; and Stephanos II Ghattas, Coptic patriarch in Egypt.

Two of the new cardinals were clearly chosen with future positions in mind:

- Cardinal-designate Walter Kasper, 67, secretary of the Pontifical Council for Promoting Christian Unity, who is widely expected to head the council after the retirement of Cardinal Edward I. Cassidy, now 76.
- Cardinal-designate Crescenzio Sepe, 57, secretary-general of the now-dissolved Committee for the Great Jubilee, who is said to be lined up for an important Vatican post.

In designating as cardinal-to-be Vietnamese Archbishop Francois X. Nguyen Van Thuan, 72, president of the Pontifical Council for Justice and Peace, the pope rewarded a prelate who once spent 13 years in communist prisons in his native country.

Perhaps the pope's most unusual nomination was that of Cardinal-designate Roberto Tucci, a priest and Vatican Radio director who has carried out the detailed planning for all of Pope John Paul's foreign trips. He turns 80 in April.

In general, the pope's cardinal selections favored the Roman Curia on the one hand and large residential sees on the other. In Ireland, the primatial see of Armagh, Northern Ireland, was passed over in favor of the much more populous Dublin, where its archbishop, Desmond Connell, 74, will become a cardinal.

From India, the pope chose Cardinals-designate Ivan Dias of Mumbai, formerly Bombay, along with Varkey Vithayathil, Syro-Malabar archbishop of Ernakulam-Angamaly. Cardinal-designate Dias is well-known and liked in Rome, where he has spoken about the need for a strong and clear evangelization effort in Asia.

The pope did not explain the discrepancy between the ceiling of 120 voting cardinals in a conclave—which he confirmed in his own document on conclave rules in 1996—and the fact that the new appointments will clearly leave more than that.

Leaving aside the possibility of deaths, it would be May 2002 before the aging process would reduce the number of potential conclave cardinals to 120. †

CARDINAL DESIGNATE EDWARD M. EGAN



CNS photo from Reuters



Cardinal-designate Theodore E. McCarrick, archbishop of Washington, processes past President George W. Bush and wife Laura during the Inaugural Prayer Service at the National Cathedral in Washington Jan. 21.

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OLDENBURG

continued from page 1

her first morning in Indiana. Did she ... catch her breath at the expanse of field and forest that stretched before her? Did she feel wonder and awe at the vision that met her eyes?"

Following in the spirit of St. Francis, Mother Theresa and the other founding sisters worked hard to build a strong foundation for the new congregation.

Because of their faith-filled vision, Sister Mary Ann explained, "a multitude of women have come to this Village of Spires desiring to live the Franciscan life. And our lives and service have touched and continue to touch those of many nations.

"From Mother Theresa, through these 150 years," she said, "we all have come—

as seekers, to find the Christ incarnate and do him homage."

The governor's proclamation noted that, during their 150-year history, the sisters founded and/or operated 64 elementary schools and five secondary schools in Indiana as well as Marian College in Indianapolis.

During that time, the Franciscans have ministered to countless persons in need—including African-Americans, Hispanics and Latinos, rural farmers and migrant labor communities in Indiana—and supported a number of other charitable works.

Highlights of their years in ministry include mission work in China, Korea, Africa, Papua New Guinea, Mexico, New

Mexico and at Native American reservations in Montana.

Their special sesquicentennial outreach projects include providing funds for a house in Haiti; sending dolls and other assistance to El Salvador; supporting the Heifer Project, which offers farm animals and training for impoverished people; sponsoring a Habitat

for Humanity home in Beattyville, Ky.; and helping at the Grace Place Catholic Worker House in Cincinnati, Ohio.

Like many religious orders, the congregation is challenged by declining membership and income, but the sisters are filled with hope for the future and are happy that nine women are in various stages of formation.

Currently, 345 Sisters of St. Francis of Oldenburg live at the motherhouse or minister in 16 states, Korea and Papua New Guinea.

The congregation's six-year directional statement focuses on "calling one another to vibrant Franciscan living of the Gospel with special concern for peacemaking and justice for the poor so that our very lives speak a word of hope."

Looking to the future and to the new millennium, Sister Mary Ann told the sisters on Jan. 6 that, "The sacred work we are about this sesquicentennial year is the work of remembering—recalling the visions that have directed us personally, that have directed us as Franciscans of Oldenburg, as a community born on the Epiphany. Remembering that will guide us into the future—our future. Together let us discover this route. And let us do it in wonder and awe!" †



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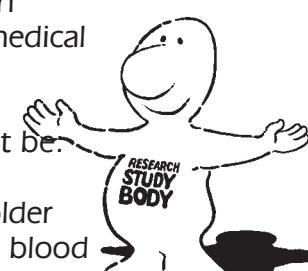


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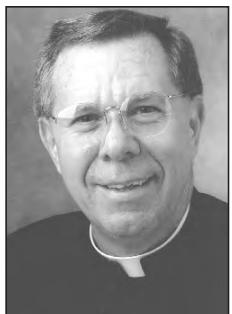
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Catholic schools are something to celebrate

Dear Sisters and Brothers in Christ:



This week, the Church in the United States sets aside time to celebrate Catholic schools. And we have much to celebrate! In a very real way, our Catholic schools owe their existence to Elizabeth Ann Bayley Seton, a widow with five children who founded the American Sisters of Charity and in 1808 opened a school for girls in Baltimore. This was the beginning of what would become the Catholic school "system" in the U.S.

It is interesting to note that Mother Seton's educational philosophy was based on the belief that one must educate the whole child—mind, heart, soul and body. In her schools, she insisted on six simple but required points:

- the need of a practical plan for Christian education
- a sense of order and discipline
- responsibility and accountability
- respect for learning itself
- professionalism
- a commitment to the students that extends beyond the classroom.

This is certainly an educational approach that we immediately recognize as distinctive of Catholic education today.

The Archdiocese of Indianapolis—indeed the entire Church in Indiana—has a special connection with Mother Seton. Simon Gabriel Bruté de Rémur, the first bishop of the Diocese of Vincennes—which is now the Archdiocese of Indianapolis and which in his day comprised the entire state of Indiana and the eastern half of Illinois—was Mother Seton's friend and spiritual advisor. Father Bruté had met her during the time he spent as professor at, and later president of, Mount St. Mary's College in Emmitsburg, Md., where Mother Seton had established the Motherhouse for her Sisters of Charity.

Our celebration of Catholic schools this year is enhanced by the fact that in Richmond a new high school to be named after Mother Seton will be opening this fall. Seton Catholic High School will be the first new Catholic high school since the archdiocese opened interparochial high schools in Indianapolis in the 1960s.

In addition, a "new" Catholic elementary school will open this fall at St. Mary-of-the-Knobs in Floyd Knobs in southern Indiana. The school on the parish grounds there had been a public school for almost three decades until a new public school was built in 1994. But new life will appear in its hallways this fall when it opens its doors to its first kindergarteners.

And there's more cause for celebration!

Many of our schools are being renewed physically through capital improvement projects made possible by the Legacy of Hope and Building Communities of Hope capital campaigns. An estimated \$20 million is being invested in our schools throughout the archdiocese from Holy Cross Central School in Indianapolis (the largest project) to St. Louis School in Batesville, St. Michael School in Brookville and Nativity School in southeastern Marion County. There's new life all around.

And there's even more reason to celebrate!

Lilly Endowment Inc. has announced that it will make up to \$80 million available to both public and private schools in Marion County to support distinctive academic programs or projects that will enable the schools to prepare their students to prosper in our society.

Private schools will be eligible to receive half of that total. The monies will be available through two-for-one matching grants, where the Endowment will award \$2 for every \$1 raised by the grantee.

As part of this special initiative, the Archdiocese of Indianapolis will be allowed to seek up to \$10 million in a single 2-for-1 matching grant proposal on behalf of our 33 elementary and four secondary schools in Marion County. If we can secure some of this grant money for innovative programs in our Marion County schools, we hope to be able to eventually take those programs to our other schools outside Marion County.

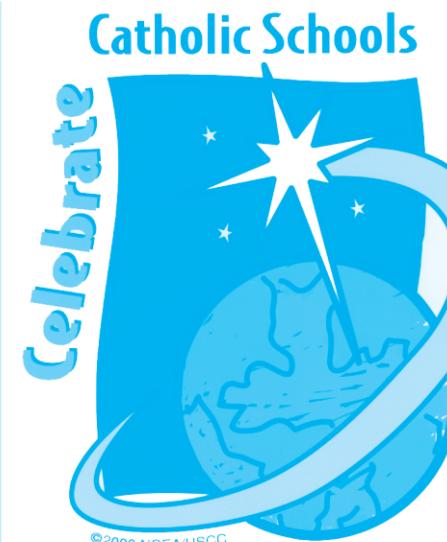
And there is still more to celebrate!

We must never forget to affirm the more than 1,600 dedicated teachers and administrators who give so much of themselves to see that the children in their care are wholly and holy educated—in mind, heart, soul and body. They are the heart of our schools. Above all, let's celebrate them and the gifts they bring to their ministry!

Sincerely yours in Christ,

+Daniel M. Buechlein, A

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



Dear Readers,

The word *celebrate* is one of my favorite words in the English language.

Why? Because it implies happiness, good times, rejoicing and enjoying life.

During this special week, known for years as "Catholic Schools Week," we have much to celebrate: our special calling, our mission, the power of the Gospel in our world today, living as a community of faith.

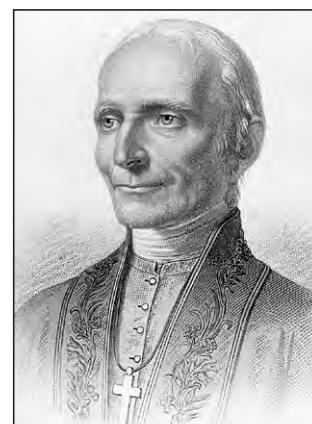
- We celebrate administrators and teachers who realize the importance of their ministry in spreading God's Word to their students. We owe them our deep gratitude. Few other groups work harder and receive less recognition.
- We celebrate the leadership of Archbishop Daniel M. Buechlein and the support of our pastoral leaders. This leadership and support ensure a firm foundation for our Catholic schools.
- We celebrate our benefactors, without whose financial support we could not exist.
- We also celebrate the community of parents, parishes and friends who share in the commitment to sustain our schools.

Recently, we celebrated the feast of St. Elizabeth Ann Seton, a true pioneer in what has become the Catholic school network in our country. She gave tirelessly of herself so that others might have a firm foundation in Catholic education. We have many "Elizabeth Setons" in our archdiocese. It is due to their generous giving of themselves through their teaching and administration that brings our faith alive and allows our schools to be a vibrant and true treasure for both the Church and the larger society.

Together let us ensure that this celebration of our Catholic schools will last a lifetime, and let us enter wholeheartedly into this event so that God's Word permeates our lives and takes an even deeper root in our hearts.

Mickey Lentz

Annette "Mickey" Lentz
Secretary/Executive Director
Catholic Education



Right Rev. Simon Guillaume
Gabriel Bruté de Rémur

God calls couple back to food service in school

Tim and Patty Kegley find blessings and challenges in cafeteria ministry

By Jennifer Del Vecchio

When students at St. Barnabas School in Indianapolis tell Patty Kegley they "hate school," she knows exactly what to say.

"I tell them I hated school too," said Kegley, the cafeteria manager. "But then I tell them to be careful because I hated school and God put me back in school every day."

Kegley said the reply always gets a laugh and it's those smiles that she likes to see because she wants their eating experience to be "relaxed and enjoyable."

For Kegley and her husband, Tim, running the cafeteria at St. Barnabas was a surprise blessing.

The Kegleys thought they were done with the food business four years ago.

After owning Heiskell's Restaurant in Franklin for 12 years, the Kegleys decided it was time to sell it.

Selling the restaurant came at a time when Patty wasn't able to spend a lot of time there due to an accident and Tim had a religious experience that brought him closer to God.

For a year, the couple enjoyed volunteering at St. Barnabas, bringing the Eucharist to a local nursing home and

enjoying family life.

Then they were asked to manage the cafeteria at St. Barnabas when Rosemary Cox was ready to retire after her 30-year tenure.

"I wasn't interested in the cafeteria," Tim said. "I thought I had 20-plus years in the restaurant business and that we had closed that book."

He found out God had other plans.

Tim went to his wife and said, "I'm not doing this without you."

Patty was content staying at home with their children, but she decided to follow her husband, and they began the endeavor.

They started adding choices to the menu, finding new ways to get students interested in eating well, such as a Mardi Gras Day that was complete with jugglers and party favors, and letting students plan their own menu for one day.

Their four children, ranging in age from 9 to 16, would help with preparing food or doing paperwork.

The Kegleys are often asked how they can work so closely together as husband and wife.

"People say, 'How can you do that?'" Tim said. "I say, 'I can't stand not to.'"

Indeed, working together as husband



Tim and Patty Kegley work together every day as husband and wife to manage the cafeteria at St. Barnabas School in Indianapolis. They both said they wouldn't have it any other way.

and wife has been a good witness to others.

"The nurse here told me we are a witness to these children by showing them how you can work together," Patty said. "It's just something we don't think about."

For the Kegleys it makes sense. It was the restaurant business that brought them together. They were both working at Steak and Ale when they met.

Just as the Kegleys were settling in with managing the cafeteria, another change came their way.

This year, Tim started teaching religion classes at St. Barnabas for the sixth through eighth grades.

It's been an adjustment for them both. While Patty said she knows where to find her husband when she needs help, it still has been a strain as she takes over most of the cafeteria management.

Tim is adjusting to being a teacher and still helping with reports and menus.

"It's been so challenging for me this year," Tim said. "I feel much closer to my Maker and I need Him more than ever. I feel it's been a journey in these last few months."

There's even a new challenge as the couple's former restaurant has been brought into their lives again.

Unfortunately, the people who

bought it declared bankruptcy so the Kegleys have to figure out what to do with it again.

While they aren't leaving St. Barnabas, the changes have made them realize their total dependence on God, they said.

Although they have always lived with God in their lives, Tim said the recent changes have made him "crank up the faith."

They also appreciate the traditions they began with their children even more now, such as praying on the way to school and having prayer intentions in the morning.

Patty also has a statue of Mary on her nightstand and Tim has a statue of Joseph on his to help them remember their role models, Patty said.

In the end, it comes down to seeing the blessings in their life as they continue their cafeteria ministry.

That means taking time out with the staff to pray for a co-worker undergoing surgery or simply telling one another they will pray for each other's intentions.

They also realize that they are being allowed to serve children and touch their lives with a simple smile, a word of encouragement or a good dining experience.

"The children make the job everything that it is," Patty said. †



Patty Kegley helps Mary Jo Soller, a kindergarten student at St. Barnabas, count her lunch money. Kegley said it's the kids that make the job a true blessing.

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Ms. Sue Barth, principal

New schools are testimony to belief in Catholic education

By G. Joseph Peters

Two new schools will open in the Archdiocese of Indianapolis in the fall of 2001.

One is a high school, the other is an elementary school, and archdiocesan officials believe both are testimonies to the vision of pastors, parents and parishioners who believe in Catholic schools and want them for their communities.

Seton Catholic High School will open in Richmond in August with its first freshman class. It will be the first new high school since the archdiocesan inter-parochial high schools were opened in the 1960s.

St. Mary-of-the-Knobs, the second start-up elementary school within the archdiocese in the last six years, will open with its first kindergarten class. The parish plans to educate students through sixth grade.

The high school project included nearly seven years of planning from the Richmond Catholic Community that includes Holy Family, St. Andrew and St. Mary parishes.

The parish leadership allocated parish Legacy of Hope from Generation to Generation funds to renovate the former St. Andrew School—the present Religious Education Center—for the tri-parish community for the high school.

The 1912 building is in excellent shape structurally and was re-configured for use as a modern high school. The ground floor renovations are complete and represent a state-of-the-art classroom and meeting facility.

The Legacy of Hope was the first phase of fund raising and was supplemented by a capital gift from the archdiocese. The second phase was community fund raising, and the third phase is a parish capital phase. The building construction is also being completed in

phases as the school grows.

Father Todd Riebe and steering committee chair Pete Bartel have spearheaded the effort from the beginning.

The other new school, St. Mary-of-the-Knobs in Floyds Knobs, located in the hills overlooking the Ohio River and Louisville, Ky., had a public school on the parish property for nearly 30 years.

This was not an unusual arrangement in southern Indiana, and at one time many religious sisters taught in the local public schools. The school was vacated in 1994 when a new public elementary school was built.

Soon after the closing, a feasibility committee was formed to study the prospect of a new Catholic school on the site. A study completed in 1997 gave preliminary indications that the parish would support the project.

It also showed excellent support for a parish preschool program for 3-, 4- and 5-year-olds that was established in the 1997-1998 school year. It enrolls 60 preschool students and will serve as a feeder program for the new elementary school.

Opening the new elementary school was delayed a few years due to low baptism rates, but in 1999-2000 a school feasibility committee was reconstituted and an informational campaign was begun to help the parish once again consider the prospect of an elementary school.

Surveys were positive, and in November of 2000 the St. Mary-of-the-Knobs Parish Council voted to open an elementary school if enough students enrolled.

That quota has been reached. A steering committee has been formed and is now considering everything from tuition rates to school uniforms. Father John Geis and

parishioner Patrick Byrne head the efforts.

The two new schools show an increase in the demand for Catholic schools.

In the early 1980s, many people inside and outside the Church predicted the imminent demise of Catholic schools, but parental demand for education infused with religious values, along with good academics, discipline, order and safety have driven an enrollment boom in Catholic schools that has lasted into the new century.

There are more than 6,000 additional students in the Catholic schools of the archdiocese compared to 1990, the year a long-term enrollment decline was first reversed.

These two schools will grow by adding one grade per year.

(G. Joseph Peters is associate executive director of Catholic education.) †

School building projects to cost \$20 million

By Jennifer Del Vecho

More than \$20 million is being spent on school renovations or additions across the Archdiocese of Indianapolis.

The archdiocese has been spending that amount for the past three years, said David Hodde, director of management services.

The largest project is Holy Cross School, 125 N. Oriental St., in Indianapolis. The \$3 million project consists of a 29,000-square-foot building that utilizes an extensively renovated and historic existing structure—Providence Place—and joins 17,000 square feet of new classroom space. The school will open this fall.

Holy Cross is the oldest parochial school in Indianapolis still operating out of its original building and on its original site. It is the second center-city Catholic school

the archdiocese has built as a result of its Building Communities of Hope campaign. Holy Angels, at 2822 Dr. Martin Luther King Jr. St., was the first.

Other major building projects include:

- A \$1.9 million project at St. Thomas Aquinas Parish in Indianapolis that includes new classrooms, cafeteria and gym space and an art room.
- Bishop Chatard High School in Indianapolis has a \$1.5 million building project that includes a new fine arts addition with classrooms, library and band and choir rooms.
- An estimated \$2 million project will add classrooms and a new gym at St. Louis School in Batesville.
- A \$2 million project at St. Monica School in Indianapolis includes new classrooms and a common area for both

the school and parish.

- An estimated \$1 million project at St. Luke School in Indianapolis will include a planned addition.
- A new \$900,000 parish hall, used as a gym for St. Roch School in Indianapolis, was completed in November.
- An \$800,000 project for new heating and air conditioning at St. Lawrence School in Indianapolis.
- St. Andrew School in Indianapolis recently completed a \$200,000 project for new doors, a fire alarm system and a security system.
- The completion of a \$250,000 renovation project that includes new classrooms at St. Michael School in Brookville.
- Nativity School in Indianapolis will add four new classrooms. No cost estimate was available. †

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Holy Angels School helps parents and community understand Catholic faith

By Jennifer Del Vecho

Before students can attend Holy Angels School, there's a required course for their parents.

For Frances Williams, a Baptist, the classes explained why Catholics pray to the Blessed Mother.

For Denise Butler-McDaniel, formerly a Methodist, it meant no more perplexing stares when her son came home and made the sign of the cross.

The class gives parents an overview of the Catholic faith, and if they want their child at Holy Angels it's mandatory.

St. Joseph of Carondelet Sister Kathleen Karbowski, the school's religion teacher and "evangelizer," teaches parents what their children will learn at Holy Angels.

"We found out that the school is a tool of evangelization," said Sister Kathleen. "We say we are a Catholic school and we can proclaim the Good News and teach. We want them to know

we are not here to convert them, but we want them to know what Catholic Christians believe and why we believe it's the best way to live out your commitment to the Lord."

At least 85 percent of the children who attend Holy Angels aren't Catholic. The school, at 2822 Dr. Martin Luther King Jr. St., is one of two new center-city Indianapolis schools built by the Archdiocese of Indianapolis. It was hailed as breaking the trend of closing center-city private and parochial schools.

While the majority of students aren't Catholic, parents who are Catholic still have to take the set of seven classes. New teachers also take the classes.

Parents who sit through the classes are often the "best spokespeople" for Catholics, said Sister Kathleen.

For example, a former middle school student was listening to her pastor talk about how Catholics worship Mary.

The girl stood up and said, "That's not true," and explained to the entire



Photo by Mary Jungemann
Academics and religion are combined at Holy Angels School. Even if students don't attend the Catholic Church, since the majority are not Catholic, they are expected to bring in signed cards stating they attended church that week. Twins Rayana and Rachel Bibbs are second graders.

congregation how Catholics don't worship the Blessed Mother, but honor her.

Sister Kathleen knows it's true because the girl's mother told her the

story. That girl now sends her children to Holy Angels.

Williams, who has custody of two grandchildren, said the classes helped

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her understand the Church.

"It cleared up a lot of things," Williams said. "[Sister Kathleen] went in-depth and the first day had us write out all the things we'd ever heard about the Catholic Church and wanted to ask. She answered all our questions very openly."

Williams even finds herself answering questions from her Baptist community about the Catholic faith.

Parents also found a new insight into the African-American culture. Some of the classes discuss African-Americans' role in the Bible and black saints.

While the goal of the classes are to help parents understand what their children are being taught, some parents end up embracing the Catholic faith as their own.

Butler-Daniels, whose son attends the school, entered the Church last May.

Formerly, she attended the Methodist Church, but began feeling drawn to the Catholic Church.

"At Holy Angels, I felt so fulfilled," Butler-Daniels said. "What I felt here, I didn't feel in any other church. It wasn't that deep [elsewhere]."

Still, it took time before Butler-Daniels became Catholic.

"I'd had thoughts about it and I prayed over it," Butler-Daniels said. "I still have questions. It's a complex religion, but I like being Catholic because it's the connection with God. It's so well connected, and every Sunday I am able to learn."

Sister Kathleen said that many times it takes years before someone will enter the Church officially.

"We found that 90 percent of those in RCIA are going through because they had some contact with the school," she said.

While Holy Angels Parish welcomes everyone to attend their Masses and events, Sister Kathleen said if they don't, the school still wants to show how

important God is in their everyday lives.

"We don't expect you to go to the Catholic Church, but we do expect you to attend church," she said.

That means students are required to bring in cards that show they have attended church on Sunday. The ministers of the various churches sign them.

"Our kids have sweatshirts that say, 'Holy Angels School where God is No. 1,'" Sister Kathleen said.

"If we say it, how do we prove it?"

Church attendance is also one criteria to enter fourth grade. That's because the class sizes are decreased, leaving room for less students.

"We want to show how important church attendance is," Sister Kathleen said.

Sister Kathleen believes every Catholic school should have an evangelizer position, even if the majority of students are Catholic.

"If you are Catholic and you have an opinion on a certain issue and you are teaching in a Catholic school, you have an obligation to teach what the Church teaches," Sister Kathleen said.

An evangelizer position would help explain and clarify what the Church teaches, she said.

Her role is also about ecumenism. She's attended services with her students and visits parents and grandparents of students regardless of their faith.

One boy's grandfather is a pastor and she walked to his church one day.

"It was so hot and I closed my eyes for a moment," she said. "He nudged me and said, 'Sister, if you fall asleep here they make you stand up.'"

In the end, Sister Kathleen said the best compliment she's ever gotten about the classes that explain the Catholic faith is from a father.

"He said, 'I enjoyed the classes and I found out that Catholics aren't as weird as I thought they were.'" †



Above, Andrece Morphis, a fourth grader, answers a question in religion class with St. Joseph of Carondelet Sister Kathleen Karbowski. Sister Kathleen teaches students every day, and also holds the "evangelizer position" to teach parents about the Catholic faith.

Left, St. Joseph of Carondelet Sister Kathleen Karbowski prays with fourth-grade students Ryan Pettigrew and Justin Butler at Holy Angels School during religion class. The students were learning the Ten Commandments. Sister Kathleen also teaches the students' parents about the Catholic faith.

Photo by Jennifer Del Vecchio

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St. Simon School creates ministry in technology

By Margaret Nelson

When members of the staff of St. Simon the Apostle School in Indianapolis realized they were unusually blessed with technological resources, they decided they needed to share their gifts.

The team selected two schools in the Indianapolis East Deanery—Holy Cross Central and St. Rita—that could use more in the way of equipment, training and curriculum integration. These schools were selected to be involved in a pilot program.

Since the Indiana Statewide Testing for Educational Progress is given to grades 3, 6, 8 and 10, the school targeted the prior year classes—such as second and fifth grades—so that students could be better prepared.

The innovative program is one of the reasons St. Simon School will receive a technology award from a national educational magazine in March.

St. Simon will evaluate the program by documenting their results and doing parent, teacher, student and principal surveys before and about 90 days after its Jan. 12 inception. The assessment will determine whether the technology ministry should be expanded to other classrooms and other schools.

Kim Shurig, St. Simon technology chair and project manager of the pilot program, said the technology team has spent many hours preparing for the pilot.

"When we installed the computers, they were really excited," she said. "The older students helped install the computers and the younger students were using the computers as fast as we put them together."

The St. Simon teachers trained the faculty at St. Rita and Holy Cross at their

own schools. On Jan. 25, St. Simon hosted a training session for the principals, and second and fifth-grade teachers from the two center-city schools.

"It's a way the East Deanery schools are working together to share ideas and collaborative efforts," said Kathy Saum, principal of St. Simon.

She said that the program would not have been possible without the generosity of an anonymous donor, who provided 80 percent of the financial resources, along with a second donor, who came forward to give the ministry a generous donation, and the efforts of the school families to raise funds.

Besides the center-city program, St. Simon's national award was for innovations in integrating technology into the school curriculum; creative achievements in teacher and administrator training; involvement of the total community in support of the school's technology use; and accomplishments in integrating technology into the religious education curriculum.

The two St. Simon teachers in the pilot program—Jennifer Hicks and Julie Barthel—had "schedules that allowed them to do it," said Saum.

"We hope to use more teachers in training and mentoring when we expand it," she said.

St. Simon now has three IBM computers and a laser printer in every classroom that are all networked. They have 27-inch monitors in every class, permitting them to connect computers to televisions for presentations. St. Simon also has scanners, microscopes and handheld terminals so classes can download data to computers. They have two full labs with 26 computers and a large list of software that integrates with their curriculum.



Leeroy Shirley (from left), Amanda Gonzalez and Juan Ruiz, Jennifer Vawter's fifth-grade students at Holy Cross Central School in Indianapolis, work on computers provided by the St. Simon technology team.

"Although we are fortunate, we believe that we shouldn't stop there—but give to others," said Saum.

The technology program "should prepare children for high school and beyond," she said, noting the concern of the state and the archdiocese about raising ISTEP scores.

Shurig said that St. Simon has learned through the experience of training and supporting teachers.

"To just put computers in the classroom is not enough if you don't train and support them," she said.

At St. Simon, 90 percent of the teachers attended a two-day computer training session offered last summer.

"They challenge themselves," said Saum. She explained that the teachers are at different levels of training, but all are interested in training programs, like the "Web Site Wednesdays," when

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teachers present what they have learned to their peers.

Saum hopes students in the program will visit each others' schools as a way of sharing diversity.

Daughter of Charity Sister Louise Busby, principal at Holy Cross Central School, said of St. Simon's effort, "It is part of their mission to impact the learning of children in our schools and be positive role models for the school. [Their teachers] work with our teachers—second-grade teacher Jennifer Youtsey and fifth-grade teacher Jennifer Vawter."

Both Holy Cross and St. Rita schools have received three computers and one printer for both grade levels. The teachers have phone lines into their classrooms.

She said the surveys will show what areas of the pilot can be improved.

"Hopefully, if the pilot is successful, St. Simon's pilot team will place technology in the remaining classrooms of our schools and provide technical support in the training of our teachers," said Sister Louise.

Right now, the two teachers at Holy Cross are excited about it, she said.

"The two teachers from St. Simon will serve as mentors to our teachers,"

she said. "They will meet two times a month with our teachers to discuss ideas and issues.

"I feel it is a wonderful opportunity to go forward in integrating technology with what is already being done in the classrooms by our teachers," said Sister Louise. It is her hope that all students will have the opportunity to apply what they have learned to meet state standards and essential skills as a part of the ISTEP.

She believes it will "enthuse teachers to be more productive in their planning, by utilizing Internet access for research and finding new ideas to enhance their daily teaching skills with enthusiasm and joy, for sharing all their faculties to better teach our children and make a difference in their lives."

"We're most appreciative that leaders of St. Simon, Kathy Saum and Kim Shurig and her technology team, and our anonymous financial benefactors are giving us this opportunity to share their technical mission with us," said Sister Louise.

(Margaret Nelson is a correspondent for The Criterion and is a member of St. Andrew the Apostle Parish in Indianapolis.) †

Catholic schools look for ways to keep up with technology

WASHINGTON (CNS)—Modern technology can open up new worlds for schools, but for that to happen, schools not only need equipment but teachers who know how to use it.

So, for some Catholic schools that means sending staff members to training programs, while other schools have teamed up with programs that provide a variety of services.

For St. Andrew School in Chicago, getting up to technological speed has meant doing away with a lab of antiquated computers and a 60-year-old intercom system.

Recently, the elementary school equipped each class with a telephone and new computers. The staff also hooked up with a Web-based computer company that provides the school with its own Web page and updated "bulletin boards" for each class to post pictures and teachers to list long-term homework assignments.

With the program, called Edventions, every student, parent and teacher are also given an e-mail address. The

school also received teacher training and gets continual service support.

Jack Percival, St. Andrew's principal, said that even if all the classes are not yet weaving the Internet into their class assignments, technology has enabled the school to completely update its communication system between parents and teachers, which school administrators see as a big plus.

Percival touted the benefits of Edventions, a Chicago-based company, at a press conference held Sept. 28 at the National Education Association headquarters in Washington, where the computer company became part of the NEA's ongoing technology exhibit.

Integrating the services of Edventions has not cost St. Andrew School any money because it is paid for by the corporate sponsorship of a local bank, whose banner advertisement runs on the top of the school's Web page whenever an adult logs on.

Irv Shapiro, chief executive officer of Edventions, which is not even two years old, said many private schools have

signed up for his program, because they do not have to go through as much bureaucratic red tape as public schools do in order to try it.

Part of the benefit of programs like his, he said, is that they enable teachers to make use of available technology.

Citing a survey conducted last August at the School Technology Expo in Chicago, Shapiro said that while 92 percent of schools surveyed said they had fast Internet connections, only half of those schools lacked the teacher training and support services to effectively integrate technology into the classroom.

Which is precisely why Sister Jean Patrick Cody, a Sister of St. Joseph and librarian at Holy Name School in Brooklyn, N.Y., attended a computer training session this summer at the National Teacher Training Institute in New York.

Sister Jean Patrick told Catholic News Service in a telephone interview while she was at the seminar that she "didn't want to be the last one" to know

how to use the new equipment her school was purchasing.

"Young people have this as part of their bloodstream," she said of her video and computer savvy students.

But specialized programs like the teacher-training institute, sponsored by Thirteen/WNET in New York, helped her to get over the hurdle of fearing the unknown.

"You can tend to get overwhelmed by it all," she said.

Amy Bodden Bowllan, a math and computer teacher at the new St. Brigid School in New York City, spent a portion of her summer showing teachers how to incorporate videos in their classrooms.

During the teacher training institute, the former TV journalist showed teachers how students could film a documentary of their school neighborhood, for example, by interviewing residents and incorporating historic background.

That kind of training, she said, goes way beyond "telling teachers to put in a tape and dim the lights." †

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Sr. Rose Riley, principal
812-738-4549

St. Anthony School — Clarksville
Sr. Jamesetta DeFelice, principal
812-282-2144

St. Mary School — New Albany
Mrs. Kim Hartlage, principal
812-944-0888

Holy Family School — New Albany
Jerry Ernstberger, principal
812-944-6090

O.L. of Perpetual Help School — New Albany
Mrs. Karen Schueler, principal
812-944-7676

Sacred Heart School — Jeffersonville
Mrs. Dorothy Clark, principal
812-283-3123

St. Paul School — Sellersburg
Ms. Fran Matusky, principal
812-246-3266

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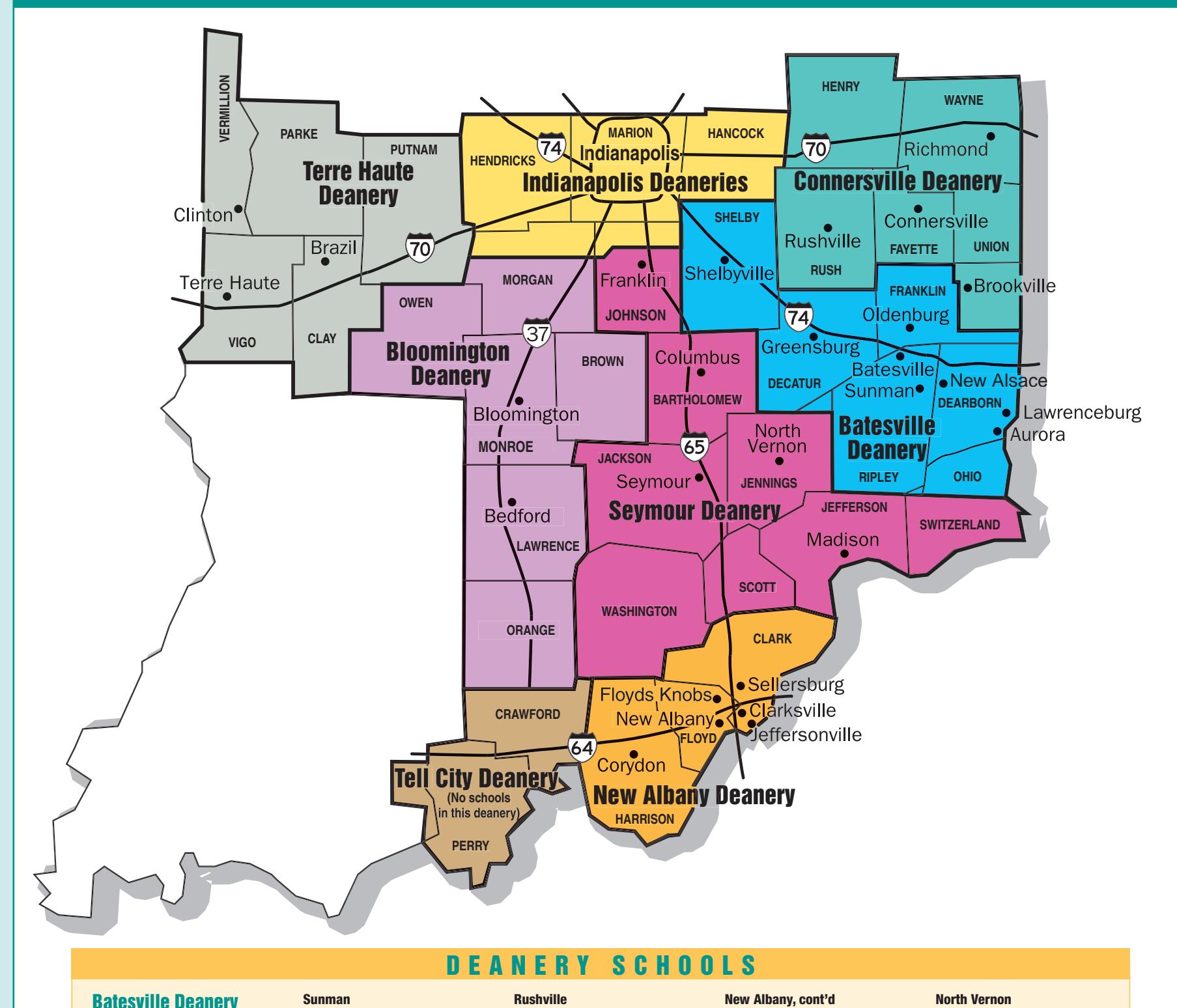
Jennifer Youtsey's second-grade students at Holy Cross Central School in Indianapolis, work on the computers provided by the St. Simon technology team. They are (from left) Hilda Zavala, Dianesia Ingram and David Bigelow.

Photo by Margaret Nelson



Catholic Schools

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812-926-1558

Batesville
St. Louis School (K-8)
17 St. Louis Place
Batesville, IN 47006
812-934-3310

Greensburg
St. Mary School (P-6)
210 S. East St.
Greensburg, IN 47240
812-663-2804

Lawrenceburg
St. Lawrence School (K-8)
524 Walnut St.
Lawrenceburg, IN 47025
812-537-3690

New Alisace
St. Paul School (P-6)
9788 N. Dearborn Road
Guilford, IN 47022
812-623-2631

Oldenburg
Oldenburg Academy (9-12)
P.O. Box 200
Oldenburg, IN 47036
812-934-4440

Shelbyville
St. Joseph School (P-8)
127 E. Broadway
Shelbyville, IN 46176
317-398-4202

Bloomington Deanery

Bedford
St. Vincent de Paul School (P-8)
1723 1st St.
Bedford, IN 47421
812-279-2540

Bloomington
St. Charles Borromeo School (P-8)
2224 E. Third St.
Bloomington, IN 47401
812-336-5853

Connersville Deanery

Brookville
St. Michael School (I-8)
P.O. Box J, 145 Wallace St.
Brookville, IN 47012
765-627-4961

Connersville
St. Gabriel School (P-6)
224 W. Ninth St.
Connersville, IN 47331
765-825-7951

Richmond
St. Elizabeth Ann Seton
School (P-8)
801 W. Main St.
Richmond, IN 47374
765-962-4877

Opening Fall 2001
Seton Catholic High School
240 S. 6th St.
Richmond, IN 47374
765-944-6090 (for inquiries)

Rushville

St. Nicholas School (P-8)
6459 E. St. Nicholas Drive
Sunman, IN 47041
812-623-2348

New Albany Deanery

Clarksville
St. Anthony School (P-8)
320 N. Sherwood Ave.
Clarksville, IN 47129
812-282-2144

Bloomington
St. Charles Borromeo School (P-8)
2224 E. Third St.
Bloomington, IN 47401
812-336-5853

Floyds Knobs

Kindergarten to open Fall 2001
St. Mary of the Knobs Catholic
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3033 Martin Road
Floyds Knobs, IN 47119
765-825-3011 (for inquiries)

Clinton

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Sacred Heart School (P-6)
610 S. Sixth St.
Clinton, IN 47842
765-832-3228

Clinton

Sacred Heart School (K-8)
1330 Lafayette Ave.
Terre Haute, IN 47804
812-232-8901

Madison

Madison
Pop John XXIII School (P-6)
221 W. State St.
Madison, IN 47250
812-233-3957

Jeffersonville

Sacred Heart School (P-8)
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Jeffersonville, IN 47130
812-283-3123

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Holy Family School (K-8)
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Help School (K-8)
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Sellersburg

St. Paul School (P-6)
105 S. Paul St.
Sellersburg, IN 47172
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Clinton

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1330 Lafayette Ave.
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Indianapolis North Deanery

1. Christ the King School (K-8)
5858 N. Crittenden Ave.
Indianapolis, IN 46220
317-257-9366

2. Immaculate Heart of Mary
School (1-8)
317 E. 57th St.
Indianapolis, IN 46220
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3. St. Andrew the Apostle
School (P-8)
5225 E. 56th St.
Indianapolis, IN 46218
317-542-1481

4. St. Joan of Arc School (P-8)
500 E. 42nd St.
Indianapolis, IN 46205
317-251-1518

5. St. Lawrence School (P-8)
6950 E. 46th St.
Indianapolis, IN 46226
317-543-4923

6. St. Luke School (K-8)
7650 N. Illinois St.
Indianapolis, IN 46260
317-638-3912

7. St. Matthew School (P-8)
4100 E. 56th St.
Indianapolis, IN 46220
317-251-3997

8. St. Pius X School (K-8)
7200 Sarto Drive
Indianapolis, IN 46240
317-466-3361

9. St. Thomas Aquinas
School (K-8)
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317-462-6380

11. St. Philip Neri School (P-8)
545 N. Eastern Ave.
Indianapolis, IN 46226
317-636-0134

12. Our Lady of Lourdes
School (K-8)
30 S. Downey St.
Indianapolis, IN 46219
317-784-7759

13. St. Rita School (P-8)
1733 Dr. Andrew J. Brown Ave.
Indianapolis, IN 46202
317-357-1459

<p

Archdiocese pursues major grant from Lilly Endowment

By Jennifer Del Vechio

The offer to improve education with \$40 million has been made.

Now, the Archdiocese of Indianapolis is working on its plan to receive part of the \$40 million that Lilly Endowment Inc., is offering for schools that can implement bold and distinctive programs to boost student achievement.

Lilly Endowment is offering the grant money to Marion County private schools. A total of 15 grants will be awarded.

It's also offering the same amount to public schools. More than 50 accredited private schools are eligible for the grant.

While there's no guarantee that the archdiocese will receive the grants, the Office of Catholic Education and the Office of Stewardship and Development are talking to priests, administrators, parents, civic and business leaders and consulting education experts to make the

grant application successful.

"We want to find projects that cover a lot of schools and truly make a difference," said G. Joseph Peters, associate executive director of Catholic education.

If awarded, 29 elementary schools and four inter-parochial high schools could benefit from up to \$10 million to start new programs. The archdiocese would have to raise matching funds to receive the grant, bringing the total to a possible \$15 million for the programs.

While the grant money is only available for Catholic schools within Marion County, Peters said the goal is "to replicate the programs in other areas of the archdiocese and sustain the programs once they are started."

Already, a proposal is being developed that identifies five areas where new programs could be formed:

'We want to find projects that cover a lot of schools and truly make a difference.'

- Professional staff development, which is the largest part of the proposal. This would be a "career ladder" offering training that would identify teachers as "master teachers," and involve them in outreach to other teachers and reward them for their efforts.

- Urban students. There are eight center-city schools, and six schools that surround the center-city schools, that would benefit from the programs, which include forming partnerships with universities and other urban-based schools, training and rewarding urban Catholic school administrators

to be effective leaders and training educators to work better with urban parents.

- Special needs students. This would restructure the learning process for these students with training and ongoing support for building level educators.
- Hispanic students. It would include language immersion programs for Hispanic students and outreach initiatives to their community.

As the archdiocese sees the Hispanic population increase, Peters said, "We want to welcome them to the community through the Catholic schools."

- Instructional tools. This would include more equal access among schools for technology resources, such as computers and distance learning. It also would involve integration of technology into the curriculum.

The main thread through all the proposals is intense training of staff, Peters said.

If awarded the grant, the money wouldn't be available until Dec. 31, 2002. A feasibility study is also being done to determine how to raise the \$5 million in matching funds. †

St. Vincent program offers incentives for good grades

By Jennifer Del Vechio

A new incentive program for Catholic schools ended with 5,928 students participating.

St. Vincent Children's Specialty Hospital began A Champion Effort, or ACE, to reward students who earn an A in any academic area.

Students who earned A's received vouchers for free pizza from Papa John's and admission to the Indianapolis Zoo and The Children's Museum of Indianapolis.

'It's a good way for the kids to learn how to keep track of their own grades. They have to figure out if they are an A student, and that makes them take responsibility.'

While the level of participation varied at each school, organizers said the program "exceeded their expectations."

Tara Green, who teaches mathematics and history at St. Mark School in Indianapolis, said the program made students realize the others care about their grades.

"The students were excited that someone else took an interest in their academic excellence, and surprised someone would offer prizes for doing well in school," Green said.

Kelly Schenher, a fourth-grade teacher at St. Philip Neri School in Indianapolis, said the program has helped teach students responsibility.

"It's a good way for the kids to learn how to keep track of their own grades," Schenher said. "They have to figure out if they are an A student, and that makes them take responsibility."

At least 36 schools in the Archdiocese of Indianapolis and the Lafayette Diocese participated in ACE.

St. Vincent Hospital hopes to continue the program and expand it, said Emile Godfrey, director of corporate communications.

"I think this put emphasis on something that was unique in some ways," he said. "There are a lot of programs around attendance, but not much lately around shooting higher for achievement." †

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Pro-life curriculum is taught all year at St. Bartholomew

By Mary Ann Wyand

COLUMBUS—St. Bartholomew School students are learning about the Gospel of Life in fun and creative ways thanks to age-appropriate pro-life curriculum introduced by Louise Ehrensberger in 1990 at the Columbus grade school.

A variety of educational activities are designed to help the students understand Church teachings about the sanctity and dignity of life from conception until natural death. The curriculum also emphasizes the importance of prayer and Christian service.

As part of their coursework, older students have written pro-life letters to former President Clinton and other elected officials, penned haikus about the beauty of life, published a pro-life newsletter and visited nursing home residents.

Younger students have created artwork that expresses reverence for life, learned songs about God's love for all people and talked about why it is important to treat others with respect and kindness.

Kindergartners through eighth-graders also have participated in fund-raising activities to benefit the pro-life work of the Pregnancy Care Center in Columbus.

St. Bartholomew Parish pro-life ministry members have revised the curriculum several times to update or expand the lesson plans, which originally were written by St. Luke parishioner Margie Schmitz of Indianapolis for use at St. Luke School in the Indianapolis North Deanery.

At the request of Father Clem Davis, pastor of St. Bartholomew Parish, ministry members made sure that the pro-life curriculum preserves the innocence of younger children by withholding information about conception and abortion until the middle school grades, when the topics are carefully presented to older students along with Church teachings.

"When the students have had opportunities to put their pro-life concerns into art forms, they've been very expressive," Father Davis said. "The opportunities to write letters to elected officials have taught the students that the individual counts, that a voiced objection to policies is going to be heard if it is repeated often enough."

Encouraged by the students' enthusiastic responses at all grade levels, St. Bartholomew's pro-life ministry would like to share the curriculum for kindergartners through eighth-graders with other schools in the archdiocese.

"The pro-life curriculum is incorporated into all of the subject areas and is appropriately geared for each grade level," explained pro-life ministry member Mary Parks. "We've augmented it with new materials to make it really come alive for the students because it's about life."

Parks said ministry members followed guidelines from the Pontifical Council for the Family and the *Catechism of the Catholic Church* to update and expand the original curriculum.

"Activities reinforce the message that children are loved by God and are so precious, and that God respects each of them," Parks said. "The children learn that we become Christ for each other by showing that same respect for God, for ourselves and for others. This prepares them to learn about chastity."

Older students learn that "there are ways that life is not respected, and the sadness that brings in our hearts," Parks said. "They also learn what they can do to respect life, which empowers the children to feel that they can do something positive to help others."

Ministry members agreed with "Father Davis' decision not to bring abortion in as a topic before the sixth grade in order to protect, promote and develop the children's sense of innocence," Parks said. "The older

children learn about the horror of abortion and various things they can do to support life issues."

The curriculum is based on prayer, ministry member Eileen Hartman said, and teaches respect for the unborn, the handicapped and the elderly.

Hartman said the project has been a "labor of love" and the curriculum will continue to evolve with the help of the Holy Spirit.

"We did not want to open the children's eyes to abortion too soon," ministry member Lourdes Padilla explained. "For kindergartners, the activities are about how babies need love, care and protection. They learn how to take care of babies."

Kindergartners also learn the song "He's Got the Whole World in His Hands," Padilla said, which reinforces the message that "we are all God's children."

First-graders learn about the importance of showing respect for people, she said, and that "the person is a person no matter how small [he or she is]."

Second-graders participate in activities that affirm how "we are unique, special and valuable because God made us," Padilla said. Class songs are "You Are Special" and "This Little Light of Mine."

The third-grade curriculum introduces the children to Our Lady of Guadalupe, patroness of the unborn, she said, without mentioning the Aztec culture of death.

Activities include a cartoon narrative about the appearance of Our Lady of Guadalupe to Blessed Juan Diego at Tepayac, Mexico, in 1531 and a puzzle to solve about the story of Our Lady of Guadalupe.

Fourth-graders study fetal development and learn "what I could do before I was born," Padilla said. "There's nothing mentioned about conception, just information about how babies grow."

Fifth-graders are taught more about the humanity and growth of the unborn child, she said, and sixth-graders learn that "abortion kills a living human being."

A handout for sixth-graders explains the Supreme Court's *Roe vs. Wade* decision that legalized abortion in 1973, Padilla said, and discusses "all of the consequences," again in accordance with Church teachings.

Seventh-graders learn more about Our Lady of Guadalupe and her mission to stop the Aztec culture of death, she said, and how prayers to God and Mary can help end abortion and the current culture of death present in modern society.

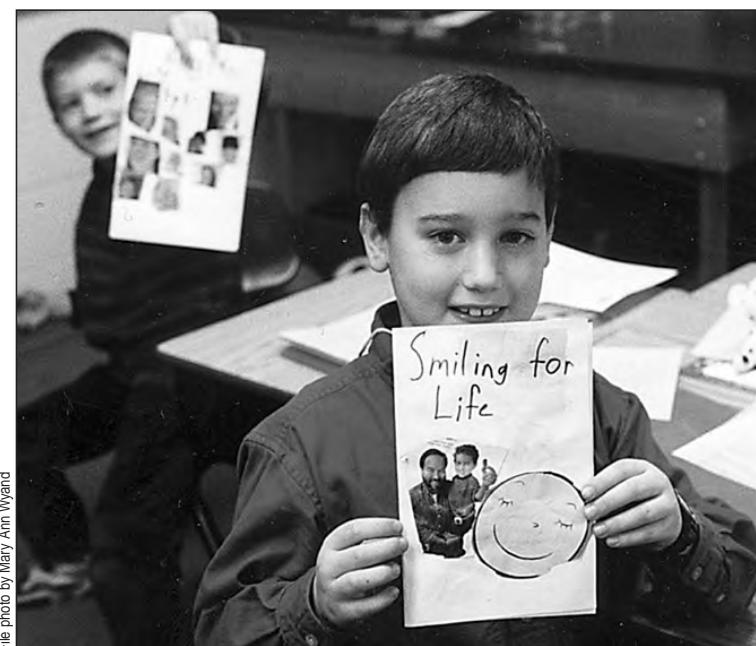
Eighth-graders learn "the truth and meaning of human sexuality, God's gift of love," she said, and the importance of chastity.

"The chastity curriculum was written in a positive way, about how God wants us to respect our bodies," Padilla said. "Chastity is presented as something you want to do."

Although the pro-life curriculum was originally intended for use during one month of the school year, Hartman said, school principal Colleen Coleman decided that "every month is pro-life month" so the teachers "work it into the regular curriculum in different ways throughout the year. Through Colleen's leadership and the teachers' inspiration, the pro-life curriculum comes alive for the students."

Monthly days of eucharistic adoration and prayers for life "are really the basis for this pro-life curriculum and its success," Hartman said. "The children's interest in pro-life issues has helped improve their faith life. Many students give up their recess time once a month to go in the church and sing songs to Jesus in the presence of the Blessed Sacrament."

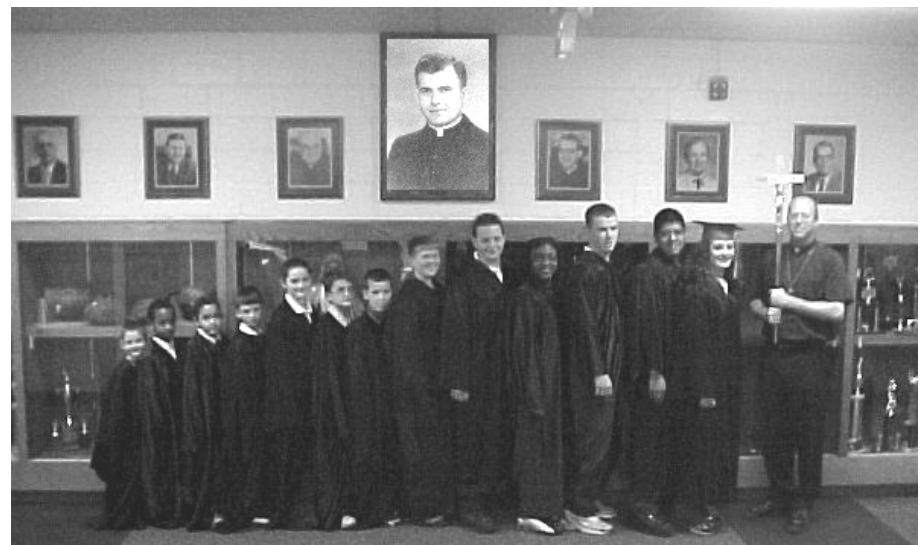
(For information about St. Bartholomew's pro-life curriculum, contact the school office at 812-372-6830.) †



In December of 1999, St. Bartholomew School students Matthew Seger (foreground) and Kyle Donnelly made these pro-life posters as part of the school's pro-life curriculum. Matthew no longer attends St. Bartholomew School.

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Catholic Education...



left to right: Kindergartner Ryan Slipher (*Little Flower*), First grader David Florence (*St. Rita*), Second grader Shelby Dowe (*Holy Cross*), Third grader Andrew Michaud (*Holy Spirit*), Fourth grader Amber Gibson (*Holy Cross*), Fifth grader Kevin Schmoll (*Our Lady of Lourdes*), Sixth grader Patrick Lucas (*St. Philip Neri*), Seventh grader Ryan Davis (*St. Michael's*), Eighth grader Brian Voorhies (*St. Simon*), and Father Thomas Sciccia Memorial High School Freshman Kendal Howard, Sophomore Evan Knoop, Junior Trinidad Arredondo, Senior Courtney Lord and Chaplain Fr. Peter Gallagher

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Facts about the Archdiocese of Indianapolis schools, 2000-2001

Schools

Elementary Schools	62 (29 elementary schools in Marion County)
High Schools	9 (6 high schools in Marion County including 3 private high schools)
Pre-School Programs	36 (Pre-school-K programs for 3, 4, and 5 year-olds)
Extended Care Programs	51 (before and after school care or both)

Professional Staff

1,694 (full-time equivalent, 1999)

Enrollment

	2000-2001	1990-1991	% Growth
Total Pre-School - 12	25,249	19,298	30.8%
Pre-School	1,869	626	198.6%
Elementary (K-8)	18,119	14,436	25.5%
High School* (9-12)	5,261	4,227	24.5%

Racial Composition

	Elementary	High School
African American	7.42%	7.23%
Hispanic	1.36%	1.31%
Asian/Pacific Is.	0.96%	1.40%
Native American	0.04%	0.09%
Multi-Racial	2.05%	1.62%
Caucasian	88.16%	89.13%

Religious Composition

	Elementary	High School
Catholic Parishioners	82.16%	78.61%
Non-Parishioners	17.84%	21.39%

NOTE: Figures for 8 Indianapolis center-city schools are: 65 percent minority, 69 percent non-parishioners and 58 percent qualified for federal free or reduced lunch.

High School Graduation Rate 98.77% (2000)

Percent Grads. Entering College 94.00% (1999)

NOTE: All figures above include 3 private high schools

Average Tuition Rates, First Catholic Child, 2000-2001 (est)

Elementary Schools	\$1,990
Interparochial High Schools	\$3,435

NOTE: Elementary tuitions are set at the parish level and vary greatly. Schools receive parish subsidies except for private high schools.

Total Cost of Catholic Schools, 1998-1999 (est)

Pre-School-12	\$71.4 million (aggregate cost per pupil \$3,057)
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NOTE: Excludes private high schools and capital costs.

Annual Saving to Indiana Tax-Payers, 1998-1999 (est)

\$126.3 million (aggregate public school cost per pupil \$4,983, including private high schools)

Archdiocesan Administration

The Office of Catholic Education, Archdiocese of Indianapolis, oversees the Catholic schools and parish faith formation programs for 151 parishes and missions in 11 deaneries throughout a 39-county area of central and southern Indiana comprising some 13,757 square miles and serving nearly 220,302 Catholics. The Office of Catholic Education was founded in 1974 when the former school office and office of religious education were formed into one of the first offices of "Total Catholic Education" in the nation. Under Archbishop Daniel M. Buechlein and in consultation with the Archdiocesan Education Commission, the office utilizes a team management approach in support of the teaching mission of

the Church and the strategic goal—"learning, teaching and sharing our faith." Support for site-based programs is provided through educational and faith-formation resources, consultation, training, community-building and collaboration with constituents in the parishes and schools in conjunction with other archdiocesan agencies. Major constituencies include: pastors, principals, parish administrators of religious education and members of school and faith formation commissions and inter-parochial high school boards. Constituents are involved collaboratively in projects to write curriculum, provide inservice training, revise manuals and to participate in professional training.

You may contact the Office of Catholic Education:

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

317-236-1430 or 800-382-9836, ext. 1430 Fax: 317-261-3364 E-mail: indyoce@archindy.org

Website: www.archindy.org

New report predicts decade of Catholic school growth

The growing demand for Catholic schools will continue throughout the next decade.

That's the conclusion of a new report released by the National Catholic Educational Association (NCEA). The report—Catholic School Growth, 1985 to 1999—by John Augenstein, Ph.D. and Neil Meitler, documents the resurgence of Catholic school enrollment and school openings nationwide in the last 15 years.

"Increased demand for Catholic education, climbing enrollment and longer waiting lists have fueled the school openings," said Leonard DeFiore, NCEA president. "We expect this trend to continue throughout the next decade."

This demand has already resulted in the opening of nearly 250 Catholic schools in the last decade, providing slots to more than 87,000 students. Nearly 100 schools are currently in the planning or building stages. The study concludes that following a period of consolidation and closures in the 1960s and 1970s, the boom in new Catholic schools is making an impact in many areas of the country.

Among the significant findings of the study:

- Since 1992, Catholic schools have opened at a rate of 21 a year.
- Elementary schools increased by 204, with 26 new secondary school openings.

• There are large pockets of demand for Catholic education in parts of the Mideast, Southeast, Southwest and Pacific regions of the country. †

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Brownsburg parish works with urban school

By Margaret Nelson

Mary Ann O'Callaghan of St. Malachy Parish in Brownsburg spends every weekday morning at St. Andrew the Apostle School in Indianapolis. The volunteer ministry by the teacher's aide grew from a partnership between the two parishes.

Father Daniel Staublin, pastor of St. Malachy, said his parish decided to work with St. Andrew as part of the archdiocesan Journey of Hope's emphasis on home missions.

Already twinning with a parish in Haiti, the Brownsburg parish decided to share a regular, additional part of their tithing with a center-city parish and school.

Since he knew Providence Sister Marilyn Herber, parish life coordinator at St. Andrew, Father Staublin asked her if St. Andrew Parish would be interested. Last fall, she talked with St. Malachy parishioners at all Masses during their stewardship week.

This is the second year that the two parishes have worked together.

Connie Merski, principal at St. Andrew School, said, "It is an ongoing collaboration. The money is used for tuition assistance when parents cannot make their monthly bill."

"All of our parents are paying parents," she said, "but sometimes they have struggles and cannot pay their portion. This money is used in those cases."

One of the ways St. Andrew Parish ministers to the neighborhood is the

school. Merski explained that 94 percent of children in the school are not Catholic. Seventy percent of students live with a single parent or another relative. Sixty-eight percent of their families live near or below the poverty level.

"The biggest help is when we can have physical help in school," said Merski. "Many parents work two jobs to support their family, so we do not have a lot of parent volunteers during the school day as some schools do."

"Our parents are supportive and very involved with their children," said Merski. "They want them to succeed, but don't have that time available to be in the school."

"Having Mrs. O'Callaghan [help] is a tremendous benefit to us," she said.

O'Callaghan comes to St. Andrew every morning—8:30 a.m. to noon—as a volunteer second-grade teacher's aide.

She said, "Catholic education can always use a little boost, an extra pair of hands."

O'Callaghan and her husband had 16 years of Catholic education—including college.

"Our six children had the benefit of going through Catholic schools," she said. Their youngest child attends St. Malachy School.

"This is an opportunity to give back," said O'Callaghan.

This is why she decided that, rather than taking a paying job, she would help as a volunteer at St. Andrew.

Her work involves taking groups of stu-

'The biggest help is when we can have physical help in school. Many parents work two jobs to support their family, so we do not have a lot of parent volunteers during the school day as some schools do.'



Jennifer Downey teaches language arts to second-grade students at St. Andrew School in Indianapolis with the help of volunteer teacher's aide Mary Ann O'Callaghan of St. Malachy Parish in Brownsburg.

dents aside, looking at papers and, during language arts time, helping them with grammar and spelling.

"I help them get rolling on stories," she said. "I'm an extra set of eyes. I stay outside on the fringes; I keep them on task."

The second-grade teacher, Jennifer Downey, said O'Callaghan is really a help with those few students who need extra attention.

O'Callaghan said she has gained much from her relationship with the kids.

"They're such sweethearts! It's fun to see that little light go on after you explain something—their eyes just light up!" she said.

"I am really grateful that I can do something like this," said O'Callaghan. "St. Malachy is blessed with lots of volunteers."

After talking with Merski, she realized that St. Andrew parents can only help

after school.

"It's been a long time since one of my children was in the second grade," said O'Callaghan with a smile.

Last year, third-grade students from St. Andrew School exchanged visits with third-graders at St. Malachy.

Merski said that some St. Malachy families are working with St. Andrew School families.

There are other ways that parishioners are helping the center-city parish. Paul Burns, a St. Malachy parishioner, has started a Web page for St. Andrew. And chairs that have been replaced at St. Malachy are now being used in St. Andrew's cafeteria.

(Margaret Nelson is a correspondent for The Criterion and is a member of St. Andrew the Apostle Parish in Indianapolis.) †

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(Holy Name School)
317-784-9078

Mrs. Debra Perkins
(Nativity School)
317-357-1459

Ms. Kathleen Fleming
(Our Lady of Greenwood School)
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Mr. Joseph D. Hollowell, president
Chuck Weisenbach, principal
(Roncalli High School)
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"Where Wonder and Wisdom Bloom"

New partnership links teachers, understaffed Catholic schools

PROVIDENCE, R.I. (CNS)—A partnership between Providence College and the Diocese of Providence, aimed at providing inner-city Catholic schools with a supply of teachers, was unveiled Jan. 16 at Holy Name School.

The new Providence Alliance for Catholic Teachers, or PACT, is the result of Providence College's Alliance for Catholic Education program, in partnership with the University of Notre Dame in Indiana.

"This is money in the bank, insurance," said Bishop Robert E. Mulvee of Providence. "This is an attempt to really fire up young people. The best is out there and it needs development."

Holy Cross Brother William Dygert, diocesan superintendent of schools, said the joint effort "serves to unite the mission of Catholic elementary and secondary education in the diocese with the mission of Catholic higher education at Providence College, a situation that can only benefit all whom we serve."

Dominican Father Philip A. Smith, Providence College president, stressed the college's commitment in providing quality teachers to local Catholic schools.

"Providence College is preparing to dedicate major

resources to PACT because we believe this new program can help support diocesan schools as the need for talented and committed Catholic teachers continues to grow over time," said Father Smith.

"Just as Providence College has entered into a five-year partnership with Notre Dame to plan and implement PACT," he said, "so too have we extended an invitation to the Diocese of Providence to take a lead role among other New England Catholic dioceses to partner with Providence College."

PACT offers recent college graduates the opportunity to earn teaching certification and a master's degree while serving as full-time faculty members at understaffed rural and inner-city Catholic diocesan middle schools, grades five through eight, and high schools throughout New England.

Participants in the two-year program receive a modest monthly salary and medical insurance and live in small faith communities with fellow PACT teachers during the academic year. Graduate degree tuition and summer room and board at Providence College also are waived.

Liberal arts majors can follow a master's degree pro-

gram to initial certification in secondary education in a specific content area—for example, math or science. Education majors already eligible for a teaching license can pursue a master's degree for certification in special education or a middle-level educator's certificate of endorsement.

Participants also attend retreats developed by the college chaplain's office for the social and spiritual skills needed to live in community and to strengthen their commitment to Catholic social teaching.

Notre Dame developed the Alliance for Catholic Education program in 1994 and annually enrolls 160 graduate students who serve in 25 dioceses in 13 states. Notre Dame recently received three grants, including one from the U.S. Department of Education, to expand its program to faith-based colleges and universities nationwide.

Last year, Providence College was selected to establish its own program to assist Catholic dioceses in New England. The college also has placement agreements with the Archdiocese of Boston and the dioceses of Fall River and Worcester, Mass. Affiliations with other New England dioceses will occur as the program develops. †

Private schools contribute greatly to public good, say educators

WASHINGTON (CNS)—Just over 11 percent of U.S. children—nearly 6 million—are educated in private schools at an average per pupil cost nationally of \$6,195, said Jesuit Father Joseph O'Keefe at a Washington conference.

"Do some of the math," he told a gathering of 100 public and private educators. "Minimally, we could say simply providing that service and the relief that it gives to taxpayers is a contribution not to be overlooked."

But private schools have made many other contributions to the public good, said panelists addressing that topic during a conference last year titled "Pierce, Pluralism & Partnership."

Organized by the U.S. Department of Education's Office of Non-Public Education, the meeting marked the 75th anniversary of a milestone Supreme Court ruling, *Pierce v. Society of Sisters (of the Holy Names of Jesus and Mary)*. The 1925 decision overturned an Oregon law requiring children to attend public schools only, thereby

securing the right of parochial and other private schools to exist.

Father O'Keefe, associate professor of education at Boston College, said almost half of Catholic schools are urban, with many "in areas with enormously high levels of poverty and crime." These schools help foster neighborhood stability, he said.

More than 13 percent of students now enrolled in Catholic schools are non-Catholic, he added, and most of them are African-American Protestants. The rationale for keeping these schools open is theological, said the priest. It revolves "around issues of ecumenism, questions of racial justice, questions of social solidarity."

He noted two other private school contributions. They provide "a quite extraordinary workplace for adults, for teachers," he said, with teachers at private schools expressing a higher level of satisfaction than teachers in public schools, despite big salary differences.

Also, a number of studies show that private school students become better citizens, with higher civic values and more knowledge of U.S. history than public school students, he said. "Community-service learning in particular is one of the hallmarks of private education," he said.

Father O'Keefe also listed three threats to private education: fiscal solvency, erosion of mission, and economic forces that treat schools and learning like consumer products.

Rev. Vernard Gant, director of urban school services for the Association of Christian Schools International, said the choice of private school was, for him, a "no-brainer."

He said his mother had cleaned other people's homes in Mobile, Ala., so he and his brothers could attend a

Lutheran school. She knew that "education was the way out," he said.

Private schools have made a huge difference, he said, especially in the lives of at-risk children, "children that this society for the most part for years has written off as uneducable, under-educable, learning disabled and a host of other labels."

He said private schools are especially effective in helping children whose environment has deprived them of cultural capital, quality schools and economic resources, and who are victims of racial prejudice.

The final panelist on private school contributions was Sister Mary Angela Shaughnessy, a Sister of Charity of Nazareth, Ky., and professor of education at Spalding University in Louisville, Ky.

Sister Mary Angela noted the research findings of James Coleman indicated that:

- Private school students learn more than those in public schools.
- Private schools are a safer, more disciplined, more ordered environment than public schools.
- Public schools are more internally segregated than private schools.

An attorney and expert in educational legal issues, the nun briefly detailed 15 important U.S. court decisions that she called 'the progeny of *Pierce*' and that, among other things, established students' constitutional rights and allowed federal aid to religious and other private institutions.

"Part of the public service that private education has given has been in the development of case law that strengthened the rights of individuals," she said. †

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Photo by Jennifer Del Vecchio

Members of the Children's Choir from the Terre Haute Deanery perform at last year's Catholic School Values Dinner held at the Indiana Convention Center in Indianapolis. The choir consists of students from St. Patrick School and Sacred Heart of Jesus School in Terre Haute.

Terre Haute Deanery students sing in school celebration

By Cynthia Dewes

Guests who attended the Catholic School Values Dinner in Indianapolis last Nov. 20 were entertained by a chorus of more than 40 music students from Terre Haute Deanery schools.

The fifth-grade class of St. Patrick School and the fourth-grade class at Sacred Heart of Jesus School, both in Terre Haute, were directed during the well-attended event by St. Patrick's music teacher, Betty Meyer. Fourth-grade students from Sacred Heart School in Clinton also planned to sing, but were prevented from doing so by weather and time constraints.

The Catholic School Values Dinner honors Catholic school graduates who have gone on to provide exemplary Christian witness in community service.

The children were invited to sing in order to celebrate the achievements of an honoree from their own area, Paul Pfister, who was recognized for lifetime contributions to Catholic education.

The children sang two songs illustrating the evening's theme of working together toward common goals. They were "Shine, Children, Shine" and "With One Heart and One Voice."

Students from the two Terre Haute schools and the Clinton school will come together again to sing as part of the celebration of Catholic Schools Week. On Wednesday, Jan. 31, they will provide music during the liturgy at Sacred Heart of Jesus Church in Terre Haute.

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

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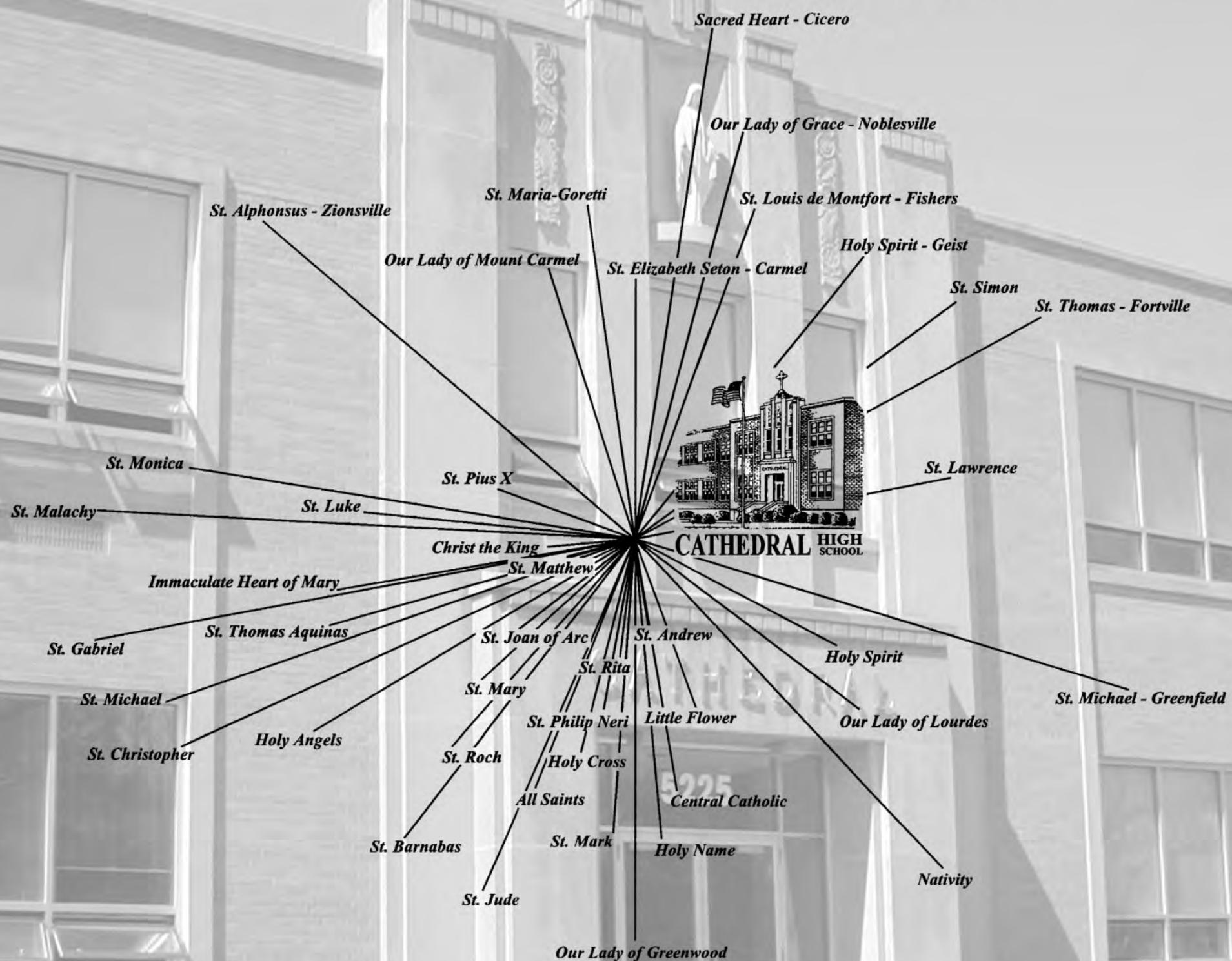
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To those who would like to be part of this very special place we call the 'Home of the Irish'...welcome."*

Lisa Ford
Cathedral H.S. - 2000 "Teacher of the Year"
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Faith Alive!

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Families share the Church's life and mission

By Sheila Garcia

A majority of respondents in one national survey listed family life as their greatest source of pleasure. Providing for a family was their chief source of worry.

Young adults, who have experienced widespread family breakdown, still idealize family life. In a *USA Today* poll of Americans aged 18 to 34, 83 percent identified a "close-knit family" as their highest priority in life.

Each family is unique, as I realized at a recent gathering of my own extended family. One cousin, happily married for 15 years, brought his twin sons. Another cousin, a divorced father, arrived with his teen-ager. A third cousin came with his wife and 4-year-old daughter, whom they had adopted from China.

Today's families may be two-parent, single-parent, blended or multigenerational, each with its distinct culture, traditions, strengths and weaknesses.

Despite their differences, families share certain characteristics. Pope John Paul II said in his 1981 letter "On the Family" that all families are called to be a community of life and love. But how can families know if they are moving toward this goal?

"On the Family" identifies four tasks of the Christian family. While no family accomplishes all these tasks perfectly, a family that can identify signs of progress with them is surely on the right track.

1. The family forms a community of persons.

Drawn together by bonds of love and mutual respect, all members, including the very young and the old, the sick and

those with disabilities, play a vital role.

Two virtues in particular help to build up this community: self-sacrifice and reconciliation. The parent who drives a child to an endless round of soccer practices and the teen-ager who baby-sits for younger siblings sacrifice their own interests for the good of the family.

Flexibility, compromise and a willingness to put others' needs first characterize the family that is becoming a community of love and life.

Forming a community also means extending and accepting forgiveness. In doing so, we can discover something about our relationship with God and others.

Several years ago, my son inherited his late grandfather's pride and joy: a red pick-up truck. A month later, while driving carelessly one night, he totaled it. When I arrived at the hospital, grateful that he was alive, I realized that I had never seen anyone more miserable.

As tears flowed, he repeated how sorry he was to have let us down. At that moment, all I wanted to do was to gather him in my arms and comfort him. In an instant, the parable of the Prodigal Son and God's overwhelming love for his errant children became real for me.

2. The family serves life.

The family welcomes new members by birth or adoption, cares for sick and older members, and witnesses to society by opposing abortion, euthanasia and all threats to human life.

Within the family, parents pass on their own wisdom and the Church's faith about such issues as sexuality, racial justice and material goods.

A family that serves life can inspire



CNS photo
The family is sacred space. It is holy. Within its tediousness and messiness, joys and sorrows, God abides. He speaks to us in birthday and anniversary remembrances, in separations and homecomings, in daily routines and special celebrations.

and encourage other families.

When Jim and Kathy's third son was born, they learned almost immediately that he never would walk, talk, feed or dress himself. For 10 years, Jim and Kathy cared for Joe. They found appropriate schools and stood vigil at the hospital during his many seizures. Often they gathered Joe and his equipment, and headed out to soccer games, picnics and summer vacations.

Jim and Kathy made sure that Joe lived his brief life as fully as possible. When Joe died, mourners reflected on the witness that his parents gave to the immeasurable value of one human life.

3. The family participates in society.

Far from being closed in on itself, the family contributes to the larger community's development. The family is the first school of the social virtues on which a strong society depends, such as justice, respect and dialogue. Families can take an active role in the political process.

Last year, a local newspaper encouraged parents to take their children with them when voting in order to explain the electoral process and emphasize the importance of participation.

In families with older children, dinner-

time offers an excellent opportunity to discuss current events in light of Gospel values.

Families can also undertake some form of service to others, especially the poor. Parents who donate time and money to others can influence their children to do likewise, especially if the parents take time to explain what motivates their actions.

4. The family's fourth task is sharing in the Church's life and mission.

The family, the domestic Church, is intimately linked with the whole Church. The family announces and welcomes the word of the Lord, evangelizes and prays.

The family is sacred space. It is holy. Within its tediousness and messiness, joys and sorrows, God abides. He speaks to us in birthday and anniversary remembrances, in separations and homecomings, in daily routines and special celebrations.

As we come to recognize God in all these activities and in each other, we become more fully a community of life and love.

(Sheila Garcia is the assistant director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

Depression hurts family life

By Dr. Frederic Flach

There are many reasons why members of a family may be unhappy. One of the most serious reasons is clinical depression, which casts a pall over family life. Yet it often is unrecognized.

The onset of depression usually is related to a serious life stress: illness or death, financial reversals, hurtful actions, and even supposedly happy events like births or the marriages of grown children.

The common denominator is loss, the loss of something or someone valued, including life changes related to aging.

Medical studies have shown that peo-

ple with a sincere, inner faith are in a much better position to resolve depression than those without such faith. Fortunately medical and psychological treatments for depression have proven to be remarkably effective.

Regaining joy and energy in family life requires the development of such virtues as generosity of spirit, the nurturing of loving relationships and acknowledgment of the importance of God's role in life.

(Dr. Frederic Flach is a psychiatrist. His books include *The Secret Strength of Depression*, published by Hatherleigh Press in New York.) †

Discussion Point

Family is domestic Church

This Week's Question

What important purpose of the family would you underline?

"To carry on the legacy and faith traditions from generation to generation." (Connie Hall, Oil City, Pa.)

"I think it would be the aspect of community: the giving, the taking, the sharing. And in my own circumstances with my husband and six children, it's the comforting notion of never being alone." (Donna Hayes, Hot Springs, Ark.)

"To provide stability and support in a world that is constantly changing." (Father Tim Schroeder, Fargo, N.D.)

"To mediate and communicate God's everlasting

fidelity, compassion and justice to others in the family and to those who observe the institution of the Christian family. The family is a sacramental mirror of God to the world. When I, or any Christian community, regard a married couple and the family, it's my hope that we can all conclude with the statement, 'Yea! That's the way God loves us, too.' " (Father Charles Howell, Lexington, Ky.)

Lend Us Your Voice

An upcoming edition asks: Who is a figure from Church history whose story inspires you?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink**Seventeen Church doctors lived in first millennium**

(Second in a series)

Seventeen of the 33 men and women who have been declared doctors of the Church lived in the first millennium. Thirteen lived and taught in the fourth or fifth century: Athanasius, Ephrem, Hilary, Cyril of Jerusalem, Basil, Gregory Nazianzen, John Chrysostom, Ambrose, Jerome, Augustine, Cyril of Alexandria, Peter Chrysologus and Leo the Great. The other four lived and taught in the sixth to the eighth centuries: Gregory the Great, Isidore, Bede and John Damascene.

The earliest doctors of the Church were writing at the same time as the Church began holding ecumenical councils to decide what were true doctrines and what were heresies. The dogmas that the Catholic Church holds today were determined and defined by those councils, and the writings of the doctors were largely responsible for the reasoning behind the

councils' decisions.

The early Christians had a tough time trying to understand just who Jesus was. Until he appeared on earth, no one had any idea that God was more than one person. The Jews believed in one God and one person while the pagan gentiles believed in many gods, each of them a separate person. Only Christians believe both that there is only one God and that he is more than one person—the Father, the Son and the Holy Spirit—and that Jesus, one of those persons, was both divine and human.

It took the Catholic Church all of about 750 years to combat the heresies that kept coming up when certain individuals tried to understand how Jesus could be both God and man and, in the process, came to wrong conclusions.

It isn't surprising that the first doctors of the Church appeared at the beginning of the fourth century. It was at that time that the Christians were able to come out of their catacombs. For 250 years, their Church had endured persecutions from the Roman emperors. Now, with Constantine's Edict of Milan in 323, they were actually free to practice their religion openly.

It's not that there weren't Christian teachers prior to the fourth century. There were some very important writers, starting with the evangelists who wrote the Gospels, St. Paul who wrote his epistles, and the other authors of the New Testament. Other important writers prior to the fourth century include Ignatius of Antioch, Polycarp, Justin, Irenaeus, Clement of Alexandria, Origen, Tertullian, Hippolytus and Cyprian. All of these men are considered to be Fathers of the Church but were never declared doctors.

There were also heresies prior to the fourth century. But none of them had the effect on Church history that Arianism did. It taught that God the Son was created by God the Father. This was the heresy that the earliest doctors of the Church had to combat.

Of the 17 doctors during the first millennium, eight came from the Eastern Church while nine were from the West. (All 16 of the doctors during the second millennium were from the West, in fact, from Europe.)

(John F. Fink's new two-volume book, *The Doctors of the Church*, is available from Alba House publishers.) †

Cornucopia/Cynthia Dewes**When it's January on my mind**

When I think of January, I see a calendar page balanced on a fulcrum created by the intersection of the old and new years. Besides that, months are always lined up in my imagination on a flat plane, constantly circling the sun through the four seasons of the year. Right now we're at the winter quadrant of the sphere, facing June-through-August across the way.

As if geometry were not enough, January also brings out all the cozy responses in that bottomless pit of trivia I call a mind. I like fires in the fireplace and lap blankets and cups of hot tea in front of it, not necessarily because I'm cold, but just because.

Our January meals tend to things like beef stew and chicken potpie, not grilled fish and sliced tomatoes as they might in summer. Root vegetables take on undue importance, with rutabagas, beets, potatoes and carrots overpowering fresh corn and green beans on the menu at least three times per week.

Every so often I splurge on an outrageously expensive little bouquet from the

grocery flower shop or buy fresh herbs or some exotic fruit whose name I never heard before. It just seems right, which it wouldn't in summer. Hunkering down, whatever that is, becomes the attitude of the day (and the long night).

We draw the shades about 6 p.m. and find ourselves slumped in front of the TV more often than before. We seem to have much more time to read in the evenings, and we also seem to sleep later in the mornings because, without the sun streaming in, we just can. We employ down comforters and flannel sheets in darker colors, instead of our light and airy décor of summer.

This assignment of characteristics comes to my attention with each new month, season, holiday or significant natural event. Somehow, I feel secure and in control because I think I'm dealing with what the natural world is up to.

Of course, this isn't true. Central heating and electricity have made the cozy measures I take unnecessary. You don't need a cup of hot tea to keep you warm in a house with a thermostat set at 70 degrees any more than you need to hibernate because the sun goes down early and rises late.

Your appropriate caloric intake doesn't increase or decrease with the

change of seasons, nor does the exercise your body requires for good health. There seems to be no explanation for why our energy wanes in winter and picks up again in spring. It must be, as they say, mostly in our heads or in what our culture teaches.

But, I like to think that there's a better reason for my seasonal feelings, other than a learned response. There's a reason why I'm comforted by my expectations of what this time will bring.

After all, if the heating system or electricity fails, we'd be back to square one in dealing with nature. That's why Y2K was so scary: we aren't used to being wretchedly cold or hungry, low-tech or without constant entertainment.

Somehow God has given us the sense to remember that, like his other creatures, we must respect the natural cycles of sunlight and dark, heat and cold, barrenness and harvest. Somehow our bodies and emotions nudge our minds into the proper rhythms for the time we're in.

So, bring on more snow and wind and darkness. It's still mid-winter and we're prepared.

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

Faithful Lines/Shirley Vogler Meister**'Bob, the Bear' on a good will mission**

Last year, youngest daughter, Lisa, and friends were in Atlanta, Ga., for the Super

Bowl. Lisa lives in Nashville, Tenn., so was naturally rooting for the Tennessee Titans in their football fight against the St. Louis Rams. Her group sat between Rams fans, which made the experience lively. After half time, a woman in the row ahead turned around and introduced Lisa to "Bob, the Bear."

Lisa took the handsomely vested teddy bear home with her. In his backpack was a note explaining how sixth-graders in Moline, Ill., sent stuffed bears on trips as a social studies project. Bob began his journey in November 1999, going from coast to coast, to Midwest and southern cities, and to Singapore and Kuala Lumpur, Malaysia. He ended up in eight places in Colorado before returning to Mrs. Perry's class at

Jane Addams School in Moline in May 2000.

Each of Bob's hosts wrote a note explaining—in Bob's own words, of course—what he'd experienced; and hosts gave him souvenirs. Lisa placed Mardi Gras beads around his neck and sent Bob to our oldest daughter, Donna, in Cleveland, who sent Bob to friends in New York who were going to Africa.

Somehow Bob missed that flight abroad, so was stranded for weeks in a post office, which returned him to Donna, who gave him to us while we were at the Simons' home for the birth of our grandson. We sent Bob to Colorado friends, with a photo of Donna, Roby and baby Sam in Bob's backpack.

In June, Paul and I received a letter from Bob's sponsor, Michelle Bollaert of Moline, thanking us for our hospitality. She said Bob "had fun telling me all about his journeys." She was surprised the school project became a media event in Moline. I interviewed Michelle by letter, learning that "about 40" students participated, with some

bears going to Europe and New Zealand.

She learned "that people are great! Some ... put a lot of money and effort into a teddy bear, knowing some kid in Moline, Ill., was going to be happy."

Michelle, a Catholic, seemed pleased that one host "took my bear to a [Lenten] Last Supper re-enactment"; and she thought her bear going to the Super Bowl "was definitely the coolest." She added, "Other bears went parachuting, and one toured New York City."

Now in middle school, Michelle loves to write, play piano, ice skate and study dolphins. Not only that, she's an experienced performer, having been "in a ton of plays," including *Joseph and the Amazing Technicolor Dreamcoat*, *The Music Man*, *South Pacific* and *Peter Pan*. How proud Michelle's parents—and "Bob, the Bear"—must be of her.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for *The Criterion*.) †

The Bottom Line/Antoinette Bosco**The execution of an innocent person**

I just read yet another story about a man on death row possibly being innocent.

Edward Lee Elmore has spent 18 years on Death Row in South Carolina for the rape and brutal murder of a 75-year-old widow. Hair samples, reportedly lost for years, surprisingly have now been found.

DNA testing proves, say his lawyers, that Dorothy Edwards was killed by someone else, not by Elmore.

A case like this underscores the concern many now have about the question of innocence when the death penalty is the punishment. My concern escalated back in 1985 when the American Civil Liberties Union circulated a study showing that an average of four entirely innocent people have been convicted of murder each year since 1900; 23 of these innocent people were executed.

The Judicial Process Commission in Rochester, N.Y., reports that more than 88 innocent people have been released from Death Row since 1972. Since 1977, for every seven people executed, one was released from Death Row.

Just a year ago, Illinois Gov. George Ryan confronted the fact that 13 Death Row inmates in his state had been found to be innocent since 1977. The Republican governor declared a moratorium until there is reform legislation that can fix the volumes of errors that accompany convictions in capital cases. He said he would never want it on his conscience that he had been a party to "the ultimate nightmare—the state's taking of an innocent life."

As for why some innocent people are put on Death Row, Sen. Russ Feingold (D-Wis.) explains it well: "The problem of inadequate representation, lack of access to DNA testing, police misconduct, racial bias and even simple errors are not unique to Illinois. These are problems that have plagued the administration of capital punishment around the country." In fact, of 260 death sentences appealed in recent years, fully half have been reversed, for reasons such as those cited by Feingold.

Recognizing how important it is for prisoners to have access to DNA testing, Sen. Patrick Leahy (D-Vt.) last winter introduced the Innocence Protection Act, legislation aimed at reducing the risk of executing innocent persons by ensuring that state and federal prisoners have access to DNA testing. Reportedly, he will reintroduce the bill this coming session.

I credit Robert Zani, a Catholic prisoner writing to me from his solitary cell in Texas since 1996, for helping me to see so many facets of the death penalty. (He first read a CNS column I wrote that was in a Texas Catholic weekly.) Zani repeatedly has told me that ending the death penalty hinges on the innocence issue.

"Innocence is the key to the death-penalty issue and it is the key to straightening out the entire criminal-justice system, which is in a shambles," Zani wrote me. "Innocence is no longer relevant in the criminal-justice system because it is no longer relevant in the hearts and minds of Americans. Law professors Fred Bennett of The Catholic University and Alan Raphael of Loyola University of Chicago went public and said: 'Death-penalty opponents will not be successful until the focus is placed on innocent people.' Exactly, and amen," Zani wrote.

As Zani says, the question of innocence is pivotal in seeking any reforms of the criminal-justice system, because when it's a death-penalty case, a mistake is fatal.

(Antoinette Bosco is a regular columnist with Catholic News Service.) †

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

The Sunday Readings

Sunday, Jan. 28, 2001

- Jeremiah 1:4-5, 17-19
- 1 Corinthians 12:31-13:13
- Luke 4:21-30

The Book of Jeremiah is the source of the first reading.

As were all the ancient Hebrew prophets, Jeremiah was acutely aware of the fact that God had called him to the role of prophet. No one now can say exactly how this occurred, but Jeremiah himself said he realized God's will for him in the time of Josiah. This reference to Josiah, the king of Judah (the southern kingdom), dates back to the last half of the century, 600 years before Christ.

Like the other prophets, Jeremiah also was very familiar with the opposition mounted by some, indeed by many, to the word of God. The prophet faced this opposition and survived because of his strong faith in the divine character of his vocation.

The reading is interesting in that among the opponents of Jeremiah are named the kings and rulers of the civil society. In modern understanding, the hostility of a political figure would be regarded as a handicap, great or small according to circumstances, for an effort or individual.

Ancient Jews had another view. Kings and rulers held office for the solitary purpose of making real God's justice in their dominions. As such, they were the agents of God. When they opposed a prophet, therefore, they were the most outrageous.

My Journey to God

Sitting in the Light

During this season when the days are so much shorter and the darkness and cold of the winter has nestled its way into our everyday lives, I often think of a phrase by writer and poet Annie Dillard that my grandmother used to say: "You do not have to sit outside in the dark. If, however, you want to look at the stars, you will find that darkness is required. The stars neither require it nor demand it."

A lot of things in life are like that, aren't they? We have to pay a price if we hope to enjoy the benefits, the beauty and the splendor. But the source is there, silently awaiting our discovery ... without shouting at us or shaming us. It patiently waits.

A piano sits in a room, gathering dust. It is full of the music of the masters, but in order for such strains to flow from it, fingers must strike the keys ... trained fingers representing endless hours of disciplined dedication. You do not have to practice. The piano neither requires it nor demands it. If, however, you want to draw beautiful music from the piano, the discipline is required.

A child plays at your feet, growing and learning. The little one has incredible potential, a hidden reservoir of capability and creativity, but in order for those possibilities to be developed, parents must take the time ... to listen, train, encourage, reprove, challenge, support and model. Parents do not have to do any of that. The child neither requires nor demands that they do so. If, however, we hope to raise secure and healthy offspring, those things

(David Bethuram is the executive director of the archdiocesan Office for Youth and Family Ministries and the executive director of Catholic Social Services of Central Indiana.)

They were frustrating the very cause that gave their own positions legitimacy. St. Paul's First Epistle to the Corinthians supplies the second reading.

Much is known about the early Christian community in Corinth because of the two letters that Paul wrote to this community. When his admonitions and his references to Corinthian situations are combined with what is generally known about life in Corinth at the time, then a good picture emerges of what conditions were for and among the Christians there in the first century A.D.

The milieu is important. Corinth was, by contemporary standards, a gigantic city. Few other cities in the empire were as large. Few others were as commercially important. All this meant that Corinth was a very sophisticated city in the terms of the times. It was a center of paganism and pagan culture in all their implications. At the root of Roman paganism was an utter selfishness.

Paul dealt with many of these implications in his letters. He discussed sexual immorality and idolatry.

This weekend's powerful reading goes to the heart of the difference between paganism and Christianity. Key to the Gospel is love for God, and for all people whom God creates in the image and likeness of God. The epistle is not highly theoretical or philosophical, although it is profound. It offers concrete advice.

St. Luke's Gospel furnishes the last reading.

Jesus stands in this situation in the place once occupied by the prophets. He is the bearer of God's word, yet opposition rises on all sides. He performed miracles, as the prophets had performed miracles, but none

are required.

Time spreads itself before us, directionless and vacant. That time can be filled with meaningful activities and personal accomplishments, but in order for that to occur, we must think through a plan and carry it out. You do not have to plan or follow through. Time neither requires nor demands it. If, however, we hope to look back over those days, weeks, months and years, and smile at what was achieved, planning is required.

What is true for the stars, a piano and a child, and the days ahead, is especially true of our minds. It awaits absorption. It will soak up whatever we feed it: imaginary worries, fears, filthy thoughts, hours of television and selfish greed ... or good books, stimulating discussions, exciting risks of faith, the study of Scripture and learning a few new skills. We can even take a course or two to stretch our mental muscles.

We do not have to pray the price to grow and expand intellectually. The mind neither requires it nor demands it. If, however, we want to experience the joy of discovery and the pleasure of plowing new and fertile soil, effort is present (Reply from the Holy Office, Dec. 28, 1949).

Light won't automatically shine upon us nor will truth silently seep into our heads by means of osmosis. It is up to us to move and walk toward the light!

By David Bethuram

Daily Readings

Monday, Jan. 29

Hebrews 11:32-40

Psalm 31:20-24

Mark 5:1-20

Tuesday, Jan. 30

Hebrews 12:1-4

Psalm 22:26-28, 30-32

Mark 5:21-43

Wednesday, Jan. 31

John Bosco, priest

Hebrews 12:4-7, 11-15

Psalm 103:1-2, 13-14

Mark 6:1-6

Thursday, Feb. 1

Hebrews 12:18-19, 21-24

Psalm 48:2-4, 9-11

Mark 6:7-13

Friday, Feb. 2

The Presentation of the Lord

Malachi 3:1-4

Psalm 24:7-10

Hebrews 2:14-18

Luke 2:22-40

or Luke 2:22-32

Saturday, Feb. 3

Blase, bishop and martyr

Ansgar, bishop

Hebrews 13:15-17, 20-21

Psalm 23:1-6

Mark 6:30-34

Sunday, Feb. 4

Fifth Sunday in Ordinary Time

Isaiah 6:1-2a, 3-8

Psalm 138:1-5, 7-8

1 Corinthians 15:1-11

or 1 Corinthians 15:3-8, 11

Luke 5:1-11

was convincing.

It was more than polite disagreement. Fury was so great among many that they would have laid violent hands on the Lord.

Reflection

The Church has presented to us, with great drama and color, the reality of Jesus as son of Mary, and therefore human, as God among us and as the Redeemer able to reconcile us sinners with God.

These were its messages at Christmas, the Epiphany and the Feast of the Baptism of the Lord. We are in the liturgical season following these great events.

In these readings, the Church repeats the message. There is no doubt about the Lord's identity in the passage from Luke's Gospel. Jesus is the Savior, the Son of God, and the bearer of eternal, perfect truth.

Question Corner/Fr. John Dietzen

New Catholic should not be rebaptized

Q Please discuss in your column if or when baptism in another church is recognized by the Catholic Church. If it is recognized, has it always been?

We are concerned because a relative wishing to enter our faith is reluctant to be baptized again. He feels that he has already received this sacrament. We are receiving various answers from different priests. (Wisconsin)

A Since as long ago as 1949, the Catholic Church has explicitly assumed the validity of baptism in most Protestant denominations. Several of these churches were listed by name, but the ruling applied to any others if basically necessary rituals and intentions were present (Reply from the Holy Office, Dec. 28, 1949).

This position resulted partially from a better awareness by the Catholic Church of baptism in these other congregations, but also, at least to some degree, from a more developed theology and practice concerning baptism on the Protestant side.

Since then, of course, the understanding of the meaning and significance of baptism has developed significantly, making conditional baptism (or, as it is sometimes erroneously called, "re baptism") of

converts to our faith quite rare.

Most times today, if a convert has belonged to and been baptized in a major Protestant denomination, conditional baptism may be ministered only if the fact of the previous baptism is uncertain or if the individual has serious and specific doubts about the validity of the former baptism.

You should not be receiving varying responses about this from priests. Present Catholic regulations explicitly forbid automatic or routine baptism of people already baptized in another Christian denomination.

The "Rite for Receiving Baptized Christians Into the Full Communion of the Catholic Church" (480) says repetition of the sacrament of baptism "is not permitted unless there is a prudent doubt about the fact or validity of the baptism already received." If after "serious investigation" it seems necessary to confer baptism again conditionally, "the minister should explain beforehand the reasons" for this action.

These same regulations are repeated in the Code of Canon Law (845) and the "1993 Vatican Directory on Ecumenism" (Nos. 94-95).

(A free brochure answering questions that Catholics ask about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail at jjdietzen@aol.com.) †



The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

January 27

Our Lady of Perpetual Help Parish, cafeteria, 1752 Scheller Lane, New Albany, Madonna Circle, spaghetti supper, 4:30-7 p.m., \$5 large serving, \$3 small serving. Information: 812-948-0041.

January 28

Indiana Statehouse, north entrance, Capitol and Ohio streets, Indianapolis. Right to Life of Indianapolis, pro-life memorial service for the unborn, 2-3 p.m.

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Mary's Schoenstatt, Rexville, (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles).

"Collaborative Spirituality," 2:30 p.m., followed by Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551.

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St. Michael Church, 519 Jefferson Blvd., Greenfield. Second of eight-week Bible study series, "Jesus' Last Discourse," 7 p.m. Information: 317-462-5010.

◆◆◆

Little Flower School, 1401 N. Bosart Ave., Indianapolis. Open house, 11:30 a.m.-1 p.m. Information: 317-353-2282.

January 31

Cathedral High School, Joe O'Malia Performing Arts Center, 5225 E. 56th St., Indianapolis. "Our Town," 4:30 p.m. and 7 p.m., tickets \$4 at door. Information: 317-543-4942, ext. 380.

February 1

St. Michael Parish, 519 Jefferson Blvd., Greenfield. Eight-week Bible study series, "The Farewell Discourses," 7 p.m. Information: 317-462-5010.

February 2

Benedictine Inn Retreat and Conference Center, 1402 E. Southern Ave., Beech Grove. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m. Information: 317-927-6900 days or 317-846-2245 evenings.

February 2-4

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

Workshop on Holy Reading (*Lection Divina*). Information: 317-788-7581.

February 3

St. Mary School, cafeteria, 420 E. Eighth St., New Albany. All-you-can-eat chili, brats and hot dog supper, 4-8 p.m. Information: 812-944-0948.

February 4

Our Lady of Lourdes School, 30 S. Downey Ave., Indianapolis. Open house, 1-3 p.m. Information: 317-357-3316.

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St. Michael Parish, 519 Jefferson Blvd., Greenfield. Eight-week Bible study series, "The Farewell Discourses," 7 p.m. Information: 317-462-5010.

February 9-11

Mount Saint Francis Retreat Center, 101 Anthony Dr., Mount St. Francis. Retreat for married couples, "The Gospel Call to the Kingdom," check-in 7-8 p.m. E.S.T. (Louisville time), conclude Sun. 1:30 p.m., suggested offering \$170. Information: 812-923-8817.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Perpetual adoration.

◆◆◆

Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30

p.m. Information: 317-636-4478.

◆◆◆

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Prayer line, 317-767-9479.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine Mass, 10 a.m.

◆◆◆

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Mass in Vietnamese, 2 p.m.

◆◆◆

St. Anthony of Padua Church, 316 N. Sherwood Ave., Clarksville. "Be Not Afraid" holy hour, 6 p.m.

◆◆◆

Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

◆◆◆

St. Gabriel Church, 6000 W. 34th St., Indianapolis. Spanish Mass, 5 p.m.

◆◆◆

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Prayer group, 7:30 p.m.

◆◆◆

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. Rosary, 7:30 p.m.

◆◆◆

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Bible sharing, 7 p.m.

Information: 317-283-5508.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), Indianapolis. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

◆◆◆

Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m.

◆◆◆

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

◆◆◆

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marion Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

◆◆◆

St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

◆◆◆

St. Malachy Church, 326 N. Green St., Brownsburg. Liturgy of the Hours, 7 p.m.

—See ACTIVE LIST, page 29

INFORMATION YOU CAN USE

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PLEASE JOIN US!

Holy Name Stewardship Committee is hosting a Homecoming Celebration Mass and Gathering on February 24, 2001. The Celebration will begin with Mass at 5:30 p.m. at the Church at 89 N. 17th in Beech Grove. The gathering will move to the school after church for refreshments, a pictorial of past Holy Name Graduating classes and a short program. The program at school will conclude at about 7:15 p.m.

COME JOIN US!

If you have questions, call Joni Morical Fallowfield at
317-787-1372



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The Active List, continued from page 28

Information: 317-852-3195.

◆◆◆

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 5:30-6:30 a.m.

◆◆◆

Fatima K of C, 1040 N. Post Road, Indianapolis. Euchre, 7 p.m. Information: 317-638-8416.

◆◆◆

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Fridays

St. Susanna Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

◆◆◆

St. Lawrence Chapel, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

◆◆◆

Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., Indianapolis. Pro-life rosary, 10 a.m.

◆◆◆

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 5:30-6:30 a.m.

Saturdays

Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., Indianapolis. Pro-life rosary, 9:30 a.m.

◆◆◆

Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine Mass, 9 a.m.

◆◆◆

St. Patrick Church, 950 Prospect St., Indianapolis. Mass in English, 4 p.m.

Monthly**First Sundays**

St. Paul Church, 218 Scheller Ave., Sellersburg. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

◆◆◆

Fatima K of C, 1040 N. Post

Fatima*Come, practice the Art of renewal...*March 2-4 Men's Lent retreat
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(317) 545-7681

Road, Indianapolis. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

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

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

◆◆◆

St. Joseph Church, 2605 St. Joe Rd. W., Sellersburg. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

◆◆◆

Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. Eucharistic adoration after 8 a.m. Mass-5 p.m.

◆◆◆

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

◆◆◆

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

◆◆◆

St. Vincent de Paul Church, 1723 "I" St., Bedford. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

◆◆◆

St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

◆◆◆

St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

◆◆◆

Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

◆◆◆

St. Peter Church, 1207 East Rd., Brookville. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

First Saturdays

St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

◆◆◆

Little Flower Chapel, 4720 E. 13th St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m.

◆◆◆

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

◆◆◆

Holy Angels Church, 740 W. 28th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.

◆◆◆

St. Mary Church, 415 E. Eighth St., 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 Tuesdays

St. Pius X Parish, 7200 Sarto Dr., Indianapolis. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

Focolare Movement, Komro home, Indianapolis. Gathering, 7:30 p.m. Information: 317-257-1073.

◆◆◆

St. Luke Church, 7575 Holliday Dr. E., Indianapolis. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays

Archbishop O'Meara Catholic Center, Holy Family Chapel, 1400 N. Meridian St., Indianapolis. Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521.

Third Sundays

Mary's Schoenstatt, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. Email: eburwink@seidata.com.

◆◆◆

Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

◆◆◆

Third Mondays

St. Jude Church, 5353

McFarland Rd., Indianapolis.

Rosary, 6:15 p.m. Information:

317-783-1445.

◆◆◆

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

◆◆◆

Holy Family Parish, Main St., Oldenburg. Support group for the widowed, 7 p.m. Information: 812-934-2524.

◆◆◆

Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis.

Mass, 2 p.m.

Third Thursdays

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

◆◆◆

St. Elizabeth's, 2500 Churchman Ave., Indianapolis. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Mass for Civitas Dei, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

◆◆◆

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Andrew Church, 4052 E. 38th St., Indianapolis. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction. †

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Rest in peace

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

BALMER, George E., 79, St. Anthony of Padua, Clarksville, Jan. 7. Husband of Velma Balmer. Father of Cindy Balmer and Mary Lou Stemler. Brother of Vivian Henshaw, Earl, Homer, Melvin and Raymond Balmer. Grandfather of eight. Great-grandfather of four.

BEYER, Raymond Danny, 72, St. Vincent de Paul, Shelby County, Jan. 15. Husband of Donnetta Beyer. Father of Vicki Keller, Christina Lovitt, Rebecca and Raymond Beyer. Brother of Norma Browning, Wanda Hewitt, Clara Winkler, Charlene, Charles, James, John Jr. and Walter Beyer. Grandfather of nine. Great-grandfather of 12.

BOYCE, Mabel, 86, St. Mary, Richmond, Jan. 11. Mother of Ellen Rogers, Anne Showalter, Jerry, Mike and Tim Boyce. Grandmother of 32. Great-grandmother of 18.

BRIM, Helen, 73, St. Andrew, Richmond, Jan. 13. Wife of Samuel Brim. Mother of David, Duane and Robert Brim. Sister of Shirley Dunaway, Betty Graham, Nellie Preston, James, John and Harrison Brim.

Grandmother of eight. Great-grandmother of six.

BRUNNER, Ethel (Peetz), 86, St. Maurice, Napoleon, Jan. 15. Wife of Charles Brunner. Mother of Debbie Sloan, Charlotte Vanover, Susan White, Dan Brunner, James, Jerry, John and Thomas Peetz. Sister of Irene Hertenstein and Lester Crowell. Grandmother of 16. Great-grandmother of several.

BUEHLER, Rosemarie (Hickey), 81, St. Philip Neri, Indianapolis, Jan. 9. Mother of John Buehler. Grandmother of two.

BURKHART, Ernest (Munson), 83, St. John the Apostle, Bloomington, Jan. 12. Husband of Marguerite Burkhardt. Father of Ronald Burkhardt.

CAMPBELL, Paul E., 83, St. Joseph, Shelbyville, Jan. 15. Husband of Anna (Gallentine) Campbell. Father of Charles Campbell. Stepfather of Ronald Randolph Jr. Grandfather of five.

CARROLL, Anna Mary, 102, St. Augustine, Jeffersonville, Jan. 8. Mother of Mary Lou Carroll, Immaculate Heart of Mary Brother Dominic Carroll, Donald, Kenneth and Robert Carroll. Grandmother of eight. Great-grandmother of 10.

CHERNISH, Dr. Stanley, 76, St. Matthew, Indianapolis, Jan. 8. Husband of Lelia Chernish. Father of Dwight Chernish. Brother of Stephanie Hanneman. Grandfather of two.

CHRISTY, Helen L., 82, St. Mary, Mitchell, Jan. 9.

COMELLA, Catherine J., 89, Little Flower, Indianapolis, Jan. 8. Mother of Pauline Neill and James Comella. Sister of Agnes Ray and Providence Tantillo. Grandmother of four. Great-grandmother of 11.

COON, Mary Lou, 63, Sacred Heart of Jesus, Terre Haute, Jan. 12. Mother of Bernice Overholt. Sister of Barbara Champion and Sally Smith.

CORD, Catherine B., 88, Our Lady of the Greenwood, Greenwood, Jan. 6. Mother of Kathryn Carpenter, Mary Margaret Gates, Jo Ann Moore and George Cord. Sister of Mary Margaret McGinnis. Grandmother of six.

DAY, James H., 81, St. Mary, New Albany, Jan. 11. Husband of Betty (Bauer) Day. Father of Karen Walker. Brother of Lucille Kochert, Kathleen Weinmann and Everett Day. Grandfather of four.

DOROCKE, Effie, 85, Our Lady of the Greenwood, Greenwood, Jan. 10. Mother of Larry Dorocke. Grandmother of three.

EVANS, Lauren Michelle, infant, St. Barnabas, Indianapolis, Jan. 11. Daughter of Julie (Wheeler) and James Evans. Sister of Lindsey and Tyler Evans. Granddaughter of Michael Wheeler and Karen (Eckstein) and Michael Evans. Great-granddaughter of Evelyn Evans, Lillian Hanlik and Blanche Wheeler. Great-great-granddaughter of Mable Watson.

FISHER, James "Jim" E., 80, St. Gabriel, Connersville, Jan. 12. Husband of Wanda Crump Watson Fisher. Father of Deanne Chambers, Janet English and James "Eddie" Fisher II. Stepfather of Bill, Ralph and Randy Watson. Brother of Pat Cruse, Ralph and Frederick Fisher. Grandfather of 13. Great-grandfather of 14.

FIXMER, Helen M., 69, Holy Family, Oldenburg, Jan. 14. Wife of John Fixmer. Mother of Dorothy Lynam, Karen Mathes, Mary Jane Nunlist, John, Mark and Robert Fixmer. Grandmother of 17. Great-grandmother of six.

HENSELMEIER, Josephine M. (Bova), 63, Our Lady of the Greenwood, Greenwood, Jan. 14. Wife of Melvin "Junior" Henselmeier. Mother of Cindy Cooley, Julie Freund, Cathy Richardson, Dale Henselmeier and Ed Wetzel. Stepmother of Linda Graham, Brenda Hendrickson and Cheryl Henselmeier. Sister of Florence Whitaker and Michael "Rocky" Bova. Grandmother of 14.

HORNBERGER, Rose Marcella, 94, Our Lady of the Greenwood, Greenwood, Dec. 6. Mother of Carol Albin, Marilyn

Dooley and Richard Hornberger. Sister of Jean Diersing, Gertrude Ligon, Father Barnabas Lundergan and Harold Lundergan. Grandmother of 11. Great-grandmother of 34. Great-great-grandmother of 11.

HUMPHREY, Alice L., 77, Our Lady of the Greenwood, Greenwood, Dec. 14. Wife of George Humphrey. Mother of Mary Fishburn. Grandmother of eight. Great-grandmother of three.

JOHNSON, George C., 87, St. Barnabas, Indianapolis, Dec. 26. Husband of Louise Johnson. Father of Marsha Behler, Angie Daprise, Gerry Sgroi, Bonnie Suding, George, John, Joseph and Paul Johnson.

JONES, Josephine T., 82, St. Mary-of-the-Knobs, Floyds Knobs, Jan. 13. Mother of Janice Chipps, Judith Nelson, Joanne, James and John Jones. Sister of Mary Toth, Ida, Louis and Sal Polito. Grandmother of 10.

KAMINSKY, William A., 64, St. Teresa Benedicta of the Cross, Bright, Jan. 12. Husband of Fran Kaminsky. Father of Peggy Mardis, Michelle Sweitzer, Melanie Wade, Heather, Dan, John, Michael and Richard Kaminsky. Brother of Janice Dean and Ann Winters. Grandfather of 24.

KINCAID, Brian James, 47, Our Lady of the Greenwood, Greenwood, Dec. 20. Husband of Kathryn Kincaid. Father of Jaclyn, Kristina and Michelle Kincaid.

KOORS, Lawrence A., 87, St. Mary, Greensburg, Jan. 12. Father of Arthur, Dale, Harold, Kenneth and Stephen Koors. Brother of David Koors. Grandfather of 26. Great-grandfather of 25. Step-grandfather of six. Step-great-grandfather of 12.

KRUCKEBERG, Dennis William, Jr., 22, Our Lady of the Greenwood, Greenwood, Jan. 12. Son of Barbara and Dennis Kruckeberg Sr. Brother of Kathryn and Kevin Kruckeberg. Grandson of Herta and Ken Kruckeberg and Lloyd Kaiser.

LAWHORN, Richard Vernon, 75, Sacred Heart of Jesus, Terre Haute, Jan. 12. Husband of Rosemary Lawhorn. Father of Judith Rittman. Brother of Violet Brickey and Margaret Snow. Grandfather of two. Great-grandfather of one.

LEIST, Bennett L., 75, Our Lady of Perpetual Help, New Albany, Jan. 8. Husband of Rosemary B. (Stillman) Leist. Father of Elizabeth Geswein, Debra Mann, David, James, Louis and Stephen Leist. Brother of Joan Schueler and Donald Leist. Grandfather of 13. Great-grandfather of six.

McVAY, Dallas Wayne, 59, Prince of Peace, Madison, Jan. 13. Husband of Mary M. (Glass) McVay. Father of Christine Cook, Erika and Gina McVay. Brother of Reba Ehlers. Grandfather of two.

MILLER, Loretta (Baugh), 84, St. Mary, Mitchell, Jan. 1. Mother of John and Kevin Miller. Grandmother of five. Great-grandmother of two.

MORLEY, Herbert R., 83, St. Michael, Indianapolis, Jan. 3. Father of Kathleen Nagy, Mary Roger and Michael Morley. Grandfather of six.

NEUMAN, Eldoris J., 77, St. Malachy, Brownsburg, Jan. 10. Wife of Norman Neuman. Mother of Joe and Peter Neuman. Sister of Julia Pettitt and Cecelia Seidman. Grandmother of five.

NOLAN, Robert B., 67, St. Jude, Indianapolis, Jan. 11. Husband of Lexie (Smotherman) Nolan. Father of Jennifer Long, Aaron, Robert, Ryan, Vincent and Wayne Nolan. Brother of Shirley Fork, Donna Staab and Farrell Nolan. Grandfather of 10. Great-grandfather of one.

PEARSON, Julia Ann, 63, Nativity, Indianapolis, Jan. 11. Wife of Paul Pearson. Mother of

Julia Monday, Donna, Daniel, Edward and Mark Pearson. Sister of Margaret Doughty, JoAnn Hendrick, Mary Catherine Heines, Frank and Philip Bauer.

PIECZKO, Josephine Frances (Misiniac), 86, St. Barnabas, Indianapolis, Jan. 11. Mother of Joan Graham, James, Thomas and Walter Pieczko Jr. Sister of Catherine Deem, Mary Marksbury, Anna Misiniac, Stella Risch and Agnes Schludecker. Grandmother of three.

QUINN, Robert Joseph, 67, Nativity, Indianapolis, Jan. 9. Husband of Agnes (Kennedy) Quinn. Father of Denise Rohde, Joan Rosicato and Mark Quinn. Half-brother of Edward and William Quinn. Grandfather of six.

RICHMOND, David, 71, St. Vincent de Paul, Shelby County, Jan. 12. Husband of Teresa Richmond. Father of Aileen Ballinger, Jennifer Staashelm and Jeffery Richmond. Grandfather of two.

ROBBINS, Elizabeth M., 97, St. Louis, Batesville, Jan. 14. Mother of Alvin Laudick. Grandmother of seven. Great-grandmother of 10. Great-great-grandmother of five. †

Anna Mary Lee made thousands of rosaries during her lifetime

Anna Mary Lee, a member of Christ the King Parish in Indianapolis, died on Jan. 14. She was 79.

Lee was known as the "rosary maker" for the Blue Army and also made rosaries for many other Church projects. During her lifetime, she made thousands of rosaries and arranged for other volunteers of all ages to make thousands more.

Lee was responsible for the

preparation of as many as 60,000 rosaries for Pope John Paul II's visit to Denver, Colo., for World Youth Day in August of 1993, as well as for soldiers in the Persian Gulf War, for the archdiocesan Jubilee Mass last September and for the Blue Army.

She is survived by three daughters, Anna Mary Asher, Elizabeth Garvey and Rose Marie Lee, and two sons, John and Terrence Lee. †

Benedictine Brother Jerome Rice earned medals for service in World War II, honors for coaching high school football

Benedictine Brother Jerome Eugene Rice, 75, a monk of St. Maur Monastery in Indianapolis, died on Jan. 15.

A funeral Mass was celebrated on Jan. 18 at St. Monica Church in Indianapolis.

Brother Jerome was born in Glouster, Ohio, on May 5, 1925.

He served in the U.S. Navy during World War II, and earned the Asiatic-Pacific ribbon with six bronze stars and the Philippine Liberation ribbon with two bronze stars.

He served as an athletic director and a head coach in

football, basketball and baseball at several high schools in Ohio, including Lemon-Monroe High School in Middletown. He earned high school Hall of Fame coaching status for his outstanding record as a football coach.

Brother Jerome made simple vows on Aug. 15, 1984, and professed solemn vows in 1990. He served as procurator for the monastery and did many other types of work at St. Maur.

He is survived by a brother, John B. Rice, and a sister, Rita A. Deery. †

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U.S.

Cardinal decries abortion 'litmus test' for government service

WASHINGTON (CNS)—Cardinal William H. Keeler of Baltimore decried a "litmus test" to which government appointees are being subjected. "It is arrogant and unacceptable to make unwavering allegiance to *Roe v. Wade* a litmus test for high public office in the United States," Cardinal Keeler said during his homily at a Jan. 21 vigil Mass at the Basilica of the National Shrine of the Immaculate Conception, prior to the Jan. 22 March for Life. His remarks brought a standing ovation from the estimated crowd of 8,000 inside the church.

Two new Washingtonians exchange sign of peace at prayer service

WASHINGTON (CNS)—The new archbishop of Washington exchanged the sign of peace with the new resident of the White House Jan. 21 at the Inaugural Prayer Service at the National Cathedral in Washington. Cardinal-designate Theodore E. McCarrick, who took over as head of the Catholic Church in Washington on Jan. 5, greeted President George W. Bush at the prayer service the day

after Bush's inauguration as the 43rd U.S. president. The prayer service at the Episcopal cathedral took place the same day as Pope John Paul II's announcement in Vatican City that the Washington archbishop had been named to the College of Cardinals. He will be formally installed in late February.

WORLD

Pope says dialogue with Muslims lessens misunderstandings

VATICAN CITY (CNS)—Pope John Paul II hailed ongoing cultural and religious dialogue with Muslim countries, saying it would lessen misunderstandings and help protect the religious rights of minority Christians. Speaking Jan. 22 to Iran's new ambassador to the Holy See, the pope said countries which adopt a national religion—like the Islamic Republic of Iran—must nonetheless ensure religious freedom for its minorities. "Even in cases where the state grants a special juridical position to a particular religion, there is a duty to ensure that the right to freedom of conscience is legally recognized and effectively respected for all citizens and for foreigners residing in the country," he said.

Pope John XXIII's body to be transferred from grotto

VATICAN CITY (CNS)—Pope John Paul II,

recognizing the extent of popular devotion to Blessed John XXIII, has decided his tomb should be in St. Peter's Basilica rather than in the grotto under the church. The Vatican press office confirmed Jan. 22 that the body of Pope John, who convoked the Second Vatican Council, had been removed from the grotto Jan. 16 after a solemn and formal opening of the tomb and recognition of the body. The body will be placed in the basilica to make it easier for people to visit his tomb, the press office said. A recognition ceremony usually takes place before a person is beatified, but Vatican officials did not want to disturb the tomb during the Holy Year, when so many visitors wanted to pray there, said an official at the basilica.

Pope: Everyone has right to hear Gospel, experience Christ's love

VATICAN CITY (CNS)—Every person, regardless of race or culture, has a right to hear the Gospel message and experience the love of Christ, Pope John Paul II said. If everyone has a right to know the Gospel, then every Christian has an obligation to share its message through direct proclamation or through the example of their lives and service to others, the pope said. "From the beginning of my pontificate I have invited every person and every people to open the doors to Christ," he said Jan. 20, ending a two-day international symposium marking the 10th anniversary of his encyclical on missionary activity, *Redemptoris Missio*. †

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