



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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January 25, 2002

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Neutrality is not an option in pro-life debate, cardinal says

WASHINGTON (CNS)—Cardinal Anthony J. Bevilacqua of Philadelphia told an overflowing crowd at the Jan. 21 Vigil Mass for Life in Washington that “neutrality is not an option” and “silence is not a choice” in the ongoing “crisis in the defense of human life.”

In his homily, Cardinal Bevilacqua said, “To be Christian means that no disciple of Christ can responsibly take a ‘pro-choice’ stand when the ‘choice’ involves the taking of innocent human life.”

Using “more direct language,” he added, “it must be said that no one can consider himself or herself a true Christian who consciously supports abortion or euthanasia.”

The vigil Mass, held at the Basilica of

the National Shrine of the Immaculate Conception, is held the night before the annual March for Life, which itself is held to mark the anniversary of the Jan. 22, 1973, Supreme Court decision which legalized abortion virtually on demand.

Cardinal Bevilacqua, who is chairman of the U.S. bishops’ pro-life committee, told the story of Kitty Genovese, a young New York City woman who was fatally stabbed near her home in the early morning hours of March 13, 1964, as neighbors ignored her cries, “turned out their lights and slammed their windows shut.”

Genovese’s name “would stand for Americans who were too indifferent,”

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Tasha Hatfield, 16, and Melissa Padilla, 17, from the Archdiocese of Indianapolis, attend the annual Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 21. Seven busloads of Catholics from Indianapolis made the trek to the nation’s capital for the vigil Mass and March for Life.

Prayer, technology help student cope with cancer

By Jennifer Del Vecchio

When second-grader Amanda Eads got sick, her classmates pulled out their rosaries and knelt in prayer.

Amanda, a student at Central Catholic School in Indianapolis, was diagnosed a year ago with a kidney cancer called Wilms Tumor.

For more stories about Catholic schools, see the Catholic Schools Week Supplement starting on page 9.

During prayer time, Amanda’s teacher, Margee McHugh, would light a candle that was brought back from Fatima, Portugal—where the Blessed Mother appeared to three shepherd children—and the students would sit at their desks and pray a

decade or two of the rosary.

One day, one of the students asked if he could kneel while praying the rosary.

McHugh said yes and soon “they all got on their knees and with their eyes closed they prayed,” she said. “It was very touching.”

As her classmates prayed at school, Amanda was saying her own prayers at home.

“I prayed to Mary and I asked her if I could get better soon,” Amanda said.

After a year of missing school, Amanda was back in the classroom Jan. 14.

She is cancer free.

“I missed all my friends,” Amanda said. “I wanted to be back at school and I’m glad I’m back. I felt like I was missing out.”

While she was battling cancer, Amanda couldn’t come to school, so her teachers found a way to bring the school to her.

With a camera hooked to a computer, students got to see and talk to Amanda as she did her schoolwork from home.

A donor gave the Eads family a computer and Web camera that Amanda used to tune into her class. She was able to follow what was happening in class, take tests and even talk to other students over the Internet.

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Amanda Eads (left), a second-grader at Central Catholic School in Indianapolis, was diagnosed a year ago with kidney cancer. She missed several months of school and returned to the classroom on Jan. 14. While recovering at home, Amanda kept up with her schoolwork by staying connected to her class with a computer hooked up to a camera.

Students bring hope to poor in Honduras

Editor’s note: “Stewards Abroad” is an occasional series that will look at the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.

By Mary Ann Wyand

Students enrolled in advanced Spanish classes at Father Thomas Seccina Memorial High School in Indianapolis are learning how to be stewards abroad and serve the poor in Third World countries through a unique partnership with the Indianapolis Fire Department and the Indianapolis Police

Department.

Last February, four Seccina seniors and Spanish teacher Diane Knight participated in a 10-day medical mission to Honduras with Dr. Alan Handt of Zionsville; Rev. David Penalva, pastor of *Vida Nueva* (New Life) Church in Indianapolis; and 28 Marion County firefighters and police officers who had completed Spanish classes.

The medical mission helped Hondurans living in the areas of *Monte de Santidad*, a church retreat center, *Ojojona*, *Santa Lucía*, *La Laguna* and *Tegucigalpa*, the capital of Honduras. Some of the villages were in the mountains and traveling was difficult over the bumpy roads.

Knight said the students helped the public safety personnel by taking blood pressures, dispensing supplies, gathering information from Hondurans in need of assis-

tance, teaching children about dental hygiene and cleanliness, and providing childcare while parents received medical care. They also helped the firefighters and police officers distribute 2 tons of rice and beans to some of the Honduran people.

To qualify for this mission program, students had to be seniors enrolled in third- or fourth-year Spanish classes, said Judy Nichols, a Seccina teacher in charge of the school’s foreign language department. They also had to submit an essay explaining why they wanted to participate, then were interviewed by Seccina principal Rick Ruhl.

Seniors Sarah Andrews and Jessica Wall from Little Flower Parish, Tom Branson from Holy Spirit Parish and Jonathon Tobin from Holy Cross Parish in

See HONDURAS, page 2



PRAYER

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McHugh said the system worked well. She also visited Amanda each Monday to bring her more schoolwork or to help her with questions.

Other teachers helped cover for McHugh on Mondays so she could visit Amanda.

Amanda's mother, Linda, said the school's willingness to help kept her daughter on track both academically and emotionally.

"We were just overwhelmed by the support," Linda said.

At first, the Eads didn't know Amanda

had a tumor. They thought she had the flu like the rest of her siblings.

Tests revealed the tumor and showed that it was adhering to her kidney, spine and liver.

Chemotherapy shrunk the tumor, but surgery was still needed. To remove the tumor, doctors had to remove one of Amanda's kidneys and her appendix.

Afterward, Amanda underwent chemotherapy to make sure the tumor did not come back. There were stretches of days in the hospital and drives back and forth to the clinic for blood counts.

"It was a nightmare," Linda said.

"Looking back, I don't know how [Amanda] did it."

Linda said the family was constantly praying and leaning on their faith.

On some days, Amanda would be so tired from the chemotherapy that it was hard for her to follow what was happening in her class over the computer.

Still, she tried and her older sister also helped her after school with homework. Through the Web-cam, Amanda was also able to keep up with a new mathematics program in class.

One boy in Amanda's class, Austin Helms, told Amanda through the Web-cam that all he wanted for Christmas was for her to come back to school.

"It makes me happy she's back," Austin said.

Amanda's best friend, Megan Utterback, was able to go to Amanda's house and play with her sometimes.

"I think it's real cool for her to be back

in school," Megan said. "When we first started school, her desk was empty and no one was sitting in it and it made me feel bad."

Megan said students made a prayer wall in the hall. She said praying for Amanda helped the students deal with their friend's illness.

Now that Amanda is back in class, the students are praying for the cancer not to return.

Amanda thinks her teacher deserves a party for helping her.

McHugh said it's just part of the job and that being a teacher in a Catholic school makes all the difference in situations like Amanda's.

"We can talk about it and pray about it," she said. "It's all God's blessings." †

HONDURAS

continued from page 1

Indianapolis were selected for the mission trip organized by Mario Garza, public information officer for the Indianapolis Fire Department.

"It's a life-changing experience," Garza said of the city's second medical mission trip to Honduras last year. "There's no other way to describe it. We're giving the students the opportunity to see what it is like to be poor in another nation. The [Honduran] people have nothing and they seem to be happy. We have so much, and we're not happy unless we have more."

Garza said the mission trip enables the firefighters, police officers and students to practice speaking Spanish, experience cultural immersion and lend a humanitarian hand to the less fortunate.

"The students were right in the thick of everything and were not shy," he said. "A lot of the time we were in substandard conditions, and they never complained about anything."

More than 3,000 Hondurans received some type of medical care during the 10-day mission trip, Garza said. "We saw 998 people in one day. We started at 6 a.m. and worked until 6:30 p.m. every day. The students were a big help."

To prepare for the medical mission, some of the firefighters and police officers worked with students in Seccina's advanced Spanish classes to improve their

language skills.

"We put together scenarios with the students to practice our Spanish," Garza said.

The shared Spanish classes are continuing this year, he said, but because of America's War on Terrorism no Seccina students will accompany the police officers and firefighters on a medical mission to Mexico next month.

"We're hoping to get the students back into the city's cultural immersion program next year," Garza said, "but because of the climate of terrorism we thought it would be best if they stayed home this year."

Seccina graduate Sarah Andrews, who is now a freshman majoring in social work at Indiana State University in Terre Haute, said the mission trip reaffirmed her desire to study sociology and psychology.

"I've always had an interest in social work," she said. "When I went on the trip, I realized that is what I want to do."

Andrews said she experienced some culture shock in Honduras because of the destitution she encountered there.

"I think cultural immersion is important," she said. "It was an educational experience and a service trip. You can't just know the [Spanish] vocabulary and study the books. You have to live it to really learn it."

The impoverished Honduran people continue to need medical and financial

See HONDURAS, page 27



While four Seccina Memorial High School students provide childcare, Seccina Spanish teacher Diane Knight assists Indianapolis Police Department officer Donna Ciesielski in assessing the medical problems of the people in the village of Ventas, Honduras.

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Legislators attend Mass sponsored by Indiana Catholic Conference

By Margaret Nelson

Archbishop Daniel M. Buechlein, speaking for the bishops of the state, welcomed the public servants "who perform an important mission for the human family of Indiana" to a Mass and luncheon on Jan. 17 at St. John the Evangelist Church in Indianapolis.

The archbishop presided at the liturgy and gave the homily, while Father James Rogers, who serves at St. John, concelebrated and read the Gospel.

The legislators took their noon break at the event sponsored by the Indiana Catholic Conference (ICC).

Archbishop Buechlein followed the reading about the cleansing of the leper by asking the assembly to be Jesus' arms to those around them.

"Christ has a plan for how each and every one of us can be his arms to reach out to those in need of his touch," he said. "Those words have a special meaning to those of you who serve our families at the state legislature."

"Never forget, we need to be close to Christ if we are going to be his arms," the archbishop said, reminding them of the

times Jesus went off to pray. "Generous love and humility are born in prayer."

Sen. J. Murray Clark (R-District 29, Indianapolis), a member of St. Luke Parish in Indianapolis, offered the first reading.

Thomas McKenna, director of the Commerce Department, read the psalm response, and Jean Milharcic, an aide to Rep. B. Patrick Bauer (D-District 6, South Bend) and a member of St. Matthew Parish in South Bend, read the petitions.

Rep. Claire M. Leuck (D-District 25, Fowler), a member of Sacred Heart Parish in Fowler, and Rep. Phillip D. Hinkle (R-District 92, Indianapolis), a member of St. Christopher Parish in Indianapolis, presented the offertory gifts.

Music matched the Scriptures and the work of the guests in the assembly: "Lord, Whose Love in Humble Service" and "Here I Am, Lord."

Rep. John Day (D-District 100, Indianapolis), a member of Holy Cross Parish in Indianapolis, said that attending the Mass reminded him of the reasons he is in public service.

"The focus rightly should be to help those on the margins of society and those who suffer injustice," Day said. "Those of us in

public office have a unique opportunity to work for a more just and a more compassionate society. The message from the service reminds us of that challenge and opportunity."

Noting that the legislature will be working for a fair restructuring of taxes, Day said, "Hopefully, it [the message] will motivate us in the next several weeks."

Archbishop Buechlein also offered the invocation for the opening of the Indiana Senate on Jan. 17.

"Blessed are you, O Lord our God, ruler of the universe," the archbishop said in the prayer. "We acknowledge that in you we find the source of authority for all who govern—both in the Church and in civic life."

"Help us especially, Lord, to recognize that everything we have comes from you," he said. "We acknowledge the role we share as stewards of the abundance of all the good gifts you shower upon us. Help us to be accountable to you for our use of these gifts of intelligence, expertise and skill, the energy and enthusiasm that enable us to carry out our official duties, our time, and the financial means that we use to ensure the well-being of all the citizens of our state, especially the poor and disenfranchised."

(The Indiana Catholic Conference Web site can be accessed at www.archindy.org. The e-mail address is icc@indianacc.org.) †



Photo by Charles J. Schisla

Sen. Robert D. Garton (R-District 41, Columbus), president pro tempore of the Indiana Senate, (left) talks with Archbishop Daniel M. Buechlein and Sen. J. Murray Clark (R-District 29, Indianapolis) in the Senate chambers on Jan. 17 before the archbishop offered the invocation to open the session.



Photo by Jennifer Del Vecchio

Martin Luther King Jr. Day

More than 200 students from Holy Angels School in Indianapolis took part in the annual Dr. Martin Luther King Jr. March on Jan. 18. The students marched down the street named after King, where their school is located. They sang songs and carried banners that stated King's message of peace and justice. The school has been holding the march for at least 10 years.

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FEBRUARY SEMINARS

- February 26th, 28th
9:00 a.m.—St. Francis Hospital, South Campus
- February 19th
9:00 a.m.—St. Francis Hospital, Beech Grove Campus
- February 5th, 7th, 12th, 14th, 21st
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Editorial

Catholic schools: here to stay

It looks like we're here to stay. Catholic schools, that is. Twenty-five years ago, we could not have been that positive. In the 1970s and early '80s, Catholic boards of education throughout our archdiocese (and throughout the nation for that matter) were questioning the value, purpose, and cost of parish and private Catholic schools. Where would the money to operate these schools come from? Should the Church continue to be involved in education? Could the Church afford to spend that much money on one ministry? Would the money be better spent strictly on religious education programs? What about the issue of teachers' salaries and benefits?

Some schools merged in an effort to broaden their financial bases. Other schools closed.

Then, in the 1990s, a great turnaround happened. Catholic schools were back in demand. The Church settled some of the questions that pastors, principals and boards of education had been wrestling with for many years: education is an integral part of our mission as a Church; we cannot afford not to invest in our schools; we'll continue to sacrifice to keep our schools open; and we will find the money inside or outside the Church to do that.

Nationally, Catholic school enrollment has grown by more than 64,000 students in the past decade, about a 2.5 percent increase.

In the Archdiocese of Indianapolis, enrollment began to increase in 1990. Since that time, it has grown from just over 19,000 students to 25,100 this year. We've seen fund-raising events for scholarships, a very successful (and ongoing) capital and endowment campaign that has built partnerships with the civic, corporate, and foundation communities in Indianapolis, the construction of two new center-city schools in Indianapolis, waiting lists at many of our schools, and, in general, a good feeling about what our schools accomplish and

the excellence of our graduates.

Nationally, the Church operates more than 8,100 schools with a combined enrollment of 2.6 million. Twenty-five percent of that enrollment is made up of members of minority groups, and 13.6 percent of the students are not Catholic.

More than 300 new Catholic schools have been opened during the past decade, with 54 new schools opening last year alone. Forty-four percent of all schools have waiting lists for admission. Almost all schools (99.1 percent) are coeducational.

According to Dr. Robert Kealey, executive director of the National Catholic Education Association's Elementary School Department, "Of special note is the significant presence of Catholic schools in urban and inner cities. Almost 46 percent of Catholic schools are located in these areas, despite population losses and great financial difficulties in maintaining them. The remarkable urban presence of Catholic schools underscores that the Catholic Church values its commitment to educating children, particularly the children of the poor."

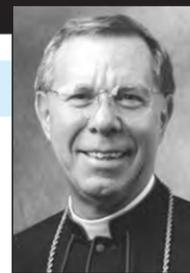
In Indianapolis, our eight center-city schools serve more than 1,500 students. Contrary to the majority mindset, these students are not middle class, white or Catholic. Sixty-three percent of these students qualify for the federal lunch program, 66 percent are members of minority groups and 68 percent are not Catholic.

So, congratulations are in order for our Catholic schools, teachers, administrators, pastors, parents, parishioners and students. And special congratulations should go to Archbishop Daniel M. Buechlein whose commitment to Catholic education helped steel our resolve to carry on, to the members of the archdiocese whose generosity has made the difference, and to the civic, corporate and foundation communities in Indianapolis whose partnership with us has made miracles possible. †

— William R. Bruns

Seeking the Face of the Lord

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



Catholic education should foster religious vocations

This week, 15 years ago, I was trying to absorb what it would mean that I was to be ordained a bishop for the Diocese of Memphis. The fact that God calls through the Church was dramatically brought home to me when I received the phone call from the Apostolic Nuncio.

Becoming the bishop of Memphis was beyond my wildest imagination. Moving to Indianapolis in 1992 further illustrated the role of the Church in my life.

God calls through the Church. I mention this experience because the first memory I have of my vocational call coming from outside of my own mind and heart happened in the fourth grade at St. Joseph School in Jasper, Ind. Providence Sister Marie Annette embarrassed me in front of another sister and some of my classmates during recess when she asked if I was thinking of becoming a priest. My response was to run off to play.

Yet, it was a question that kept on asking.

In a sense, I can say that discerning my vocational journey began that morning at St. Joseph School. For that reason and many more, it is no secret that I am a great advocate for Catholic schools.

This week, we celebrate our mission of Catholic education in our archdiocesan schools. And we have cause to celebrate.

The mission of Catholic education through parish and private schools is one of the unique features of the mission of the Church in the United States. And it has been thus from the early missionary days.

We have a history of Catholic education and academic excellence that serves us to this day. Like St. Joseph School in Jasper, with excellent teachers like Sister Marie Annette and other Sisters of Providence, most of our Catholic schools were established by religious women.

From the earliest days of founding the Sisters of Providence of Saint Mary-of-the-Woods, Blessed Mother Theodore Guérin was a pioneer of Catholic education in this part of the "new world."

Other prominent religious teachers in Indiana and the Midwest have been the Franciscan Sisters of Oldenburg, the Benedictine Sisters of Our Lady of Grace and Ferdinand and the Holy Cross Brothers. The contribution of these outstanding educators is incalculable.

While some religious women and men are able to continue to serve in our schools, more recently the educational torch has largely been passed to

competent and committed lay leaders and teachers.

These dedicated people perform an extraordinary service in the mission of our Church in central and southern Indiana. And they do so at no little personal cost.

It is well known that, hard as we try, we are unable to match the teaching and administrative salaries of public schools.

The sacrifice of our teachers is an impressive expression of Catholic faith. For that, as well as the known quality of their teaching and administration, we are truly indebted. We value their generosity and we will continue to find ways to build our financial resources for them.

To be sure, we Catholics pay a heavy price to continue to sustain our schools. If faith weren't part of our commitment, if we evaluated ourselves only as a business, we would close most of our schools.

They are "labor-intensive" and, even though they are efficiently run, they are expensive. We are not just a business. Our schools are a primary means of evangelization of our own children and those of our neighbors.

That being said, we must realize that clear Catholic identity and solid religious education are the ultimate justification for all that is required of us. Maybe for a while we lost sight of the central importance of our unique purpose, but that is no longer the case.

I began this article citing my Catholic school experience as one of the roots of my religious and priestly vocation. We should be able to consider our Catholic schools as a primary launching ground as much today as in the past.

Planting the seeds by extending the invitation to consider religious life or priesthood should take place in our elementary schools.

It is an invitation that keeps on inviting. Nurturing potential religious and priesthood vocations should be a substantial objective of our high schools. In view of the secular drumbeat of our society today, supporting youth in their inclinations to religious vocations is even more important than in my youth.

As in other high schools, career counseling is an important service generally offered by our schools. In accord with our distinctive Catholic mission, potential Church vocations should be a valued centerpiece of this service—not merely a generic or vague afterthought.

I conclude my thoughts this week with a salute and thank you to all of you who at great sacrifice and generosity support Catholic education! †

Archbishop Buechlein's intention for vocations for January

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



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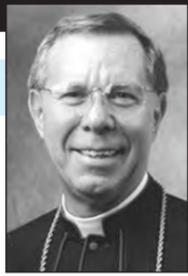
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Buscando la Cara del Señor

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



La educación católica debería fomentar las vocaciones religiosas

Esta semana, yo intentaba entender lo que significó, hace quince años, el que yo fuera ordenado obispo para la Diócesis de Memphis. El hecho de que Dios nos llama por medio de la Iglesia se hizo real para mí, de manera dramática, cuando recibí la llamada telefónica del Nuncio Apostólico.

Convertirme en obispo de Memphis era más allá de lo que yo pudiera imaginar. Luego, el trasladarme a Indianápolis en el año 1992 ilustró aun más el papel de la Iglesia en mi vida.

Dios llama por medio de la Iglesia. Yo menciono esta experiencia porque el primer recuerdo que tengo de mi llamada vocacional, que viene desde mi mente y mi corazón, sucedió cuando yo estaba cursando el cuarto grado en la escuela Saint Joseph en Jasper, Indiana. La Hermana de la Providencia Marie Annette me hizo sentir vergüenza delante de otra hermana y de algunos de mis compañeros de clase, durante el recreo, cuando ella me preguntó si yo estaba pensando en hacerme sacerdote. Respondí huyendo para jugar.

Sin embargo, yo seguía haciéndome la pregunta.

En tal sentido, puedo decir que la decisión sobre mi inclinación vocacional empezó aquella mañana en la Escuela Saint Joseph. Por esa y muchas otras razones, no es ningún secreto el que yo dé un gran apoyo a las escuelas católicas.

Esta semana celebramos nuestra misión de la educación católica en las escuelas de la arquidiócesis. Y tenemos un motivo para celebrar.

La misión de la educación católica por medio de las escuelas parroquiales y privadas es una de las características únicas de la misión de la Iglesia en los Estados Unidos. Ha sido así desde los primeros días de los misioneros.

Tenemos una historia de educación católica y excelencia académica que nos sirve a este día. Como la Escuela Saint Joseph en Jasper, con maestras excelentes como la Hermana Marie Annette y las demás Hermanas de Providencia, las mujeres religiosas establecieron la mayoría de nuestras escuelas católicas.

Desde los primeros días de la fundación de las Hermanas de Providencia de Saint Mary-of-the-Woods, la Bendita Madre Theodore Guerin fue un pionero de la educación católica en esta parte del "nuevo mundo".

Otros importantes maestros religiosos en Indiana y el Medio oeste han sido las Hermanas Franciscanas de Oldenburg, las Hermanas Benedictinas de Our Lady of Grace y Ferdinand, y los Hermanos de Holy Cross. La contribución de estos sobresalientes educadores es incalculable.

Mientras algunas mujeres religiosas pueden continuar sirviendo en nuestras escuelas, la antorcha educacional se ha pasado principalmente a los líderes laicos y maestros competentes y comprometidos.

Estas personas dedicadas desempeñan

un servicio extraordinario en la misión de nuestra Iglesia en las zonas central y sureña de Indiana. Y ello implica un gran costo personal.

Es bien conocido que no importa lo mucho que nos esforcemos, no podemos igualar los salarios de los maestros ni administradores de las escuelas públicas.

El sacrificio de nuestras maestras es una expresión impresionante de la fe católica. Por eso, debido a la calidad conocida de su enseñanza y administración, les estamos realmente agradecidos. Estimamos su generosidad y continuaremos trabajando para encontrar nuevas maneras de construir nuestros recursos financieros para ellos.

Claro está que nosotros los católicos pagamos un gran precio para continuar apoyando nuestras escuelas. Si la fe no fuera parte de nuestro compromiso y si nos evaluarámos sólo como un negocio, cerraríamos la mayoría de nuestras escuelas.

Ellas exigen mucha labor y, a pesar de ser administradas de modo eficiente, son costosas. No sólo somos un negocio. Nuestras escuelas son medios principales de evangelización de nuestros propios niños y de nuestros vecinos.

Habiendo dicho esto, debemos entender que la clara identidad católica y la sólida educación religiosa son la definitiva justificación de todo lo que es exigido de nosotros. Quizá perdimos la vista por un rato de la importancia central de nuestro propósito único, pero ya no es así.

Empecé este artículo mencionado mi experiencia en la escuela católica como una de las raíces de mi vocación religiosa y sacerdotal. Deberíamos poder considerar nuestras escuelas católicas como una rampa primaria de lanzamiento tanto hoy en día como en el pasado.

El sembrar enviando la invitación a considerar la vida religiosa o el sacerdocio debería tener lugar en nuestras escuelas primarias.

Es una invitación que sigue abierta. El nutrir las posibles vocaciones religiosas o sacerdotales debería ser una meta substancial de nuestras escuelas. En vista de la influencia secular de nuestra actual sociedad, el apoyar la juventud en sus inclinaciones a las vocaciones religiosas es aun más importante que en mi juventud.

Como en las demás escuelas secundarias, por lo general nuestras escuelas ofrecen guía vocacional la cual es un servicio importante. De acuerdo con nuestra distintiva misión católica, las posibles vocaciones de la Iglesia deberían ser una estimada meta de este servicio, no meramente una ocurrencia tardía genérica o vaga.

¡Esta semana concluyo mis pensamientos saludando y agradeciendo a todos ustedes que apoyan la educación católica con gran sacrificio y generosidad!

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en enero:

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

Research for the Church/James D. Davidson

Importance that Catholics attach to Church's teaching authority varies by age, income and education

In a day when Catholics seem to disagree with Rome on many issues of faith and morals, one could easily get the impression that Catholics no longer value the teaching authority of the Church. But that would be an overstatement.



In a 1999 national survey, colleagues and I asked American Catholics how much importance they attach to "the teaching authority claimed by the Vatican."

Forty-two percent of Catholics said it is "very important;" 43 percent said it is "somewhat important;" only 16 percent said it is "unimportant" or that they "don't know." In other words, the vast majority of Catholics attach at least some importance to the Church's teaching authority. Only a minority of Catholics consider it unimportant.

It also is clear that some Catholics cherish the Church's teaching authority more than others do. Which Catholics are most likely to see it as "very important"? Which are least likely to do so?

Ethnicity, religion at birth and gender are of little or no consequence on this issue. There are no statistically significant differences between Hispanics and non-Hispanics, converts and cradle Catholics, or men and women.

However, three other factors do produce important differences (see chart). First, there are important generational differences in the way Catholics think about the Church's teaching authority.

Older Catholics are much more likely than middle-aged and younger Catholics to say the Church's teaching authority is important. Sixty-four percent of people in the pre-Vatican II generation (born in 1940 or before) say it is very important, compared to 45 percent of people in the Vatican II generation (born between 1941 and 1960), and only 30 percent of people in the post-Vatican II generation (born between 1961 and 1982).

Second, there also are class differences in the way Catholics view the Vatican's teaching authority. Forty-nine percent of Catholics with a high school education or less and 50 percent with an income of less than \$30,000 say that the Church's teaching authority is very important.

As education and income increase, the importance of the Church's teaching authority declines. Only 28 percent of Catholics with a college education or more and only 32 percent of Catholics with an income of \$50,000 or more say it is that important.

Third, the more committed Catholics are to the Church, the more they value the

Importance of Church's Teaching Authority

The following chart shows the percent of Catholics who say the teaching authority of the Church is "very important" based on their age, education, income, commitment to the Church and Mass attendance.

All Catholics	42
Generation	
Pre-Vatican II	64
Vatican II	45
Post-Vatican II	30
Education	
High school or less	49
Some college	41
College or more	28
Annual income	
Less than \$30,000	50
\$30,000-\$49,999	41
\$50,000+	32
Importance of Church Among most important parts of life	
Quite important	64
Not important	9
Mass attendance	
Weekly or more	64
Monthly	37
Seldom or never	20

teaching authority of the Vatican. Sixty-four percent of Catholics who say the Church is among the most important parts of their life and the same percent of people who attend Mass at least weekly report that the Church's teaching authority is very important. Only one in 10 Catholics who say the Church is unimportant and only two in 10 who seldom or never attend Mass say the Church's teaching authority is that important.

In short, older, less prosperous and more committed Catholics are most likely to attach importance to the Vatican's teaching authority. Young, more prosperous and less committed Catholics are far less likely to do so.

Although there is a pastoral challenge to explain the Church's teaching authority to all Catholics, that challenge is greatest among young adults, Catholics with the most resources and those who identify as Catholic but are only loosely connected to the Church.

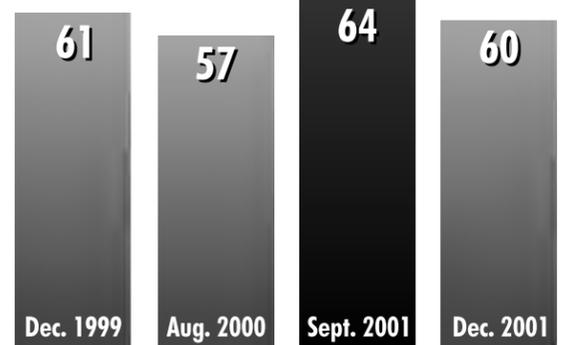
(James D. Davidson is professor of sociology at Purdue University. His latest book is *American Catholics: Gender, Generation, and Commitment* (Alta Mira Press, 2001). †

More Religious?

Gallup poll measures no significant change in religious behavior since Sept. 11.



Percent who say religion is 'very important' in their life?



Check It Out . . .

There will be an opportunity from 7 p.m. to 8 p.m. on Jan. 29 to **meet an iconologist** at Mary, Queen of Peace Parish, 1005 W. Main St., in Danville. Michael Perigo will present a program describing icon history, symbolism and theology. Perigo is a student and collector of icons. For more information, call Mark Oelup at 317-745-4221.

An **explanation of the specifics of the annulment process** will be the focus of a session for men and women interested in finding out more about requesting an investigation into the possible nullity of a marriage. The program, beginning at 7 p.m. on Feb. 7, will be hosted by the Metropolitan Tribunal staff in the Aquinas Center in the Providence High School complex, 707 W. Highway 131, in Clarksville. For more information, contact Tom Yost at 812-945-2374 or Barbara Williams at 812-948-0438.

The **annual Fatima Retreat House fund-raiser**, titled



Prison visit

Archbishop Daniel M. Buechlein stands with inmates at Marion County Jail II who attended a confirmation Mass presided over by the archbishop. From left to right, back row, are Travis George, Anthony McCollough, Archbishop Buechlein, Ernest Miller and Arthur Popalowski; front row, Jacob Alspaugh, Welldon Miller, Rios Rene and Dan Ferguson, a prison ministry volunteer from St. Joseph Parish in Indianapolis. Those confirmed were George, Rene, Welldon Miller and Ernest Miller.

"Carnevale in Venezia," has been moved from Super Bowl Sunday to Feb. 12. The evening is from 6 p.m. to 9 p.m., on the night before Lent begins, at the retreat house, 5353 E. 56th St., in Indianapolis. For more information, call 317-545-7681.

"Coming Together" is the theme for the **dedication of the church and school additions** on Jan. 27 at St. Thomas Aquinas Parish, at the corner of 46th and Illinois streets, in Indianapolis. The open house and tours begin at noon and the dedication ceremony starts at 1 p.m. Guests are welcome. For more information, call the parish office at 317-253-1461.

There will be **several special Lenten programs** at the Mount St. Francis Retreat Center in Floyd County. There will be a Lenten retreat day from 9 a.m. to 3 p.m. on Feb. 23 and on March 6. Both days require a brown-bag lunch. There will be an evening of Lenten prayer from 7 p.m. to 9 p.m. on March 13, and an evening of reconciliation at 7 p.m. on March 20. All are invited to these free programs (a free-will offering will be accepted). The sacrament of reconciliation will be a part of all of the programs except the one on March 13. For more information, call the retreat center at 812-923-8817.

The Board of Total Catholic Education for St. Mary Parish, 415 E. Eighth St., in New Albany, will be hosting an **annual chili supper** from 4 p.m. to 8 p.m. on Feb. 2 with all you can eat chili, brats and hot dogs. There also will be special homemade desserts. For more information, call Kim Alcorn at 812-944-0948.

The Marian Center of Indianapolis will be taking a **pilgrimage to Mother Angelica's monastery and television show**. The trip includes transportation to Alabama, a visit to the Shrine of the Blessed Sacrament that Mother Angelica built, her show on EWTN, a retreat and lodging. The cost is \$240 per person. For more information, call 317-924-3982.

All Saints School will hold its **inaugural reunion** at the Colts Complex, 7001 W. 56th St., in Indianapolis. All Saints School was created 31 years ago when four Indianapolis West Deanery parish schools merged:

Assumption, Holy Trinity, St. Anthony and St. Joseph. All 1952 graduates of any of those schools are invited to celebrate their 50th-year reunion, while all 1977 graduates of All Saints School will celebrate their 25th-year reunion. Graduates from all years also are invited to come celebrate. Lillian Watson will be honored that evening as she retires from 31 years of service to the school. For more information, or to list your name as a graduate on the invitation list, call the school at 317-636-3739.

Rachel's Companions is the Catholic spiritual support group for those affected by abortion. If you would like to join this confidential group and begin the healing process from abortion, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan office of pro-life activities at 317-236-1521 or 800-382-9836, ext. 1521.

St. Jude School, 5375 McFarland Road, in Indianapolis, will **celebrate Catholic Schools Week** during the week of Jan. 28 to Feb. 1. Parents and friends are invited to an open house at St. Jude School from 1 p.m. to 2:30 p.m. on Feb. 1. For more information, call 317-786-4371. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Impostor (Dimension)

Rated **A-III (Adults)** because of a brief, shadowy sexual encounter, several violent scenes, an instance of rough language and some profanity.

Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Orange County (Paramount)

Rated **A-III (Adults)** because of several implied sexual situations, brief drug use and sporadic crass language and expressions with an instance of profanity.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA. †



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(Golden Frontier is independent of Camp Ondessonk & the Diocese of Belleville.)

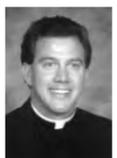


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- RUSSIA CRUISE, 17 DAYS IN JUNE 2002FROM \$2,888



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- IRELAND, 10 DAYS IN SEPTEMBER 2002\$1,620
- POLAND, 10 DAYS IN OCT.\$1,982
- CANADIAN MARITIME & NEW ENGLAND, 8 DAYS IN OCT.FROM \$1,292
- FRANCE, 11 DAYS IN OCT.\$1,986



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May, 2002 Priced from \$1,892

- SWITZERLAND, 9 DAYS IN OCT.\$1,764
- ROME, FLORENCE & ASSISI, 11 DAYS IN NOV. 2002\$2,218
- SICILY, 9 DAYS IN NOV. 2002.....\$1,772
- EPHESUS-VENICE MEDITERRANEAN CRUISE, 12 DAYS IN NOV. 2002FROM \$2,212
- BARCELONA TOUR & MEDITERRANEAN CRUISE, 12 DAYS IN NOV. 2002FROM \$2,131

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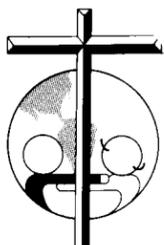
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LIFE

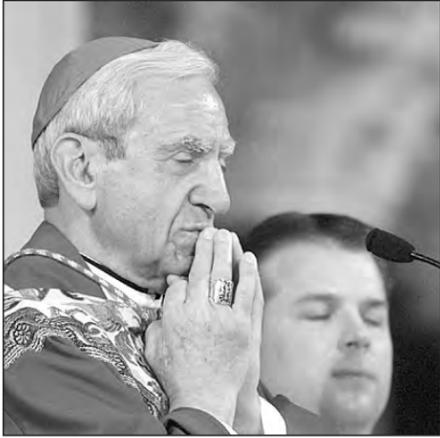
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frightened or self-absorbed to 'get involved' and help a fellow human being in trouble. Thirty-eight neighbors witnessed the attacks, but did not come to her aid or even call the police."

Cardinal Bevilacqua said he told the Kitty Genovese story "because when we are not vigilant and do not act in time of crisis, history repeats itself."

He asked, "Will we be like those people who turned out their lights and slammed their windows shut when they heard the cries of dying Kitty Genovese? What is at stake is not the life of one person, precious as that one life is, but of millions. Where is the outcry?"

This was the 22nd year of the annual prayer vigil at the shrine. Shortly after the



Philadelphia Cardinal Anthony J. Bevilacqua prays during the annual Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 21.

Mass started, Cardinal Bevilacqua paid tribute to Sally Reynolds, the woman who came up with the idea of a prayer vigil the night before each march. Reynolds died on Christmas Day, but family members were at the Mass to hear the tribute.

In 1981, the first year of the vigil, "fewer than 50 people" came to the basement church at the shrine, Cardinal Bevilacqua said. "They stayed awake all night praying for an end to abortion."

This year, thousands filled the shrine, straining its capacity. Even 40 minutes before the Mass began, every seat in every pew was either occupied or saved. Many hundreds more lined the aisles and the side chapel areas, straining to see the Mass in the sanctuary or the EWTN telecast of the Mass on televisions placed throughout the shrine.

Many of those at Mass were staying overnight at the shrine to pray or sleep.

At the end of Mass, Tim Goeglein, a special assistant to President Bush, read a greeting from the president to those assembled at the Mass, welcoming them to Washington.

"During these extraordinary times, we realize more than ever the beauty of life, the blessings of family and friends, and the enduring resolve, generosity and compassion of Americans," Bush wrote in his message, dated Jan. 18. His message received applause.

Bush's father, former President George H.W. Bush, and the elder Bush's predecessor, President Ronald Reagan, had greeted those participating in the annual March for Life with either a message read from the podium at a rally preceding the march or through a video feed from the White House. This was believed to be the first time a sitting president's remarks had been given during a Mass. †

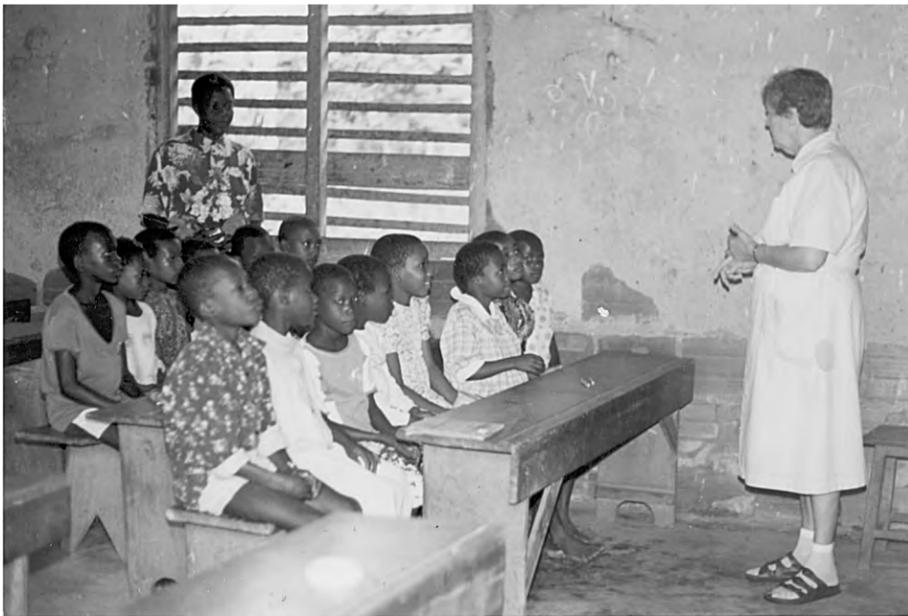


Above: Mother Teresa's Missionaries of Charity care for two infants during the annual Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 21. The sisters were in the overflow crowd at Mass the evening before the national March for Life. Mother Teresa had once said that her sisters would care for any unwanted or abandoned child.

Left: A young woman sits on the floor with other worshippers at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 21 during the annual Vigil for Life. The annual Mass draws an overflow crowd to the shrine on the night before the March for Life, the annual demonstration objecting to the 1973 *Roe vs. Wade* decision.

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Catholic Schools: Where Faith and Knowledge Meet

Dear Sisters and Brothers in Christ:

Each year, we set aside a week to appreciate and celebrate our Catholic schools and the significant contributions they make to our Church and to our society.

The theme of this year's Catholic Schools Week, "Catholic Schools: Where Faith and Knowledge Meet," is most appropriate because I believe that it captures in a few words just what sets our schools apart, what makes them distinctive.

The Catholic Church has been involved in education since its beginnings. The famous catechetical schools of Alexandria and Antioch in the first few centuries of the Church are perhaps the first example of formal schools operated by the Church. Many of the great universities of Europe began in the Middle Ages as Church-sponsored schools.

In these schools, teachers dedicated their lives to academic excellence. However, the purpose of Catholic education has never been merely to pass on knowledge—no matter how well that is done. The purpose of Catholic education is to educate the whole person.

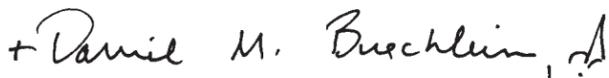
To do this, Catholic educators have involved themselves in more than just imparting academic information to their students. Catholic educators not only *inform* their students but, more important, they strive to *form* them.

Catholic educators have lofty goals. And rightly so. We want our graduates to be whole persons, productive citizens and leaders of our society. We certainly want our graduates to make choices and decisions based on the knowledge they have acquired, but we also want those choices and decisions to be solidly based on a strong moral foundation. We want to educate our students by providing them with knowledge imbued with values. We want our graduates to live life to the full, that is, we want them to have a firm sense of the real purpose of life—to be of service to their Creator and to all mankind.

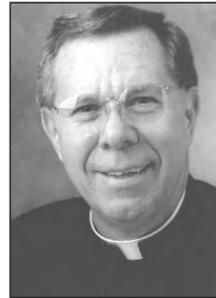
Faith, God's gift to each of us, is at the heart of Catholic education. And it is in our Catholic schools where that gift is cherished and nurtured and helped to grow.

As we move forward into the third millennium, let's keep in mind that faith must remain at the heart of what we do in our Catholic schools, and it is there that faith and knowledge meet.

Sincerely yours in Christ,



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



Dear Friends of Catholic Education:

Every year we have the opportunity to declare a week dedicated to Catholic schools. Though I think traditionally this is an important thing to do, I pray that we are declaring every day of every week as days



committed to the success of Catholic schools.

There is also a theme for this event every year. There have been some great ones:

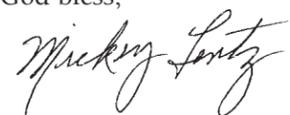
"Beacons of Hope", "Schools We Can Believe In", "Hope for the Future", to name a few. However, this year's focus says it all: "Catholic Schools: Where Faith and Knowledge Meet." After more than 40 years in Catholic education, I know if faith and knowledge are not our ultimate reasons for the existence of our schools, then we are missing an important linkage.

Our faith and knowledge meet in many places. In church, of course, but also in the home. One place we can be certain of the marriage of faith and knowledge is in our Catholic schools. Faith and knowledge don't meet by accident; they co-exist day in and day out in the learning environment of our schools.

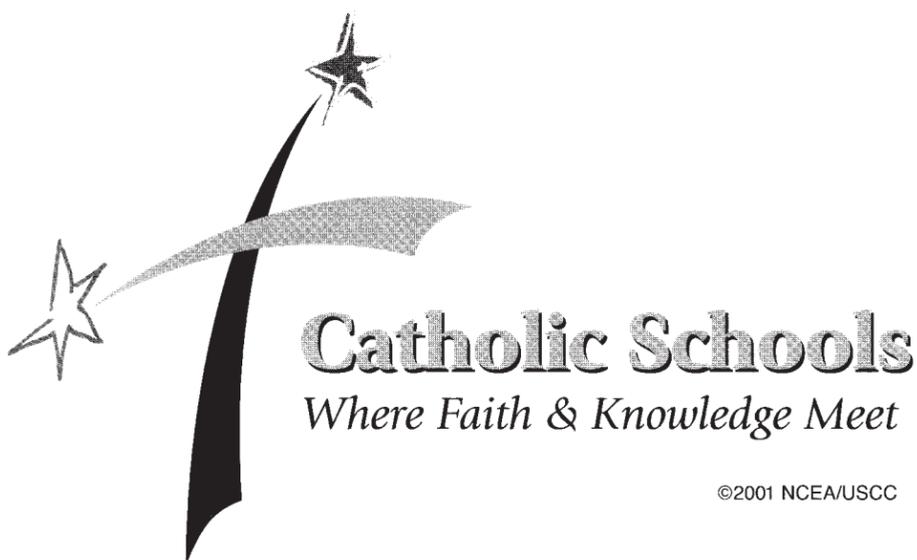
This week provides us with an excellent opportunity to demonstrate to everyone in the community what I have known and believed all along: that both faith and knowledge are an integral part of our Catholic schools. Faith formation underlies all that we do. One of the many reasons our Catholic schools are so successful is that they are able to teach and practice the values and traditions we hold near and dear to our hearts.

Let's be mindful of the importance of this week and carry this important message with us throughout the years to come. It's important for us to recognize the great sacrifices made by our parish communities to sustain our schools. I salute our pastors, educators, benefactors and students as together we share the awesome responsibility to create a school where faith and knowledge not only meet but make a difference in our homes, in our hearts and in our nation.

God bless,



Annette "Mickey" Lentz
Secretary/Executive Director for Catholic Education and Faith Formation



Catholic Schools Supplement

Project EXCEED takes next step in archdiocese

New programs will benefit teachers and students

By Jennifer Del Vecchio

Former St. Barnabas School principal Paulette Conner will oversee a major component of Excellence in Catholic Expectations for Education, known as Project EXCEED.

Conner will lead the Teacher Advancement Program, a national model to develop, reward and retain the best teachers in Catholic schools.



Paulette Conner

The program, referred to as TAP, will be implemented in the fall. It is being funded as part of a \$10 million challenge grant from Lilly Endowment Inc. and matching gifts campaign.

“This will allow teachers to concentrate on their collegiality,” Conner said. “Often, teachers operate in a vacuum, in their own classroom. This allows for more of an opportunity to interact with other teachers.”

That opportunity is also offered during the school day, instead of placing the burden on teachers to take professional development on evenings and weekends when they are “dead tired,” she said.

Applications are now being accepted

for Conner’s principal position. While Conner will continue at the school in a half-time position, Assistant Principal Judy Miller will oversee the daily operations until a new principal is named.

Conner has been in the education field since starting as a classroom teacher in 1971 in Maryland. She went on to teach at St. Mark and St. Barnabas Schools in Indianapolis and was the former principal of St. Michael School in Indianapolis.

She will oversee the program started by the Milken Family Foundation.

The foundation—established in 1982 to advance education—began TAP two years ago.

Arizona was the first state to implement the program, and the Archdiocese of Indianapolis is the first non-public school system to use it in the nation and the first Indiana school system to implement it.

Its premise is to provide a variety of career paths for teachers that offer the chance for increased salary based on performance and professional development.

Often some of the best teachers leave the profession due to low pay.

Teachers can attain one of four levels in the program, associate teacher, career teacher, mentor teacher or master teacher. Those who make the level of mentor or master teacher are paid at a higher rate for doing more and different tasks associated with teaching, such as mentoring other teachers or planning instructional activities with small groups

of teachers.

Because Catholic schoolteachers are often paid less than their public school peers, TAP allows the best teachers to eventually be compensated at a level more commensurate with the local education market, said G. Joseph Peters, associate executive director for the Office of Catholic Education.

It also allows teachers to be paid based on their achievements, performance, efforts and the achievement of their students, not only on their years of experience and education.

The program will be tailored to each school based on the professional development needs of teachers, Conner said.

“That is a key component because every school needs something different,” Conner said.

The \$10 million challenge grant from Lilly Endowment is the largest the archdiocese has ever received. It will be used to develop numerous programs for archdiocesan schools in Marion County.

Those programs include initiatives to assess and report on student performance and progress, to provide state-of-the-art technology and training and to meet the needs and enhance the educational performance of urban, Hispanic and special-needs student populations.

A director of Project EXCEED will be responsible for daily administration and operation of the Lilly grant. The director also will outline project goals and objectives for the other components of Project

EXCEED.

A learning resource coordinator will lead Project EXCEED special needs education initiatives and act as a training resource for teachers.

An urban education coordinator will oversee programs in center city schools and urban schools in Indianapolis—schools outside the center-city but not in the suburbs—by partnering with colleges and universities to find the “best practices for urban schools,” which includes addressing the increasing Hispanic student population, Peters said.

Project EXCEED also will include components for technology and professional development.

The instruction technology consultant will implement training for educators and work to increase technology capabilities at urban schools. The coordinator for the Center for Catholic School Excellence will oversee a wide range of professional development programs for educators.

There are also administrative assistant positions open.

Nearly 13,000 students in kindergarten through grade 12 in 29 Catholic elementary schools and four inter-parochial high schools will benefit from Project EXCEED.

The \$10 million grant was given only for Catholic schools in Marion County, however there are hopes to eventually use Project EXCEED initiatives throughout the archdiocese. The archdiocese is in the process of raising at least \$5 million in matching funds, Peters said.

He expects the grant to pay for Project EXCEED for about three to five years.

Project EXCEED also opens up other positions within Catholic schools that will need to be filled if current educators apply for the Project EXCEED positions. †

‘This will allow teachers to concentrate on their collegiality,’ Conner said. ‘Often, teachers operate in a vacuum, in their own classroom. This allows for more of an opportunity to interact with other teachers.’

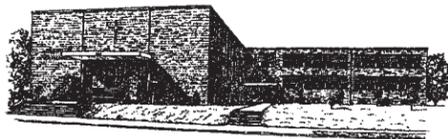
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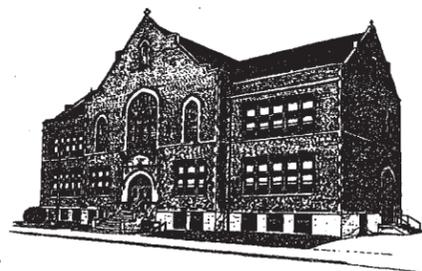
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Indianapolis center-city school gives boys male role models

By Jennifer Del Vecchio

Every week, the "Mary Men" come to visit.

That's the nickname that a group of volunteers from Immaculate Heart of Mary Parish in Indianapolis have earned at All Saints School.

They bring a dose of love, confidence and friendship to boys who need a male mentor.

It's called the TALK curriculum. It uses the book *Talks My Father Never Had With Me, Helping the Young Man Reach Adulthood* by Harold Davis as a guide.

Men from the parish volunteer on their lunch breaks to sit down with one to three boys. They talk with the boys about topics such as how to act in class or how to have a positive attitude in the midst of rejections and struggles. They also have conversations about more lighthearted subjects such as skateboarding.

"We get to talk about personal things and I have someone to talk to about it," said Dominic Nelis, a third-grader.

Fourth-grader Gregory Person said the weekly meetings are useful "because you can learn about how you should act."

Parents must give their approval for their children to meet with the volunteers. About 20 students are participating in the program.

The program has been good for All Saints School and its students, said Principal Mary Patricia Sharpe.

The school is located in the Indianapolis center-city and a high percentage of the students live in single-parent homes or with grandparents. There is a high rate of divorce and many students don't have a father living in the home.

Sharpe said the TALK program shows what kinds of extras beyond academics that Catholic schools provide for students.

"Our mission statement addresses needs

of the whole child, not only academically but spiritually," Sharpe said. "It's part of our mission to take care of the whole child, and this is something real important for the kids to have."

The idea for TALK started when Gary Ahlrichs was trying to find an outreach activity for the men's group at Immaculate Heart of Mary Parish.

He called All Saints and Sharpe answered the phone. After a brief talk, it was decided that about 25 men would volunteer at the school in some type of mentor capacity.

"It was always in the back of my mind about an interest in helping inner-city schools," he said. "I think from an archdiocese standpoint it is one of the best missions we are doing."

He said the activity has become the "nucleus of the men's group."

The men said the most important focus is establishing a relationship with the boys.

"I want them to know I'll be here every week," said Dick Coak. "For them to know I care for them and care about them."

Mentor Mark Klein uses his lunch break to come to the school on Wednesdays. A father of four, he said the meetings help him develop better skills as a parent.

"Hopefully, I will have a positive impact on these boys' lives," Klein said.

He remembers what a good role model his own father was growing up and said it's "important for a boy to have a male influence."

Klein said that he talks with the boys about respect of self and others and basic skills like waiting for someone to finish talking before they chime in.

Reese Williams, a third-grader, said meeting with Coak is like having "a brother."

"What helps me best is learning how to help others," Reese said. †



Dick Coak, of Immaculate Heart of Mary Parish in Indianapolis, visits Reese Williams, a third-grader at All Saints School in Indianapolis, every week as part of a special mentoring program at the school.

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Second-grade students at St. Mary of the Immaculate Conception Parish in Aurora smash the grapes that they will watch turn into the wine to be used at their first Communion in May.

Students in Aurora make wine for their first Communion

By Jennifer Del Vecchio

It started in the school cafeteria with a mound of grapes and a group of second-grade students who couldn't wait to get their hands slimy.

The kids mashed the grapes that their parents and teachers would help them turn into wine for their first Communion on May 5.

"It was fun," said Alex Abrams, a second-grader at St. Mary of the Immaculate Conception School in Aurora.

Having students make the wine that will be consecrated during the first Communion Mass used to be a common event at the school. It started about 30 years ago, but over time the tradition faded.

Parents who remembered the event brought it back three years ago and hope to restore it as a parish tradition.

"You can really use this as a teaching tool," said Larry Schuler, whose brother's class made wine for their first Communion in the 1960s. "This is about the whole process and shows how God gave us this talent and ability to make this wine which will be transformed into Christ's blood."

It takes about six months for the students to make the wine. Students who attend St. Mary School and the parish's religious education students worked together to make the wine.

After smashing the grapes with their hands, students add water and stir the

grape juice twice a day. Then they strain off the grape skins using cheesecloth and put the juice into airtight containers that are placed in their classroom, so they can watch it ferment and transform into wine.

"At first it was smelly and messy," said Katie Strasemeier, a second-grader. "Now it's starting to look like wine."

The students didn't stop at making wine. They also made and decorated the chalices that will be used at their first Communion Mass as well as the plates that will be used to distribute the Communion hosts.

Parent Julie Strasemeier wanted to bring back making the wine after remembering her positive experience in eighth grade with a similar project.

Her class made the vestments for the priest to wear at the first Communion Mass when she attended St. Mary School in the late 1970s.

"I remember it being so neat," Strasemeier said.

While she didn't think making vestments would be a good project for second-graders, she knew they could make the wine and help with making the clay chalices.

Looking back, fourth-graders, who were the first classes to start making the wine again, said the experience was memorable.

"I loved doing it," said fourth-grader Katie Shuter. "It was so fun. This is something you can tell your kids and grandkids about." †

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Students learn that Indiana history has a Catholic identity

By Jennifer Del Vecchio

Fourth-grader Taylor Brown said learning about Blessed Mother Theodore Guérin has confirmed her belief that "God can do anything for you."

Taylor and her classmates at St. Matthew School in Indianapolis are learning all about the nun who founded the Sisters of Providence of Saint Mary-of-the-Woods and Saint Mary-of-the-Woods College near Terre Haute.

Mother Theodore's life is a testament to faith in God. She overcame multiple obstacles that ranged from a dangerous four-month voyage at sea to barely surviving cold Indiana winters in a small, drafty cabin in the forest with little food.

Students are looking to Mother Theodore as a role model for how they should act in life when faced with struggles. They are discovering how she illustrates the "mega-skills" students are asked to learn, such as confidence, effort, perseverance and caring.

The idea came from Principal Vince Barnes, who wanted to integrate Catholic identity into as much class work as possible.

In fourth grade, students study Indiana history, and Barnes and the teachers decided to incorporate the Catholic history of Indiana into the curriculum.

Each day when the class prays, they ask Mother Theodore to pray for them.

The students also are studying Mother Theodore's life to learn how someone becomes recognized by the Church as a saint. The Church has accepted one miracle due to the intercession of Mother Theodore. A second miracle must be attributed to her intercession before she can be canonized.

The St. Matthew fourth-graders are able to recount all sorts of details about Mother Theodore's life. They also wrote a play about her life, and often classroom activities focus on her life and help them learn moral principles.

One day in class, students were asked to draw a scene from Mother Theodore's life and show which mega-skill she used.

Most chose her voyage from France to America. Mother Theodore wrote in a journal about how frightened she was when "the vessel rolled about like a nut on the sea," as the beds and everything in the room were thrown about and how "all suffered in body, heart and mind." She wrote that, "Everything in us seemed to change except charity, which united us in God."

Students spoke about how her obedience from her superior to come to America showed trust in God and "confidence that she would do a mission God wanted her to," said Erin Wissler, a fourth-grader.

Students were also struck by the sacrifices Mother Theodore had to make.

"She gave up everything," said Vince Ruby.

"She had a lot of sisters she had to take care of," said Sarah Renie. "She had a lot of motivation and she wanted to learn about God and be close to God."

Max Bryan said Mother Theodore's story showed him that it takes effort to keep going when things are difficult.

Rachael Palazzo appreciated how Mother Theodore still loved everyone and God despite the people who were mean to her.

The students are learning about Mother Theodore around the theme "Hiking the Crossroads," which implements everything from taking the students camping to bringing in how the meaning of the cross of Christ is seen in Mother Theodore Guérin's life.

This is the first year the fourth grade has implemented Catholic history into its curriculum, and teachers said it has been a good addition.

They can use Mother Theodore's life to show how pioneers lived in Indiana and to illustrate how transportation has changed through the centuries. Since these are concepts that students typically learn in the fourth grade, using a Catholic role model to discuss them makes sense, the teachers said.

It also helps the teachers incorporate



Libby Prickel, a fourth-grader at St. Matthew School in Indianapolis, draws a scene from Blessed Mother Theodore Guérin's life. Fourth-graders are learning about the foundress of the Sisters of Providence of Saint Mary-of-the-Woods and Saint Mary-of-the-Woods College near Terre Haute as a way to study Indiana history and integrate Catholic history into the curriculum.

the mega-skills into the daily curriculum.

"This has taken our mega-skills that we work on and raised them to a spiritual level for the kids," said fourth-grade teacher Cynthia Mazelin.

Teachers said they are also learning.

"This is a work in progress and the kids are teaching us stuff," said Stacey Koch.

A convert to the faith, Koch said she

likes implementing the Catholic history into the fourth-grade curriculum.

Students said they believe all fourth-graders should learn about Mother Theodore.

"She was a very important part of Indiana history," Max said. "She risked her life on a boat to get here and then she worked really hard." †

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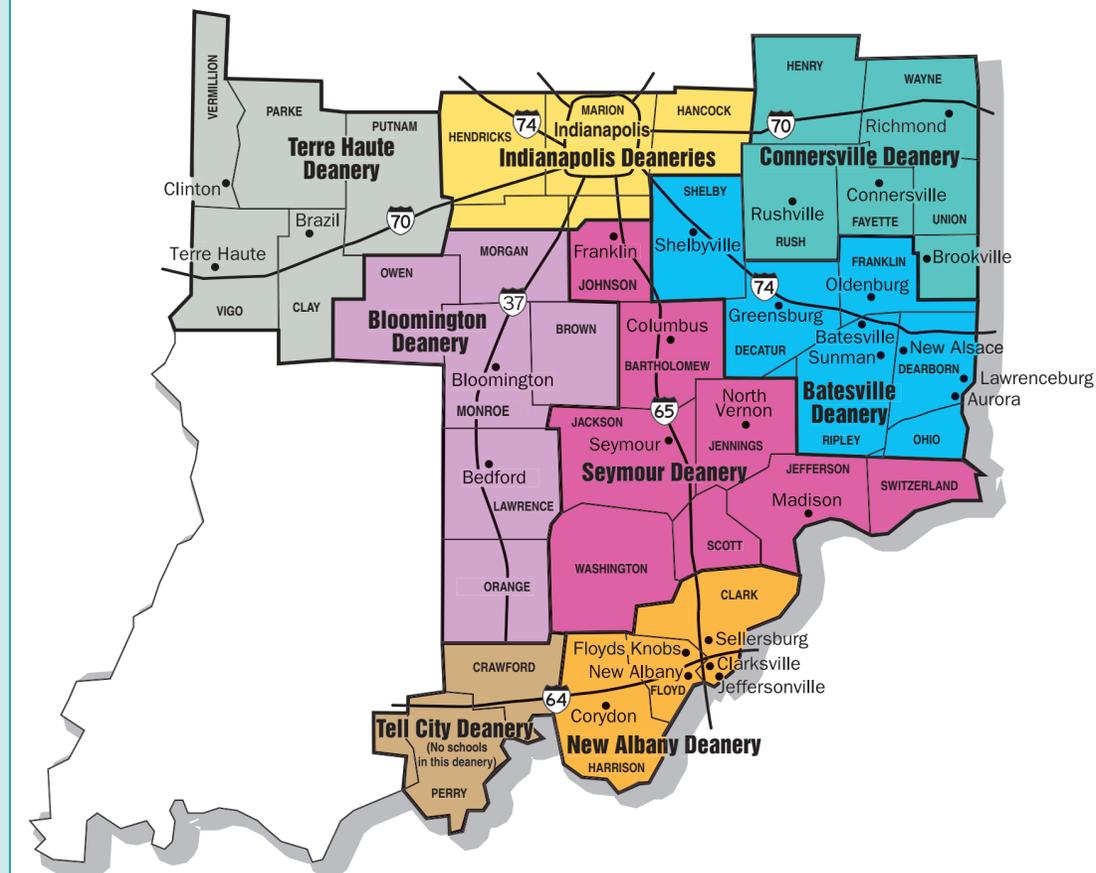
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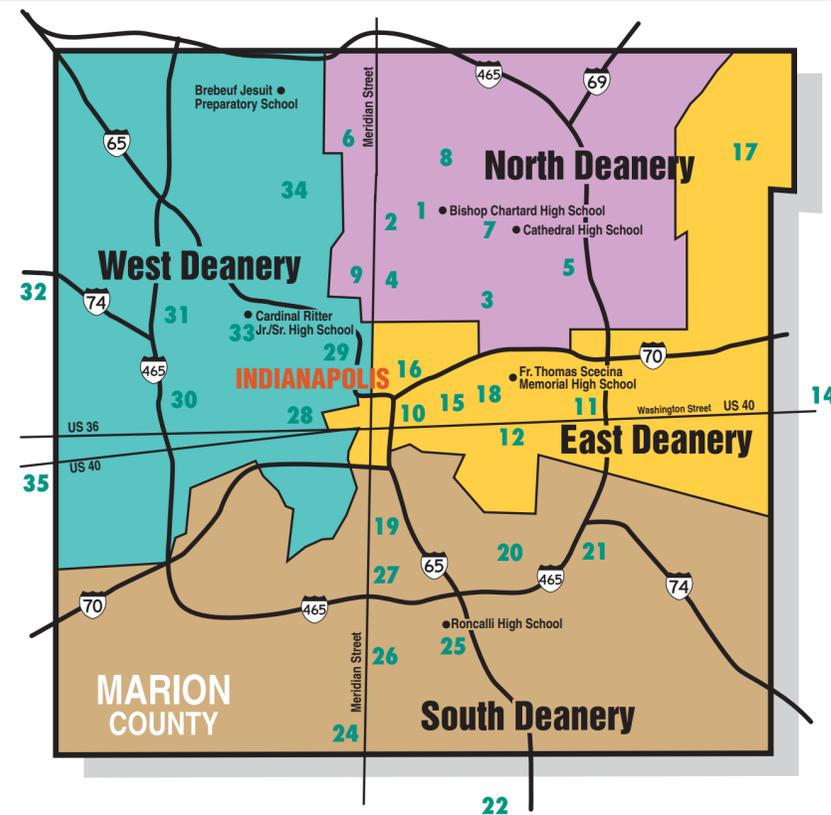
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 221 W. State St.
 Madison, IN 47250
 812-273-3957</p> <p>Fr. Michael Shaw Memorial Jr./Sr. High School (7-12)
 201 W. State St.
 Madison, IN 47250
 812-273-2150</p> | <p>North Vernon
 St. Mary School (K-8)
 209 Washington St.
 North Vernon, IN 47265
 812-346-3445</p> <p>Seymour
 St. Ambrose School (P-6)
 301 S. Chestnut St.
 Seymour, IN 47274
 812-522-3522</p> <p>Terre Haute Deanery
 Brazil
 Annunciation School (K-6)
 19 N. Alabama St.
 Brazil, IN 47834
 812-448-1394</p> <p>Clinton
 Sacred Heart School (P-6)
 610 S. Sixth St.
 Clinton, IN 47842
 765-832-3228</p> <p>Terre Haute
 Sacred Heart of Jesus School (K-8)
 1330 Lafayette Ave.
 Terre Haute, IN 47804
 812-232-8901</p> <p>St. Patrick School (P-8)
 449 S. 19th St.
 Terre Haute, IN 47803
 812-232-2157</p> |
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 1. Christ the King School (K-8)
 5858 N. Crittenden Ave.
 Indianapolis, IN 46220
 317-257-9366</p> <p>2. Immaculate Heart of Mary School (1-8)
 317 E. 57th St.
 Indianapolis, IN 46220
 317-255-5468</p> <p>3. St. Andrew the Apostle School (P-8)
 4050 E. 38th St.
 Indianapolis, IN 46218
 317-549-6305</p> <p>4. St. Joan of Arc School (P-8)
 500 E. 42nd St.
 Indianapolis, IN 46205
 317-283-1518</p> <p>5. St. Lawrence School (P-8)
 6950 E. 46th St.
 Indianapolis, IN 46226
 812-543-4923</p> <p>6. St. Luke School (K-8)
 7650 N. Illinois St.
 Indianapolis, IN 46260
 317-255-3912</p> <p>7. St. Matthew School (P-8)
 4100 E. 56th St.
 Indianapolis, IN 46220
 317-251-3997</p> | <p>8. St. Pius X School (K-8)
 7200 Sarto Drive
 Indianapolis, IN 46240
 317-466-3361</p> <p>9. St. Thomas Aquinas School (K-8)
 4600 N. Illinois St.
 Indianapolis, IN 46208
 317-255-6244</p> <p>Cathedral High School (9-12)
 5225 E. 56th St.
 Indianapolis, IN 46226
 317-542-1481</p> <p>Bishop Chartard High School (9-12)
 5885 N. Crittenden Ave.
 Indianapolis, IN 46220
 317-251-1451</p> <p>Indianapolis East Deanery
 10. Holy Cross Central School (K-8)
 125 N. Oriental St.
 Indianapolis, IN 46202
 317-638-9068</p> <p>11. Holy Spirit School (K-8)
 7241 E. 10th St.
 Indianapolis, IN 46219
 317-352-1243</p> | <p>12. Our Lady of Lourdes School (K-8)
 30 S. Downey St.
 Indianapolis, IN 46219
 317-357-3316</p> <p>14. St. Michael School (P-8)
 515 Jefferson Blvd.
 Greenfield, IN 46140
 317-462-6380</p> <p>15. St. Philip Neri School (P-8)
 545 N. Eastern Ave.
 Indianapolis, IN 46201
 317-636-0134</p> <p>16. St. Rita School (P-8)
 1733 Dr. Andrew J. Brown Ave.
 Indianapolis, IN 46202
 317-636-8580</p> <p>17. St. Simon the Apostle School (P-8)
 8155 Oaklondon Road
 Indianapolis, IN 46236
 317-826-6000</p> <p>18. St. Therese of the Infant Jesus/Little Flower School (P-8)
 1401 N. Bossart Ave.
 Indianapolis, IN 46201
 317-353-2282</p> <p>Fr. Thomas Sccecina Memorial High School (9-12)
 5000 Nowland Ave.
 Indianapolis, IN 46201
 317-356-6377</p> | <p>19. Central Catholic School (K-8)
 1155 E. Cameron St.
 Indianapolis, IN 46203
 317-783-7759</p> <p>20. Holy Name School (K-8)
 21 N. 17th Ave.
 Beech Grove, IN 46107
 317-784-9078</p> <p>21. Nativity of Our Lord Jesus Christ School (K-8)
 3310 S. Meadow Drive
 Indianapolis, IN 46239
 317-357-1459</p> <p>22. Our Lady of the Greenwood School (P-8)
 399 S. Meridian St.
 Greenwood, IN 46143
 317-881-1300</p> <p>24. St. Barnabas School (K-8)
 8300 Rahke Road
 Indianapolis, IN 46217
 317-881-7422</p> <p>25. St. Jude School (K-8)
 5375 McFarland Road
 Indianapolis, IN 46227
 317-784-6828</p> <p>26. St. Mark the Evangelist School (K-8)
 541 E. Edgewood Ave.
 Indianapolis, IN 46227
 317-786-4013</p> | <p>27. St. Roch School (P-8)
 3603 S. Meridian St.
 Indianapolis, IN 46227
 317-784-9144</p> <p>Roncalli High School (9-12)
 3300 Prague Road
 Indianapolis, IN 46227
 317-787-8277</p> <p>Indianapolis West Deanery
 28. All Saints School (K-8)
 75 N. Belleview Place
 Indianapolis, IN 46222
 317-636-3739</p> <p>Holy Angels School (K-6)
 2822 Dr. Martin Luther King Jr. St.
 Indianapolis, IN 46208
 317-926-5211</p> <p>29. St. Christopher School (P-6)
 5335 W. 16th St.
 Indianapolis, IN 46224
 317-241-6314</p> <p>30. St. Gabriel School (P-8)
 6000 W. 34th St.
 Indianapolis, IN 46224
 317-297-1414</p> <p>32. St. Malachy School (K-8)
 330 N. Green St.
 Brownsburg, IN 46112
 317-852-2242</p> | <p>33. St. Michael the Archangel School (K-8)
 3352 W. 30th St.
 Indianapolis, IN 46222
 317-926-0516</p> <p>34. St. Monica School (K-8)
 6131 N. Michigan Road
 Indianapolis, IN 46228
 317-255-7153</p> <p>35. St. Susanna School (P-6)
 1212 E. Main St.
 Plainfield, IN 46168
 317-839-3713</p> <p>Cardinal Ritter Jr./Sr. High School (7-12)
 3360 W. 30th St.
 Indianapolis, IN 46222
 317-924-4333</p> <p>Brebeuf Jesuit Preparatory School (9-12)
 2801 W. 86th St.
 Indianapolis, IN 46268
 317-872-7050</p> |
|---|--|---|--|---|--|

Archdiocese of Indianapolis continues to open new schools

By Brandon A. Evans

As a new Catholic high school prepares to open in the Archdiocese of Indianapolis, a new Catholic grade school is off to a good start.

Seton Catholic High School in Richmond will be the first new Catholic high school built within the archdiocese in about 40 years.

The school will serve the Richmond Catholic Community of Holy Family, St. Andrew and St. Mary parishes starting this fall.

Richard Bayhan, the principal of Seton Catholic High School, said that registration began on Jan. 7. The school, which will eventually serve grades seven through 12, is starting with grades seven through nine. Each year a new grade will be added.

"The ninth grade has the enviable position of being 'seniors' for four years," he said.

The school, set in the renovated former St. Andrew School, will have 14 classrooms, a media room and a computer room. It can hold about 300 people.

Jim Mackey, the director of stewardship and develop-

ment for the Richmond Catholic Community, said that the school will complement the Catholic grade schools in providing an excellent Catholic education.

"It offers the only faith-based education past eighth-grade in the community," Bayhan said. "It will be the first time that people in the greater Richmond or Wayne County area actually have a choice for a high school outside of their assigned public school."

He said the archdiocese should be proud of opening a new high school—something that he says most dioceses would not have even considered.

"It really says something about Archbishop Daniel's commitment to schools," Bayhan said.

The multimillion dollar project was funded by the archdiocesan Legacy of Hope from Generation to Generation capital and endowment campaign as well as from donations.

St. Mary-of-the-Knobs Parish in Floyds Knobs opened its new grade school in the fall with a pre-school and kindergarten class.

Each year, the school will add another grade level, until it serves children through the sixth-grade.

Mary Ann Bennett, the principal of St. Mary-of-the-Knobs Catholic School, said that things are off to a good start.

"I think it's been a real shot in the arm for the Catholic community in this area," she said.

The school recently received about \$10,000 from the Caesar's Riverboat Foundation for its library to buy items such as new books and a laminator.

Besides the new first-grade class, the next school year will see a physical education program and an improved computer lab.



Kindergarten students at the new St. Mary-of-the-Knobs School in Floyds Knobs get exercise on the playground equipment during the first week of school.

Sharon Mehling, the parent-teacher organization president, has two children who attend the school, one in pre-school and another in kindergarten.

"A real comfortable feeling is what I get from him," Mehling said of her kindergartner. She said the classes are small, which makes things more comfortable.

"I really think that what people will find here is very much a family feeling," Bennett said.

"The parent involvement here is really, really strong," Mehling said. Many people give of their time, and parents ask for something to do.

Registration for the fall is Jan. 27. †

New Albany Deanery

Holy Family Catholic School
Jerry Ernstberger, Principal

Our Lady of Perpetual Help Catholic School
Mrs. Karen Schueler, Principal

Our Lady of Providence Jr./Sr. High School
Mr. Gerald Wilkinson, President
Mr. Cecil Mattingly, Principal

Sacred Heart Catholic School
Mrs. Dorothy Clark, Principal

St. Anthony Catholic School
Sr. Jamesetta DeFelice, Principal

St. Joseph Catholic School
Sr. Rose Riley, Principal

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Mrs. Kimberly Hartlage, Principal

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5858 Crittenden Ave., Indpls., IN 46220 • 257-9366
Mrs. Carole Williams, *Principal*

Immaculate Heart of Mary School
317 E. 57th St., Indpls., IN 46220 • 255-5468
Mrs. Annette Jones, *Principal*

St. Andrew School
4050 E. 38th St., Indpls., IN 46218 • 549-6305
Mrs. Connie Merski, *Principal*

St. Joan of Arc School
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Mrs. Diane Cole, *Principal*

St. Lawrence School
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Mrs. Betty Popp, *Principal*

St. Luke School
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Mr. Steve Weber, *Principal*

St. Matthew School
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Mr. Vince Barnes, *Principal*

St. Pius X School
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Mrs. Sandi Patel, *Principal*

St. Thomas Aquinas School
4600 N. Illinois St., Indpls., IN 46208 • 255-6244
Mrs. Bonnie Stevens, *Principal*

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2224 E. Third Street • Bloomington, Indiana • (812) 336-5853
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St. Vincent de Paul School
923 18th Street • Bedford, Indiana • (812) 279-2540
Principal—Mrs. Katherine Sleva

St. Bartholomew School
1306 27th Street • Columbus, Indiana • (812) 372-6830
Principal—Ms. Colleen Coleman

St. Mary School
209 Washington Street • North Vernon, Indiana • (812) 346-3445
Principal—Sister Joanita Koors, O.S.F.

St. Ambrose School
301 S. Chestnut Street • Seymour, Indiana • (812) 522-3522
Principal—Mrs. Sandi Stanfield

Shawe Memorial Jr. & Sr. High School
201 W. State Street • Madison, Indiana • (812) 273-2150
Principal—Sr. Jane Ann Breen, OSB

Pope John XXIII School
221 State Street • Madison, Indiana • (812) 273-3957
Principal—Sister Anna Rose Lueken, O.S.B.

St. Rose of Lima School
114 Lancelot Dr. • Franklin, Indiana • (317) 738-3451
Principal—Mrs. Laura Riley

Archdiocesan schools honor Sept. 11 terrorist victims

By Brandon A. Evans

Children around the archdiocese have reacted to the terrorist attacks of Sept. 11 with works of mercy—both corporal and spiritual.

For the students at St. Malachy School in Brownsburg, it all began with a celebration for the Day of the Dead, a Mexican holiday celebrated Nov. 1 and 2, which honors the departed, usually with an altar built in a house.

Paula Owen, who teaches Spanish at the school, came up with the idea to teach children about the Day of the Dead by honoring those who died—and those who gave their lives—in the terrorist attacks last fall.

In the end, nearly everybody, from students to faculty, contributed to a memorial that was displayed in November.

“The whole school got together,” said Owen, a teacher for 13 years. “It’s really been one of the most exciting projects I’ve ever done.”

Each grade participated in a unique way, Owen said. The kindergartners made cards for firefighters, while the sixth-graders made icons and “stained glass” with tissue paper. The seventh-graders decorated an altar cloth for the display. Second- and eighth-graders worked on collages.

Perhaps the most unique memorial was what the fourth- and fifth-grade classes did.

“They came up with doing a spiritual bouquet,” Owen said. Each child in those classes prayed five times during the school day for all those affected by the attacks.

“By the end of the day, each class prayed 125 times,” she said, multiplying the number of students by how often they prayed. With four classes taking part, 500 individual prayers were offered up to God each day. This continued for 10 days, until the number of prayers reached 5,000, which was about the number of estimated deaths at the time.

The project made them deal with death.

“It gave us the opportunity to grieve,” Owen said, speaking of both the students and the teachers. “[The Day of the Dead] is an exciting holiday that really looks at the positive side of death. In all the tragedy of Sept. 11, that was good for us to talk about.”

Young people in religious education at St. Joseph Parish in Shelbyville had their chance to do the Lord’s work for troops fighting overseas. They helped make rosaries for the soldiers to wear.

“It was very affirming,” said Sean Gallagher, the director of religious education for St. Joseph Parish. “Their faith was taken out of their mind and put into their hands.

It made their faith connected to something that they will remember for the rest of their lives.”

The sixth- through ninth-graders in a Sunday morning religious education class made about 100 rosaries to be sent to places like Afghanistan.

The idea came from Kathleen Stadler, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Diocese of Lafayette, who got the idea from a priest. The goal is to make 40,000 rosaries.

Stadler has been to several parishes in the archdiocese and to the National Catholic Youth Conference last December to recruit help. Currently, 8,135 rosaries have been gathered.

St. Mary Parish in North Vernon has made about 250 rosaries.

“These kids aren’t old enough to donate blood or go off in the war and fight,” said Lisa Vogel, a teacher of seventh- and eighth-graders at St. Mary School. “It allowed them to be part of it a little bit. I was so proud of all of them.” †

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Sr. David Ellen Van Dyke, SP, principal
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Facts about the Archdiocese of Indianapolis schools, 2001-2002

Schools	
Elementary Schools	63 (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 1,708 (full-time and part-time, 2000)

Enrollment	2001-2002	1990-1991	% Growth
Total Pre-School – 12	25,115	19,298	30.2%
Pre-School	1,848	626	195.2%
Elementary (K-8)	17,947	14,436	24.3%
High School (9-12)	5,320	4,227	25.9%

Racial Composition	Elementary	High School
African American	5.7%	6.9%
Hispanic	1.8%	1.6%
Asian/Pacific Is.	1.1%	1.4%
Native American	0.1%	0.1%
Multi-Racial	3.0%	2.1%
Caucasian	88.3%	87.9%

Religious Composition	Elementary	High School
Catholic Parishioners	85.6%	79.3%
Non-Parishioners	14.4%	20.7%

NOTE: Figures for 8 Indianapolis center-city schools are: 66 percent minority, 68 percent non-parishioners and 63 percent qualified for federal free or reduced lunch.

High School Graduation Rate 99.8% (2000)
Percent Grads. Entering College 90.0% (2001)

NOTE: All figures above include 3 private high schools.

Average Tuition Rates, First Catholic Child, 2001-2002 (est)

Elementary Schools	\$2,155
Interparochial High Schools	\$3,863

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

Average Cost Per Pupil, 2000-2001 (est)

Elementary Schools	\$3,151
Interparochial High Schools	\$6,330
Aggregate Cost	\$82.9 million

NOTE: Excludes private high schools and capital costs.

Annual Saving to Indiana Tax-Payers, fiscal year 2000 (est)

\$155.8 million (aggregate public school cost per pupil \$6,698, including private high schools, excluding pre-school)

Archdiocesan Administration

The Office of Catholic Education, Archdiocese of Indianapolis, oversees the Catholic schools and parish faith formation programs for 152 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 227,501 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
 Web site: www.archindy.org

Faith 2000 gives focus, accountability to faith education programs

By Harry Dudley

We all want to know where our young people are in their knowledge and practice of their faith. We also often wonder how Catholic are their values.

Since the publication of the *Catechism of the Catholic Church*, there has been an increasing emphasis in parish and school programs on building Catholic identity

and teaching sound doctrine. However, one difficulty is that there is very little good data telling us how much children and youth know about their Catholic faith. So, it is difficult to know whether present efforts are successful and where the problems may lie.

The Archdiocesan Educational Commission of Indianapolis has mandated that a standardized religion assess-

ment instrument be given each year for students in grades 3, 6, 8 and 11 whether they are in a Catholic school or a parish Faith Formation [religious education or CCD] program. That instrument is called *Faith 2000* and the test is usually given in February.

Faith 2000 provides us with the data we need about our children's knowledge and practice of the faith. The instrument is

designed to assess students' knowledge of Catholic teachings, acceptance of Catholic values and participation in Catholic practices using a multiple-choice format. Performance is measured against curriculum standards of the Archdiocese of Indianapolis Religion Curriculum Guide based upon the *Catechism*.

Continued on next page



West Deanery Schools

CATHOLIC SCHOOLS WEEK 2002

All Saints Catholic School
Mrs. Mary Pat Sharpe, *principal*
317-636-3739

Holy Angels Catholic School
Sr. Theresa Boland, SP, *principal*
317-926-5211

St. Christopher School
Mrs. Barbara E. Leek, *principal*
317-241-6314

St. Malachy School
Mrs. Margaret McClain, *principal*
317-852-2242

St. Gabriel School
Mrs. Kris Duncan, *principal*
317-297-1414

St. Michael School
Mr. Steven Padgett, *principal*
317-926-0516

St. Monica School
Mr. William Herman, *principal*
Mrs. Deborah S. Reale, *assistant principal*
317-255-7153

St. Susanna School
Mrs. Virginia Kappner, *principal*
317-839-3713

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**For more information about St. Mary-of-the-Knobs Catholic School,
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Since this is Catholic Schools Week, many may want to know how the schools are succeeding in the important work of handing on the faith. Faith 2000 helps us to know.

"The main thing is that Faith 2000 gives us the reassurance that we are covering what the Church teaches rather than our opinions—that we are teaching our archdiocesan curriculum," said Sandi Standfield, principal of St. Ambrose School in Seymour. "This instrument also enables our teachers the freedom to focus on those chapters of the series or texts used that best teach the curriculum rather than being a slave to any particular text or series."

The Office of Catholic Education has developed a special tool for helping principals and parish administrators to share the results with their school and faith

formation commission and boards, teachers, catechists and parents.

Administrators are encouraged to look at trends, student strengths and weaknesses, whether they are pleased with the test results and what strategies can be used at the various levels of commissions, teachers, parents or catechists, to help address those areas of knowledge, attitudes and practices that may need more attention.

When the Faith 2000 results are shared with parents as well as teachers or catechists, parents can better partner with the school or parish program.

Principals like the test.

"Faith 2000 is a valuable tool," said Carole Williams, principal of Christ the King School in Indianapolis. "It affirms the knowledge of our faith, attitudes and practices that make us a Catholic school. In addition, Faith 2000 gives us direction

for the areas where we need to work better and harder at handing on our faith."

Virginia Suttner, principal of St. Charles Borromeo School in Bloomington said the tests are beginning to show us how to improve.

"We have used Faith 2000 for three years and are now just beginning to be able to track the improvement in those who have taken it more than once," Suttner said. "Our region is also looking at how we can look at the results together and promote the best teaching practices."

The scores of the past two years give clear evidence that, as teachers and catechists make greater efforts to align their sessions more closely with the newly revised Archdiocesan Religion Curriculum Guide, we get the results we desire.

For the past three years, the archdiocesan average percentage scores for schools and Faith Formation programs in the Faith Knowledge section have increased. The most notable increases have been in archdiocesan Catholic high schools.

Comparisons between parish programs or school programs is not encouraged because each program participant is, in essence, competing with themselves to see how they can improve during their time in their respective programs.

The Faith 2000 data demonstrates that youth have shown improvement during the past three years, and the ability to know how well we have done and where we need to improve.

(Harry J. Dudley is Associate Executive Director of Faith Formation for the archdiocese.) †

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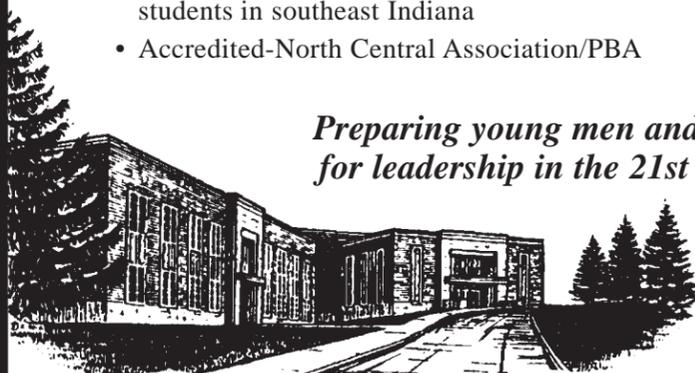
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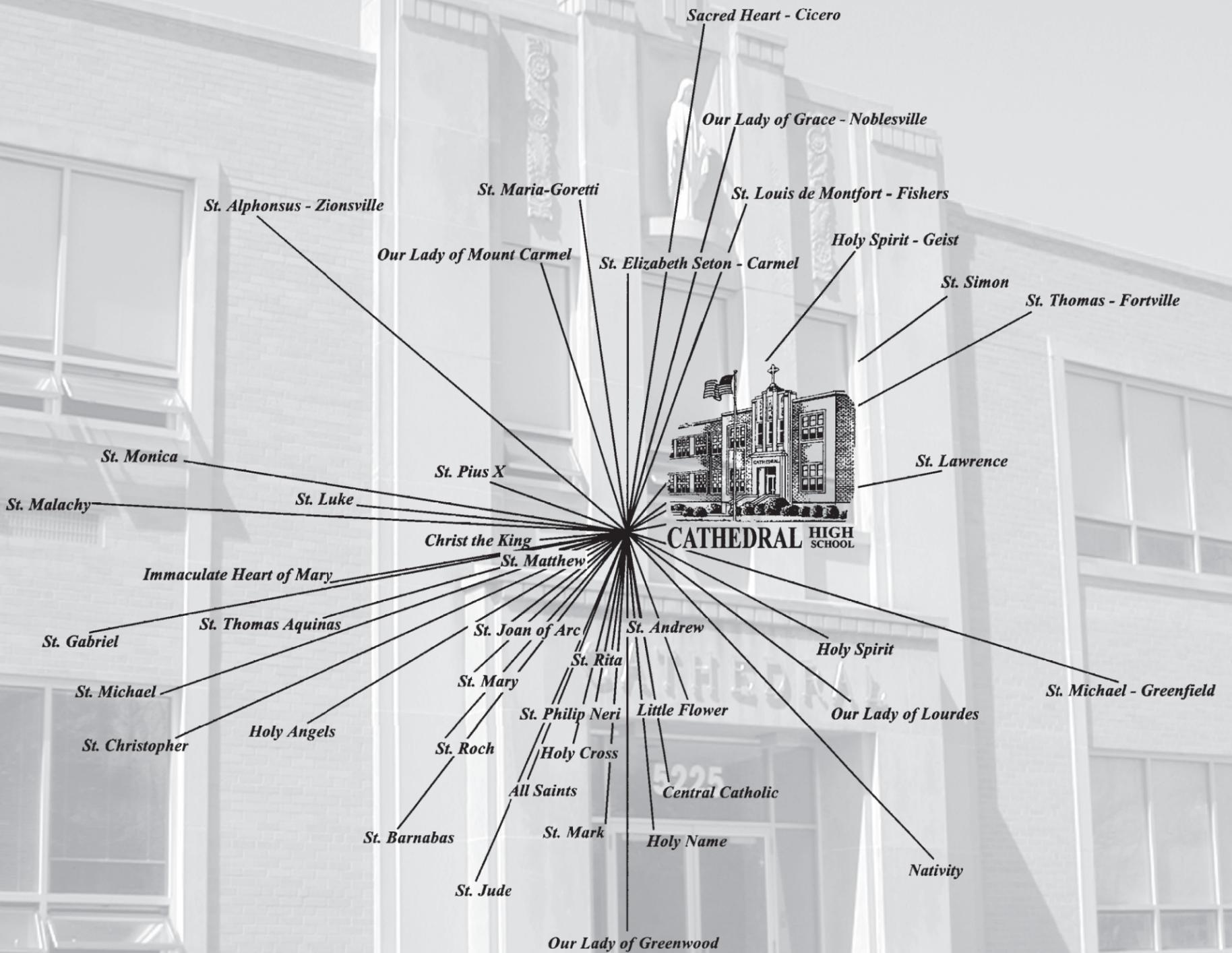
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The Quran is sacred scripture for Muslims

By Fr. Eugene LaVerdiere, S.S.S.

For Muslims, the book of Quran is sacred scripture. According to orthodox Muslims, the Quran is an earthly reproduction of the uncreated, eternal original written on a magnificent tablet in heaven. The heavenly and earthly Quran are God's word.

For Muslims, the Quran was revealed by God to the prophet Mohammed at the Arabian cities of Mecca and Medina, now in Saudi Arabia.

The Christian Bible includes many books written in Hebrew, Aramaic or Greek by authors from many cultures. The books of the Bible were written from the 10th century before Christ to the second century after his death.

The Quran is a book that Muslims believe was revealed in one language, Arabic, to the prophet Mohammed and received by him over a period of 20 years, from 610 to 632 in our Common Era.

The Quran is nearly the size of the New Testament. It is divided into 114 "suras" or divine discourses, varying from three verses to 286 verses. Each sura begins with this formula, called in Arabic "basmalah"—"In the Name of Allah, the Compassionate, the Merciful."

The opening sura is the brief, beautiful Muslim prayer summarizing the message of the Quran (as the Lord's Prayer summarizes the Gospel):

"Praise be to Allah, Lord of the Creation,
"The Compassionate, the Merciful,
"King of the Last Judgment!
"You alone we worship, and to You alone we pray for help.

"Guide us to the straight path,
"The path of those whom You have favored,

"Not of those who have incurred Your wrath,
"Nor of those who have gone astray."

Each religious Muslim recites Sura 1 aloud several times in each of five daily prayers.

The Quran refers many times to Old Testament personages: Adam and Eve, Cain and Abel, Noah, Abraham, Isaac and Ishmael, Jacob, Joseph and his brothers, Moses, Aaron and the Israelites, Solomon and David, Jonah and Job.

Moses and Abraham are by far the most important Old Testament personages for Muslims. Like Moses, Abraham turned his back to idolatry in order to worship the one God and is a great model for believers.

The Quran also refers to New

Testament personages, especially Zechariah, John the Baptist, Mary and, above all, Jesus.

In Sura 19, the Quran presents Mary's conception of Jesus as an act of God:

"We [God] sent to her Our spirit in the semblance of a full-grown man. And when she saw him she said: 'May the Merciful defend me from you! If you fear the Lord, leave me and go your way.'

" 'I am the messenger of your Lord,' he replied, 'and have come to give you a holy son.'

" 'How shall I bear a child,' she answered, 'when I am a virgin, untouched by man?'

" 'Such is the will of your Lord,' he replied. 'That is no difficult thing for Him.'

"He shall be a sign to mankind," says the Lord, "and a blessing from Ourselves. That is Our decree."

"Thereupon she conceived and retired to a far-off place."

The Quran presents Jesus not only as prophet but uses the title "Messiah." Nevertheless, it denies that Jesus is God or God's Son. The Quran presents Jesus performing miracles such as raising the dead. In the Quran, Jesus is one in a series of God's prophets, leading up to the ultimate prophet, Mohammed.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.) †



Muslims profess the Quran to be the final and clearest revelation of God to humanity. Not unlike the claim that the passage John 3:16 in the Bible represents the "Gospel within the Gospel," Islamic tradition identifies certain passages within the Quran that are believed to epitomize its entire teaching.

The Quran offers a practical wisdom

By Fr. William Cenkner, O.P.

Some time ago, a colleague and I met with two Muslim scholars from Egypt at The Catholic University of America. We discussed the centrality of our Scriptures in our lives as teachers.

The Muslims began with melodious chanting from the Arabic Quran, followed by a spoken recitation of the same passage, then a translation of it into English and an explanation of its teaching.

My Catholic colleague reciprocated by narrating a Gospel passage in English and concluded with an interpretation.

Our visitors were surprised that we neither had quoted the Gospel text in its original language nor recited it before narrating it. Our use of Scripture was significantly different from theirs.

In Arabic, "al-Quran" means "The Reading/Recitation," but also "The Guide," "The Mother of Books," "The

Discernment" and "The Criterion." This implies its primary usage as prayer or more specifically as ritual recitation.

The first chapter is recited in each of the daily calls to prayer and functions somewhat like the "Our Father" in Christianity. The recitation is devout, and God's presence is believed to descend upon the reciter or hearer.

The book is handled with extraordinary reverence. Everything about it is considered sacred: the sounds, the Arabic words, the letters in which it is written.

The Quran is a sacred presence guiding not only prayer, but also all of Muslim life. It also is a book of wisdom and knowledge, a text for reflection. Some of its poetry is rather exotic and its language is usually vivid, vigorous and bold.

The general public, chanting, reciting or reading in Arabic, may grasp only a gist of it. Thus the Quran requires teachers, translators and specialists.

Among the specialists are commentators. To understand the text's outward meaning, and then what is called its inner or esoteric meaning, requires reliance upon the great commentators, who may be quite literal, rationalistic or allegorical.

As I see it, so much unrest today among Muslims and non-Muslims is the absence in some cases of authentic interpretation.

Differences of opinion and confusion may arise. Yet the text's pious recitation unifies and empowers the people.

The wisdom of the Quran is not limited to spiritual or religious matters. It also addresses social, political, legal, dietary, ethical and family life issues. Knowledge of the Quran offers a practical wisdom.

(Dominican Father William Cenkner is the Katharine Drexel Professor of Religion at The Catholic University of America in Washington, D.C.) †

Discussion Point

Muslims worship one God

This Week's Question

Have you in recent months achieved greater understanding of Islamic faith? How?

"I feel that I have learned a lot about the Muslim religion in the past couple of months. I have a better understanding of what they believe as well as their rituals. I have gained much respect for the Muslim religion. I feel that these people [the nonfanatical ones] are very committed to their beliefs and to God." (Carol Ann Hymel, Fairhope, Ala.)

"Our Renew group is just now discussing the Muslim religion as a result of recent world events. We know of

their belief in the one God, and we are all seeking to be more knowledgeable." (Peg Erny, Jasper, Ind.)

"No. The one thing I do understand, though, is that the Muslim faith does not support terrorism." (Cynthia Ayala, Humphrey, Neb.)

Lend Us Your Voice

An upcoming edition asks: How do you handle anger? Or how would you counsel someone who feels very angry?

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

The five basic beliefs of Muslims

Third in a series of columns

In the first of this series, I wrote generally about what Muslims believe. This week, let me go into more detail.



Just as they have five rituals (last week's column), so they have five beliefs. The first belief, as we have seen, is that God is one. He is unique, supreme, eternal, pre-existent, self-subsistent—99 attributes in all.

Pope John Paul II, in his book *Crossing the Threshold of Hope*, notes this about Muslims' belief in God: "Some of the most beautiful names in the human language are given to the God of the Quran, but he is ultimately a God outside of the world, a God who is only Majesty, never Emmanuel, God-with-us."

The second belief is in the angels (Jinn) of God, created of light and endowed with life, speech and reason, free from carnal

desires and anger. Their food is God's glory, their drink is to proclaim God's holiness, their conversation is to communicate God, and their pleasure is to worship God.

There are four archangels: the angel of death, the angel who announces the day of judgment, Gabriel the angel of revelations, and Michael the angel of rain.

Muslims believe that everyone has two angels, one who records good deeds, the other bad deeds. One's destiny is determined by both belief and good deeds.

The third belief is in Scripture. Muslims believe that God revealed himself in 104 books. The Quran says that he gave 10 to Adam, 50 to Seth, 30 to Enoch, 10 to Abraham, the Pentateuch to Moses, Psalms to David, the Gospel to Jesus, and the Quran to Muhammed. The first 100 books were lost.

They believe that the Pentateuch, Psalms and Gospels have been altered and corrupted, so the true word of God today is found only in the Quran. The Quran has 114 chapters, some revealed in Mecca from 610 to 622 and the others in Medina

after 622. The Meccan revelations were short and dealt with spirituality and rituals. The Medinan revelations were long and detailed and concerned jurisprudence, social and political matters. The Quran was compiled in its present form in 656, 24 years after Muhammed's death.

The fourth belief concerns the prophets of God. There were 313 prophets, but only 25 are remembered in the Quran. The prophets were free from lying, laziness and error, but were not necessarily holy, as witness David's marriage to the wife of Uriah.

They believe that Jesus was the only prophet whose birth was miraculous since Mary was a virgin. Jesus is also the only human who did not die, but ascended into heaven while alive. They don't believe that Jesus was crucified.

The fifth belief is in the day of judgment. They believe that the body will be resurrected and reunited with the soul. Heaven will contain everything that is not available in the desert and will entail living with believers. Hell will be constant burning and suffering. †

Cornucopia/Cynthia Dewes

Wimping out of spiritual opportunities

They say humans were never meant to walk upright. Like most of the other critters, we were probably supposed to pad around on all fours.



That is, until the wicked serpent scared Adam and Eve into standing up straight, or some such reason.

Whatever. All I know is, when my back goes out, I'd be glad to crawl on all fours or anything else it would take to stop the pain. Having given birth to six kids and suffered earaches, toothaches and a possible gall bladder attack, I still say my back going "out" hurts the absolute worst.

Now, I have listened sympathetically to my friends' horror stories, read treatises on the subject and talked to doctors who deal with this problem. Everyone's story is different, but each has the same chilling conclusion: the intensity of back pain is simply unimaginable to the lucky few who have never suffered it.

It seems to me the maverick quality of back pain is the worst thing about it. I mean, one minute I'm putting chow in the

dog's bowl and the next thing I know I'm crawling into bed on all fours. Of course, I've learned to bend my knees when picking things up from the floor, but that's no guarantee the back won't go out.

So, in preparation for the inevitable next time, what should we make of such a random and unpleasant event? Surely there must be a lesson in all this.

Well, one consequence is that life as we know it ceases until the nerves or vertebrae or whatever culprit is causing the pain decides to cease and desist. We need to clear the calendar and even neglect our daily chores until further notice. We must learn to be dispensable.

This means that one's significant other must feed the animals, cook his own dinner, do the laundry, whatever. Tickets must be given away and appointments cancelled. The books we're reading go on hold until we can see straight.

We're left with lots of time to try to ignore our distress, time to reflect, plan, regret and swear to do better. In short, back pain offers a kind of opportunity for renewal.

We have time to consider how necessary are the tasks we've left undone, or how valuable the events we couldn't attend. We might actually have time to connect with people who call to sympathize, or understand better how others feel when disaster strikes.

'We have time to consider how necessary are the tasks we've left undone, or how valuable the events we couldn't attend. We might actually have time to connect with people who call to sympathize, or understand better how others feel when disaster strikes.'

Still, even though my back problem provides a kind of spiritual retreat, I'd rather have the other kind. You know, a retreat where you rest, nourish, experience stimulating

prayer and insightful dialogue. I guess I'm just a wimp.

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

Faithful Lines/Shirley Vogler Meister

Heeding wise words from a movie

Limp and useless from flu one Saturday afternoon, I watched a Disney movie on TV—*Squanto: A Warrior's Tale*, based on a book by Katherine Stewart. Twice I made notes to remind me later about what struck me as important.



The first was this quotation: "Sometimes I overlook the goodness of the land even when it's staring me in the face," said by a

monk to Squanto on an English coast in the 1600s. The Native American found sanctuary at a monastery after being captured in the New World and transported to Europe with others as slaves.

With the monks' help, Squanto returned to his native land on a Pilgrim ship. Agreeing with the monks and the Pilgrims, he believed his people could learn to get along with European adventurers.

However, when he learned that foreigners' diseases had wiped out his village, he banded with other tribes to battle the Englishmen. A chief's son was wounded; a Pilgrim doctor helped save his life. Pilgrims

and Native Americans then worked together to establish the Pact of 1621 that brought peace for two generations.

The second note I made was a paraphrase of what Squanto declared at the end of the film while Pilgrims and Native Americans celebrated friendship together. He said the land is filled with many tribes and many voices, but there's only one sun and one moon and one Creator: "Let us live together in peace."

Also known as Tisquantum, Squanto was a Patuxet Indian who aligned himself with the Wampanoag after his people were annihilated. Researching this history myself, I found much based on fact. However, a well-known critic said of the film, "No thoughtful person will be able to take it seriously" because of its "superficial . . . idealized history."

Then why did it have such impact on me? Must have been the flu, the critic might say. I found the answer in my two

notes—the monk's comment about "overlooking the goodness of the land even when it's staring me in the face" and Squanto's realization that two opposing factions can live in peace, for they honored the same God.

When Squanto died in 1622, he asked Plymouth Colony Gov. William Bradford to pray for him to go to the "Englishman's God in Heaven," whom he knew to be his own Creator.

Too often, I'm complacent about the "goodness of the land"—whether the little piece of property on which my husband and I live or the United States as a whole. America is a "melting pot" of nationalities, some escaping oppression and some seeking better lives and a peace that will last more than the mere two generations after Squanto's efforts.

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

Your Family/Bill and Monica Dodds

When grandparents live far away

While strong family ties can stretch both miles and generations, if your parents don't live nearby it can take some effort to foster the bond between your children and your parents. It isn't that they don't already love each other. It's that you want them to better know each other.



You're in an enviable spot: You know and love both your parents and your children. And, sad but true, the years that you get to enjoy both your parents and your children can be brief.

So if those in-person visits are just too few and far between, consider:

Stories: Tell your children stories about your parents, and tell your parents the latest exploits of your children. Tell family stories to your children. Let the children hang around and listen when you get together with your siblings or cousins and talk about the senior generation and "the old days."

Prayer: Include grandparents in your family's prayers. Ask your mother and father to keep the children in theirs.

Thank-you notes: Those written thank-you notes are almost always a chore. While you and your children may be much more casual about them, many seniors consider them standard good manners.

Birthdays: Even if you can't be with your father on his birthday, you can make it a little more festive in your own home with a special dessert or other treat. (And the same with your folks' anniversary.) Sometime around your child's birthday you can place a call to your parents to let the two of them visit.

Art: Your home may be lovingly cluttered with your children's most recent masterpieces from school, day care, Scouts and so on, but any piece is likely to be given a place of honor on your mother's refrigerator.

Photos: Include some in those letters. Put some photos of your parents out in your own home. The latest if you have them. And some historical (hysterical) ones from your own childhood that feature Mom and Dad.

Mail: If your mother has cyber-savvy, help your children get in the habit of zapping a note her way. If she relies on the regular mail service, it will take more effort but there's still something terrific about spotting a personal letter peeking out from all that junk mail.

Customs and traditions: Continue those customs and traditions—ethnic, religious and family—that were part of your childhood. Talk about the role your parents played in helping you learn these customs and traditions, and celebrating them when you were younger.

Phone: Give your parents and your children some clues about what to talk about and ask about before they get on the line with each other. (A school recital, the local weather, a favorite team that's doing well and so on.) Remind your child to speak in a big, clear voice if your parent has trouble hearing.

Homework: If your parent has expertise in an area, call him and ask him to help with a little "on-the-phone consulting." Look for opportunities to "spin" assignments so they include oral history. Tape those "interviews." As the years go by, they'll become precious.

On the Web: For six tips on long-distance grandparenting, go to: <http://www.aarp.org/bulletin/julyaug00/grandparents.html>.

(Bill and Monica Dodds are regular columnists for Catholic News Service.) †

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

The Sunday Readings

Sunday, Jan. 27, 2002

- Isaiah 8:23-9:3
- 1 Corinthians 1:10-13:17
- Matthew 4:12-23

The Book of Isaiah supplies the first reading for this weekend of Ordinary Time.



When these verses first were written, the future seemed to be very dark for God's people. Generations earlier, the kingdom formed as a united nation loyal to God and served by the great kings, David and Solomon, had broken

apart in bickering and civil turmoil. This division was a source of scandal and of vulnerability before dangers foreign as well as domestic.

The danger allowed by the division, along with a continuing abandonment of genuine religious faithfulness, opened the way further to disaster.

Disaster came in the persons of Assyrian warriors who invaded the land. Brutality and viciousness marked the times and certainly military incursions. However, in an era in which cruelty was so evident, the Assyrians made ruthlessness in overwhelming adversaries a national avocation.

Understandably, Isaiah spoke of a true threat to his people when he moaned about the Assyrian invasion.

Nevertheless, he did not end his message with an exclamation of doom. Instead, he pledged that one day a great light would rise before the eyes of the whole nation. Redemption then would come. Enemies of God would be laid low. God, and God's truth and justice, would triumph.

St. Paul's First Epistle to the Corinthians is the source of the second reading.

Christians today rarely recall that severe differences lay over the formation of the early Church. Even the living presence of the Twelve in the historic Church did not exempt the first Christians from quarrelling and from persons within their ranks who exploited situations for unholy ends.

Paul was well aware of these differences. Obviously, such differences manifested themselves at Corinth in the Christian community. This epistle's reading speaks of factions. It even identifies the factions. Some said that they followed Cephas, or Peter. Others said that they followed Apollos, apparently another leader in the pioneer Corinthian Christian community. Still others said that they followed Paul.

In reply, Paul insists that Christians can only follow Jesus. He is Lord. In Jesus, and in Jesus alone, does eternal life abide.

The Gospel of Matthew furnishes the last reading.

The reading quotes Jesus. Jesus quoted Isaiah, the prophet whose work was read in the liturgy's first reading. Centuries separated Jesus from Isaiah, yet the Jews of the time of Jesus faced as many if not more dangers than did the audiences who first heard Isaiah. Foreigners occupied the land. All too often, God was rebuked. At best, God was ignored.

Jesus pledged that a new day would come. God's truth would be vindicated. Of course, Jesus was the messenger of God. Through Jesus, redemption would come. Jesus was the great figure predicted by Isaiah.

Important in this reading is the call by Jesus to Andrew and Simon to be Apostles. They were the first called. Simon's name would be changed. He would become Peter or Cephas.

Calling them, and preparing them as Apostles, was a critical dimension of the ministry of Jesus. Through them, and through the other Apostles, the word of Jesus would reach other people in other generations and in other places.

With Andrew and Peter as students and as companions, Jesus continued to move through Galilee preaching God's mercy, forgiveness and hope.

Reflection

For weeks, since Christmas, the Epiphany and the feast of the Baptism of the Lord, the Church has put before us the person and the role of the Lord Jesus. He is the son of Mary, as we celebrated at Christmas. He is the Son of God, as we celebrated at Epiphany. He is the Savior, the bearer of reconciliation between people and God, as we celebrated at the feast of the Baptism.

This weekend, in these readings, the Church repeats for us this introduction of Jesus. He is Lord of life. He brought to all the words of God. He was, and is, the gift of God. As Paul counseled, there is no salvation other than that achieved by Jesus and extended by him.

The Church continues the story this weekend, but it also extends the story. Jesus called Andrew and Peter to be Apostles. Eventually, the Lord called other Apostles as well. The salvation effected by Jesus, and so marvelously described by Paul in First Corinthians, did not come with the Lord's physical presence 2,000 years ago and then fade away at the moment of the Ascension.

Rather, through the Apostles, it continued to be. The Church this weekend reassures us. It has given us the glorious, lovely figure of Jesus. He is with us. He is with us in the Church, and in its Sacraments and Word, formed for us by the Twelve and sustained by their successors. †

My Journey to God

Innocents

Arise, and take the child this night
With Mary, take him now in flight,
For Herod seeks to bring him down.
"No other man will wear my crown."

The wicked king, his venom spreads,
His victim's bodies torn to shreds,
The tears of Rachel cannot cease,
Until her soul's with heaven's peace.

The silent cries from wombs are heard
Today by God's incarnate Word,
He has a place in heaven stored,
Their precious bodies with their Lord.

(Joe Gallagher is a member of St. Joan of Arc Parish in Indianapolis.)

Their names recorded from the past
Come back to haunt us now at last.
The smallest victims of our sin.
O, Lord, please help us start again.

Each child of God in heaven pleads,
"Put down your arms, take up your
beads.
"Walk down the path of penitence.
"Come join us, Holy Innocents."

By Joe Gallagher

Daily Readings

Monday, Jan. 28
Thomas Aquinas, priest and
doctor of the Church
2 Samuel 5:1-7, 10
Psalm 89:20-22, 25-26
Mark 3:22-30

Tuesday, Jan. 29
2 Samuel 6:12b-15, 17-19
Psalm 24:7-10
Mark 3:31-35

Wednesday, Jan. 30
2 Samuel 7:4-17
Psalm 89:4-5, 27-30
Mark 4:1-20

Thursday, Jan. 31
John Bosco, priest
2 Samuel 7:18-19, 24-29
Psalm 132:1-5, 11-14
Mark 4:21-25

Friday, Feb. 1
2 Samuel 11:1-4a, 5-10a, 13-17
Psalm 51:3-7, 10-11
Mark 4:26-34

Saturday, 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

Sunday, Feb. 3
Fourth Sunday in
Ordinary Time
Zephaniah 2:3; 3:12-13
Psalm 146:7-10
1 Corinthians 1:26-31
Matthew 5:1-12a

Question Corner/Fr. John Dietzen

Prayers to St. Joseph and St. Anthony are popular

Q At a recent town fair, a Jewish woman approached our Catholic Daughters of America table and asked the origin of the custom of burying a statue of St. Joseph when buying or selling a home.



She was also curious that, when she lost her prescription glasses, an Italian friend told her to pray to St. Anthony. She did so and found the glasses.

I don't know the answers to her questions, but I promised to find them. Can you help? (Rhode Island)

A I have no idea when that St. Joseph tradition began, and from information available, I doubt whether anyone else does either.

Liturgical honor of the husband of Mary is relatively recent, especially in the West. The Roman Missal of 1474, just over 500 years ago, contained no feast or even mention of St. Joseph.

Popular devotions and practices in his honor, however, were prevalent, so perhaps something like the custom you speak of began around those centuries.

Numerous religious prayers and devotional traditions just grew as Catholic people tried to live their daily lives with faith and simple trust in God and in the prayers of the saints in heaven.

The practice of burying a statue of St. Joseph connects rather obviously with his responsibility to care for the material needs of Mary and Jesus, including providing a place for them to live.

One of the many reasons that people ask St. Anthony's prayers before God is to help find lost articles.

Father Richard McBrien, in his excellent and informative *Lives of the Saints*, relates that a young Franciscan novice ran off with a valuable prayer book that belonged to Anthony. The saint prayed that it would be found and returned.

After experiencing a frightening apparition, the novice came back and returned the book to Anthony.

McBrien and Butler's *Lives of the Saints* appeal to this incident as the most plausible explanation available for how St. Anthony came to be invoked to find lost items.

I previously have told the story about the high school religion class discussion in which a student described such devotional practices as superstition.

Another member of the class replied, "That's not superstition. It's just what makes it fun to be a Catholic."

I suspect both Jesus and Joseph would enjoy that explanation and pretty much agree with the student.

Q I am a religion teacher and read with interest your column about what happens to the soul after death.

If perhaps the next conscious moment will be the resurrection, why pray for the intercession of those who are dead if they are not even aware? (Louisiana)

A Any "explanation" of what happens after death which excludes, for example, our Catholic doctrine of the communion of saints would, of course, be unacceptable.

The notion that I suggested is based on the reality that time, in the sense we know it here in this life, seemingly would not exist in eternity, for reasons that I explained.

Words such as "during," "until," "after" and so on would in that case have no meaning, since they are essentially time-related concepts.

Obviously, we believe that the doctrine of the communion of saints includes intercommunication of some sort between those who have gone before and those still here on earth. God has not revealed to us the details of how that transpires.

It is probably not advisable to confuse children in catechism classes with these kinds of speculations, which is really what they are, since we have no immediate knowledge of such realities after death.

On this side of eternity, we can only conjecture on what that future may hold and what makes sense, given what we do know from the Gospels and other sacred Scripture.

(A free brochure answering questions that Catholics ask about receiving the holy Eucharist is available by sending a self-addressed and stamped 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 in care of 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 25

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

Schoenstatt Spirituality Express: "Roses and Hearts Compartment," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

January 26

St. Mary Monastery, 2200 88th Ave. W., **Rock Island, Ill.** "Seeking God the Benedictine Way," learn about Benedictine monastic life, 9 a.m.-noon, no fee, registration deadline Jan. 24. Information: 309-283-2300 or 800-650-1257.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, Mass, 10:30 a.m. Information: 317-784-4207.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. "Let Hearts Rejoice that Seek the Lord," afternoon reflection, 1-5 p.m., dinner following, \$5 materials and dinner. Information and registrations: 812-232-8400.

January 27

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

Indiana Statehouse, main floor,

enter through north doors, 200 W. Washington St., **Indianapolis**. "Celebrating the Gift of Life," memorial service for babies killed in abortion, sponsored by Right to Life of Indianapolis, speaker, Lori Borgman, 2-3 p.m.

St. Thomas Aquinas Parish, 46th and Illinois streets, **Indianapolis**. Open house and tours, noon, dedication of church and school additions, 1 p.m. Information: 317-253-1461.

Holy Family Parish, 815 W. Main St., **Richmond**. Pro-life presentation, Augustinian Father Walter J. Quinn, Priests for Life staff member, 7 p.m. Information: 765-962-3691 or 765-962-3902.

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Registration for "Class of 2006," 3:30-5 p.m. Information: 812-934-4440, ext 231.

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, 1:45 p.m., \$3. Information: 317-852-8244.

January 29

St. Thomas Aquinas School, 4600 N. Illinois St., **Indianapolis**. Open house, 8:30-11:30 a.m., 12:30-2:30 p.m. Information: 317-255-6244.

January 30

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. Divorce and Beyond program, six-week program, 7-9 p.m., fee \$20. Information and reservations: 812-232-8400.

January 31

Cardinal Ritter High School, gymnasium, 3360 W. 30th St., **Indianapolis**. West Deanery Recognition Awards Dinner, 6:30 p.m., \$350 per table, \$40 per person. Information: 317-927-7825.

February 2

St. Mary School, cafeteria, 420 E. Eighth St., **New Albany**. Chili supper, all-you-can-eat chili, brats, hot dogs. Information: 812-944-0948.

Holy Spirit Church, 10350 Glaser Way, **Fishers**, Lafayette Diocese. Winter singles dance, 7:30 p.m., \$5 donation. Infor-



"Frankly, Edna, I think it's more noticeable than the shoes not matching your dress."

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mation: 317-842-8370.

February 3

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., **Indianapolis**. Open house, 11:30 a.m. Information: 317-353-2282.

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

February 8-10

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Married couples retreat, "Gospel Living in the Spirit of St. Francis: Living a Life of Peace in the Modern World." Information: 812-923-8817.

Recurring

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 Road, **Indianapolis**. Euchre, p.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St.,

—See ACTIVE LIST, page 25

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March 8-10
Women's Lent retreat
Rediscovering the Gift of Inner Wisdom
Sr. Norma Rocklage, O.S.F.

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The Active List, continued from page 24

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 Road W., **Sellersburg.** Holy hour for religious vocations, Benediction and exposition of the 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 the Blessed Sacrament, prayer service, 7:30 p.m.

St. Vincent de Paul Church, 1723 "I" St., **Bedford.** Exposition of the 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, Benediction 4:45 p.m., Mass 5:15 p.m.

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 Road, **Brookville.** Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis.** Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

First Saturdays
St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman.** Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville.** Mass and anointing of the sick, 8:35 a.m.

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
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis.** Holy hour for priestly and religious vocations, 7 p.m.

St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis.** The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays
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. Matthew Parish, 4100 E. 56th St., **Indianapolis.** Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
St. Jude Church, 5353 McFarland Road, **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 Road, **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
St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis.** Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m. †

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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.

BASON, Ernestine King, 80, St. Rita, Indianapolis, Dec. 29.

BATSELL, Jane, 87, SS. Peter and Paul Cathedral, Indianapolis, Dec. 27.

CAULK, Roy C. "Pete," 68, St. Joseph, Indianapolis, Dec. 22. Father of Brenda Green, Janie King, Jackie Leonard, Linda Toth, David and Gary Caulk. Brother of Virginia Lawson, Bertha Richardson and Jonelle White. Grandfather of 16. Great-grandfather of one.

CLEARY, Dorothy May (Fike), 91, St. Jude, Indianapolis, Jan. 7. Mother of Linda Maines, Carolyn Moulton, Betty Schmidt, David, Larry, Leo, Paul, Richard and Thomas Cleary. Grandmother of 33. Great-grandmother of 50. Great-great-grandmother of 10.

COLLINS, Patricia Ann (Ryan), 73, St. Mary, North Vernon, Dec. 25. Wife of Amos Collins. Mother of Cheryl Bilbey, Cynthia, James, John and Steven Ryan. Grandmother of nine. Great-grandmother of five.

COLVIN, Audrey V. (Speck), 75, St. Ambrose, Seymour, Jan. 6. Mother of Dorothy Day, Barbara Marling, Jane Nowling, Theresa Schwartz, Mary Louise Voss, Anthony "Tony," Timothy "Tim" and Thomas Colvin. Grandmother of 20. Great-grandmother of seven.

DILLOW, Dorothy L., 77, St. Joseph, Indianapolis, Jan. 9. Mother of Mary Caito, Loretta King, Nancy Roberts and Robert Dillow. Sister of Nina Bostic and Sarah Kaylot. Grandmother of nine.

DUNN, Mary B., 87, St. Joseph, Shelbyville, Jan. 9. Aunt of several.

KORBA, Charles J., Jr., 72, St. Michael, Indianapolis, Jan. 2. Husband of Antoinette

"Toni" Korba. Father of Elaine Avila, Vicki Buckley, Mary and Greg Korba. Brother of Ann Lengerich. Grandfather of four.

LOCKE, Nelson A., 84, St. Gabriel, Indianapolis, Jan. 14. Husband of Arlene (Pritchard) Locke. Father of Francine Bray, Susan Charlesworth, Arlene Frantz, Marianne, Benjamin, Edwin, Gerard, Nelson Jr. and Victor Locke.

McAVOY, Frances Tina (Keers), 57, St. Michael, Indianapolis, Dec. 28. Wife of Edward W. McAvoy. Mother of Mary Hammann, Barbara King, Karen Martin, Maureen, Edward Jr. and Mark McAvoy. Sister of Mary Plandt, Katherine Shinkle, Ann, Fred, Joe and Steven Keers. Grandmother of five.

McCLIMON, Teresa M. (Keiser), 39, St. Michael, Indianapolis, Dec. 14. Mother of Jessica, Samantha and Alex McClimon. Daughter of Marcella Keiser. Sister of Robbin Busch and Roxanne McGlone.

McMAHON, Irene M. (Tarczueski), 84, Our Lady of Lourdes, Indianapolis, Jan. 8. Mother of Kathy Birtwhistle, Mary Griffiths and John McMahon. Sister of Stella Jones, Martha Kaufmann, Anna Reilly and Sophia Schumacher. Grandmother of 10. Great-grandmother of nine.

MOHID, David Omar, 43, Holy Spirit, Indianapolis, Dec. 29. Brother of Daniel and Donald Mohid.

MURPHY, Sue Ann, 69, Holy Spirit, Indianapolis, Dec. 30. Wife of Michael Murphy Sr. Mother of Maureen Okerson, Barb Weber and Michael Murphy Jr. Grandmother of 10.

REAS, Raymond P. "Bud," 78, St. Mary, New Albany, Jan. 13. Father of Theresa Berger. Brother of Ann "Babe" Bertrand. Grandfather of four. Great-grandfather of three.

REINHART, Anthony P. "Tony," 49, St. Ambrose, Seymour, Jan. 7. Father of Dawn, Eric and Gretchen Reinhart. Son of Freida (Sablehouse) Reinhart. Brother of John and Robert Reinhart.

SAFRANEK, Vera I. (Spray),

73, St. Lawrence, Indianapolis, Dec. 13. Wife of Frank Safranek. Mother of Jean Griffith and Mary Stroup. Sister of Carolyn Sorrells, Lenora Tate, Gilbert and William Spray. Grandmother of three. Great-grandmother of three.

SANDERS, Genene Kay, 42, St. Monica, Indianapolis, Dec. 28. Wife of Scott Sanders. Daughter of Janis Nickell and Eugene Hogendorn. Sister of Lynn Jensen and Vanessa Lenz.

SCHEBLER, Eileen T., 66, St. Anne, Hamburg, Jan. 1. Wife of Cyril Schebler. Mother of Cheryl Baechle, Bob, Gary and Tim Schebler. Sister of Martha Batta, Lucille Braun, Alma Schwering, Carl, Lawrence and Ralph Moorman. Grandmother of 10.

SCHOENTRUP, Irvin L., 79, St. Mary, Greensburg, Jan. 3. Husband of Madge (Bokelman) Schoentrup. Father of Jodi Owen, Martha Tustiso and Nancy Wilhoit. Brother of Dorothy Morgan and Bernice Peters. Grandfather of three. Great-grandfather of two.

SCHROEDER, Alvin J., 88, St. Louis, Batesville, Jan. 9. Father of Judy Meer and John Schroeder. Brother of Luella Fichtner. Grandfather of four. Great-grandfather of five.

SCHUBERT, Leonard A. (Grady), 84, St. Thomas More, Mooresville, Dec. 30. Mother of Louise Ash, Leonette Chapman, Lill Dukate, Loretta Hagan, Leona Harting, Lucille "Judy" Lentz, Linda Robinson, Lisbeth Simpson, Larry, Leo, Les, Lloyd, Loren, Lowell, Lynn and Louis Schubert. Sister of Cecelia Grady. Grandmother of 48. Great-grandmother of 50.

SCHULTZ, Frank Billy Lee, 69, St. Roch, Indianapolis, Dec. 17. Husband of Norma (Earlywine) Schultz. Father of Shawn Howard, Sherri Stumpf and Anthony Schultz. Brother of Mary Rosell. Grandfather of seven. Great-grandfather of one.

SHANKS, Lillian, 109, Holy Name, Beech Grove, Dec. 11. Aunt of one.

SMITH, Barbara Gean (Lee), 68, St. Rita, Indianapolis, Nov. 17. Wife of James A. "Scratch" Smith. Mother of Aaron and Gregory Smith. Sister of Sarah Powe, Johnny "Buck" Johnson, Horace and Robert Lee. Grandmother of three.

SMITH, James A. "Scratch," 69, St. Rita, Indianapolis, Jan. 2. Father of Debbie Miller,

Aaron and Gregory Smith. Son of Janie Smith Faulkner. Stepson of Sally Mitchel Smith. Brother of Gates and Jimmy Smith. Grandfather of five.

SMOTHERMAN, Mary (Riczo), 84, Holy Trinity, Indianapolis, Dec. 14. Mother of Marilyn Hefley, Constance Henderson, Betty Kiwak, Darleen, Dale, Douglas and Melvin Smotherman. Grandmother of seven. Great-grandmother of seven.

SMYTHE, Geneva, 84, St. Andrew, Richmond, Dec. 20. Mother of Dick Smythe. Sister of John Mullen. Grandmother of nine. Great-grandmother of 21. Great-great-grandmother of one.

SNOKE, Velma L., 76, St. Mary, New Albany, Dec. 31. Wife of Thomas L. Snoke. Mother of Sherry Wolfe and Gary Lanham. Sister of Mildred Reed. Grandmother of three.

SPAULDING, Mary Linda, 68, St. Gabriel, Connersville, Dec. 28. Mother of Angi Wilson, Curtis, Jonathon, Patrick and Robin Spaulding. Sister of Francis Fallwell. Grandmother of five.

STORY, Paul V., 76, Holy Name, Beech Grove, Dec. 17. Uncle of several.

STRATTON, Ronald J., 50, St. Simon, Indianapolis, Dec. 24. Father of Jennifer Stratton. Brother of Charlotte Ruby and Donald Stratton.

STRIEGEL, Marsha "Marcie," 54, St. Mary, New Albany, Dec. 22. Mother of Laurie and Scott Striegel. Daughter of Mr. and Mrs. Marshall Flora. Sister of Jackie Deuser and Greg Flora. Grandmother of two.

TAYLOR, Leon Lester, 91, Holy Angels, Indianapolis, Dec. 14. Father of Leona Hughes, Delores Stevenson, Gene and Morris Taylor. Grandfather of 13. Great-grandfather of 35. Great-great-grandfather of 21.

THOBEN, Richard Jay, Sr., 66, St. Mark, Indianapolis, Jan. 3. Husband of Joan (Clauer) Thoben. Father of Lori and Richard J. Thoben Jr. Brother of Phyllis Hasiak, Cynthia Huber, Sue Spatz, Karen, Gregory and Phillip Thoben.

TIPPINS, Paul, 71, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 20. Father of Cathy Schindler. Grandfather of two. Great-grandfather of three.

THILL, Doris (Bube), 82, St. Mary, New Albany, Dec. 7. Mother of Leonard Thill. Sister of Barbara Campbell, Hilda Loftus, Edith Napper, Mary Venne, Helen and Raymond Bube.

THORNBURG, Kenneth R., 63, St. Joseph, Shelbyville, Jan. 7. Husband of Kathryn L. (Wisker) Thornburg. Father of Karen Kolls, Kim Wickizer and Michael Thornburg. Brother of Jane McAlhaney. Grandfather of seven. Great-grandfather of one.

THORNSBERRY, David, 28, St. Louis, Batesville, Jan. 11. Father of Chase Thornsberry. Son of Mary and Jay Thornsberry. Brother of Julie Day, Mary Jane Harmeyer, Sis Roseberry, Marv, Shorty and Tom Thornsberry.

WEDDLE, Hazel, 68, St. Thomas More, Mooresville, Dec. 1. Wife of Ronald Weddle. Mother of Brenda Jo Comstock, Judy Fiely and Joseph Weddle. Sister of Ruby Alexander, Lula St. John, George and Jay Fox. Grandmother of nine. Great-grandmother of five.

WEILER, Clifford J., 86, St. Gabriel, Connersville, Dec. 19. Husband of Rosetta (Hilbert) Weiler. Father of Daniel, Gerald and Wayne Weiler. Brother of Roberto Beyer, Jeanette Richards, Dorothy Stegemiller, Edna, Marian, Donald, Herbert, Jerome and Vincent Weiler. Grandfather of 10. Great-grandfather of eight.

WEISENBACH, Richard R. "Rich," 68, St. Louis, Batesville, Dec. 19. Husband of Joan (Williams) Weisenbach. Father of Stephanie Decker, Mary Stebbins, Gary, P.J. and R. Scott Weisenbach. Brother of Ruth Billman, Edwina Ertel,

Andrew and Raymond Weisenbach. Grandfather of four.

WHITE, Linda Diane (Harvey), 39, St. Jude, Indianapolis, Dec. 15. Mother of Katy and Kristin White, Joey and Josh Fultz. Daughter of Nancy (Latham) and Emil Harvey. Sister of Jeanne Piercy, Laurie, Susan, David, Michael and Stephen Harvey.

WILLIAMSON, Robert L., 65, St. Anthony, Clarksville, Dec. 6. Father of Mark Williamson. Son of Roberta Grimes. Grandfather of two.

WISSMAN, Harold W., 68, St. Michael, Greenfield, Nov. 30. Husband of Mary (Inman) Wissman. Father of Teresa Gable, Janet Stevens, Sandy Wheeler and Harold Wissman. Brother of Arthur Wissman. Grandfather of eight.

WORCESTER, Willard M. "Bill," 72, St. Joan of Arc, Indianapolis, Dec. 29. Father of Anne Bondi, Eileen Johantges, Bill and Mark Worcester. Brother of Nancy Chase. Grandfather of seven.

WORLEY, Bill R., 66, Holy Spirit, Indianapolis, Dec. 11. Husband of Patricia (Strickland) Worley. Father of Becky Bryant, Kathy Odenthal, Sherry Osborn, Sandy Siegfried, John Grubaugh and William Worley. Grandfather of 13.

WRIGHT, Mary D. "Boots," 68, St. Augustine, Jeffersonville, Dec. 29. Mother of Bruce, Gary, Joe, Mark and Stephen Wright. Sister of Barbara Bass, Kenneth and Thomas Richards. Grandmother of 11. Great-grandmother of seven.

WYATT, James T., 82, Holy Trinity, Indianapolis, Dec. 26. Husband of Georgia Wyatt. Father of Michael Wyatt. Grandfather of two. Great-grandfather of one. †

Benedictine Brother John Miller was a sacristan at Saint Meinrad

Benedictine Brother John Miller, 75, a monk of Saint Meinrad Archabbey at St. Meinrad, died at the monastery on Jan. 11 after a long illness.

The Mass of Christian burial was celebrated on Jan. 14 in the Archabbey Church. Burial followed in the Archabbey cemetery.

Brother John was born in Toledo, Ohio, on Sept. 14, 1926, and received the name Robert Theodore at his baptism. He spent two years at Sacred Heart Seminary in Fort Wayne, Ind.

He was invested as a novice at Saint Meinrad on April 23, 1945, and professed his simple

vows on May 10, 1946. He solemnized his vows on March 21, 1973. He celebrated 50 years as a monk in 1996.

Through the years, Brother John accepted assignments in several key areas of the monastery. He served as porter of the monastery, where he was often the first to extend hospitality to visitors and guests, and as assistant infirmarian. He also served as sacristan and custodian of sacred furnishings, work that he carried out for more than 30 years.

Surviving are three brothers, Norman J. Miller and Thomas J. Miller of Toledo, Ohio, and Richard A. Miller of Tracy, Calif. †

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HONDURAS

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help in the wake of Hurricane Mitch, which devastated the already poor Central American country in November of 1998.

Andrews said they need help, but they also need friendship.

"I enjoyed interacting with the people, especially with the children," she said. "I probably learned more from the children than from anything else, just by talking with them and observing their everyday life and how it differs from ours."

Seccina graduate Tom Branson, whose father is a firefighter, is now a freshman majoring in engineering at Purdue University at West Lafayette.

"I think you take things for granted until you go someplace else and see poverty firsthand," he said. "It was encouraging to see that the Honduran people, who have nothing, could still have a strong faith in God. They still smile and kind of live each day as a blessing."

Branson said it was fun to go on the medical mission with the police officers and firefighters.

"I would definitely encourage other people to go on a mission trip," he said. "If they will dedicate the time to go to a poor country, they could do a lot to help the people. There are plenty of laborers there. The people just need leaders with the education, experience and materials."

On the last day of the mission, he gave his hat to a 9-year-old boy, who was thrilled to receive it.

"His face lit up and he was so proud of it," Branson recalled. "His friends were all huddled around him looking at it. I didn't realize that something so small would get such a big reaction."

Seccina graduate Jessica Wall is studying speech pathology as a freshman at Indiana University in Bloomington this year.

"I studied Spanish from eighth-grade through my junior year in high school," she said. "When we got to Honduras, I realized that I was more comfortable talking with the kids. They would just laugh and correct me

when I made mistakes."

Wall said she met a 13-year-old girl at a church who wanted to talk about boys and other aspects of teen-age life in America.

"Two days later, we went back to the church to pick up some of our things, and she remembered my name and hugged me," Wall said. "We swapped addresses and agreed to write to each other. The night before we left, she called me at the hotel to say goodbye. Until then, I didn't realize that something as simple as a short conversation meant that much to her."

Wall said that, as a result of the medical mission to Honduras, she is considering serving in the Peace Corps after she graduates from college.

"It definitely had an impact on me," she said. "It made me realize that I want to help other people."

Seccina graduate Jonathon Tobin is studying business at Indiana University in Bloomington and is considering majoring in pre-law.

"I liked getting to know the police officers and firefighters," he said. "I had a good time on the mission trip even though it wasn't easy. It was hard work every day, but it was an experience that I'll never forget. It makes you appreciate what you have and the little things that you take for granted."

Tobin said he noticed the Catholic churches in the towns they visited, and the influence Catholicism has had on the Honduran people.

"The churches were the center-point of the town plazas," he said. "One church dated back to about 1500. I walked inside and it was beautiful."

Playing with the children was fun, he said. "One day, I went on a walk with one of the police officers and we loaded our pockets with candy and gave it to the people waiting in line for medical care."

It was an emotional trip, Tobin said, because some of the Honduran people were quite ill.

Working as a Spanish teacher at the Indianapolis East Deanery interparochial high school is especially rewarding, Diane Knight said, because the students have embraced the importance of using their



Above: Honduran villagers await medical treatment during the February 2001 mission trip staffed by Indianapolis firefighters and police officers.

Left: Scecina graduate Sarah Andrews, a member of Little Flower Parish in Indianapolis, teaches dental hygiene to Honduran children during a medical mission to the Central American country as part of her senior year in high school.

Spanish language skills to help others.

"Some of our students went to the main firehouse in Indianapolis," Knight said, "to help with the 'Survive Alive' program by doing some translating in Spanish."

"The four students who went to Honduras were absolutely wonderful," she said. "We were working in difficult conditions that were very sad, and it was very hot. We were extremely exhausted every day, but the students were willing to do whatever was asked of them."

Knight said she had never gone on a mission trip before.

"Before I went, I was concerned about whether I was going to have enough character and faith to help the people," she said. "I wondered if Jesus would find me wanting. Now I know that I can do mission work, that I can help people in need. But I don't think everybody can do that. It's very, very hard. I was afraid that I would be in tears because

of the adversity that the people live with every day, day in and day out.

"Two little girls in the mountains had a skin condition and their skin was just literally peeling off," Knight said. "I also saw a girl who looked like she must have cerebral palsy. She couldn't walk, and she had rubber thongs on her hands and was using those to drag her body around. Her legs were calloused from being dragged on the ground. That was so sad. It just took your breath away. But we were able to help a lot of people. It really humbles you knowing that you are doing God's work."

(For information about helping the Indianapolis Fire Department and Indianapolis Police Department with donations for their medical mission to Mexico from Feb. 28 to March 10, contact Mario Garza at 317-327-6086 or by e-mail at g7484@indygov.org.) †

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